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AN
ELEMENTARY GRAMMAR
OF
THE GREEK LANGUAGE,
CONTAINING A SERIES OF
GREEK AND ENGLISH EXERCISES
FOR TRANSLATION,
WITH THE REQUISITE VOCABULARIES,
AND AN
APPENDIX
ON THE HOMERIC VERSE AND DIALECT.

BY
DR. RAPHAEL KÜHNER,
CONSTRUCTOR OF THE LYCEUM, HANOVER.

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SAMUEL H. TAYLOR,
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P R E F A C E .

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars :

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

THE Greek language has twenty-four letters, viz.

FORM.	SOUND.	NAME.
<i>A</i>	<i>α</i>	<i>α</i> <i>Άλφα</i> Alpha
<i>B</i>	<i>β</i>	<i>β</i> <i>Βῆτα</i> Beta
<i>Γ</i>	<i>γ</i>	<i>γ</i> <i>Γάμμα</i> Gamma
<i>Δ</i>	<i>δ</i>	<i>δ</i> <i>Δέλτα</i> Delta
<i>E</i>	<i>ε</i>	<i>ε</i> short <i>Ἐ ψιλόν</i> Epsilon
<i>Z.</i>	<i>ζ</i>	<i>ε</i> long <i>Ζῆτα</i> Zeta
<i>H</i>	<i>η</i>	<i>ε</i> long <i>Ἡτα</i> Eta
<i>Θ</i>	<i>θ</i>	<i>th</i> <i>Θῆτα</i> Theta
<i>I</i>	<i>ι</i>	<i>i</i> <i>Ἰῶτα</i> Iota
<i>K</i>	<i>κ</i>	<i>k</i> <i>Κάππα</i> Kappa
<i>Λ</i>	<i>λ</i>	<i>l</i> <i>Λάμβδα</i> Lambda
<i>M</i>	<i>μ</i>	<i>m</i> <i>Μῦ</i> Mu
<i>N</i>	<i>ν</i>	<i>n</i> <i>Νῦ</i> Nu
<i>Ξ</i>	<i>ξ</i>	<i>x</i> <i>Ξῖ</i> Xi
<i>O</i>	<i>ο</i>	<i>ο</i> short <i>Ὀ μικρόν</i> Omicron
<i>Π</i>	<i>π</i>	<i>p</i> <i>Πῖ</i> Pi
<i>P</i>	<i>ρ</i>	<i>r</i> <i>Ῥῶ</i> Rho
<i>Σ</i>	<i>σ</i>	<i>s</i> <i>Σίγμα</i> Sigma
<i>T</i>	<i>τ</i>	<i>t</i> <i>Ταῦ</i> Tau
<i>Υ</i>	<i>υ</i>	<i>u</i> <i>Υ ψιλόν</i> Upsilon
<i>Φ</i>	<i>φ</i>	<i>ph</i> <i>Φῖ</i> Phi
<i>Χ</i>	<i>χ</i>	<i>ch</i> <i>Χῖ</i> Chi
<i>Ψ</i>	<i>ψ</i>	<i>ps</i> <i>Ψῖ</i> Psi
<i>Ω</i>	<i>ω</i>	<i>ο</i> long <i>Ὠ μέγα</i> Oméga.

REMARK. Sigma (σ) takes the form ς at the end of a word; e. g. *σεισμός*. This small ς may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. *προσφέρω, συγγενής*.

§ 2. Pronunciation* of particular Letters.

a has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fat*, when it stands before a single consonant which is followed by two vowels, the first of which is *e* or *i*, e. g. *ἀναστάσεως, στρατιώτης*; also when it forms a syllable by itself, or ends a syllable not final, e. g. *ἀγ-α-θά, κα-τά*; it has the sound of *a* in *father*, when it is followed by a single *p*, if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of *a* in *fat*, e. g. *Βάρ-βα-ρος, γάρ, ἀγαθά, τά*.

γ before γ, κ, χ and ξ has the sound of *ng* in *angle*, e. g. *ἄγγελος, ἀγγελος, Ἀγχίσις, Anchises, συγκόπη, syncope, λάρυγξ, larynx*; γ before vowels always has the hard sound, like *g* in *get*.

e has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. *μέγ-ας, μετ-ά*; the sound of long *e* in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. *γε, θέ-ω, προς-έ-θηκε*.

η has the sound of *e* in *me*, e. g. *μονή*.

i has the sound of *i* in *mine*, when it ends a word or syllable, e. g. *ἐλπί-σι, δι*; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. *πρίν, κίν-δυνος*.

ξ in the middle of a word has the sound of *x*, e. g. *πράξις*; at the beginning of a word, the sound of ξ , e. g. *ξένος*.

o has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. *λόγ-ος, κύ-ρος*; the sound of long *o* in *go*, when it ends a word, or a syllable followed by another vowel, e. g. *τό, υπό, θοός*.

σ has the sharp sound of *s* in *son*; except it stands before μ , in the middle of a word, or at the end of a word after η or ω , where it has the sound of ξ , e. g. *σκηνή, νόμισμα, γῆς, κάλως*.

τ followed by *i* never has the sound of *sh*, as in Latin, e. g. *Γαλατία* = Galatia, not Galashia.

v has the sound of *u* in *tulip*, e. g. *τύχη*.

χ has the hard sound of *ch* in *chasm*, e. g. *ταχῆς*.

ω has the sound of long *o* in *note*, e. g. *ἄγω*.

§ 3. Division of the Vowels.—Diphthongs.

e and *o* are always short vowels; η and ω always long; α, ι and *v* either long or short.

The short vowels are indicated by ($\acute{\ } \grave{\ }$), the long by ($\acute{\ } \grave{\ }$), e. g. $\acute{\alpha}, \acute{\alpha}$. The mark ($\u0302$) shows that the vowel may be either long or short, e. g. $\acute{\alpha}$.

* For rules on the division of syllables, see § 17.

The diphthongs are :

αι	pronounced like ai	in	aisle,	e. g.	αἶψ
ει	"	"	ei	"	sleight, " δεινός
οι	"	"	oi	"	oil, " κοιτός
ωι	"	"	whi	"	whine, " νιός
αυ	"	"	au	"	laud, " ναῦς
ευ and ηυ	"	"	eu	"	feudal, " ἐπλευσα, ἠῦξον
ου and ωυ	"	"	ou	"	sound,* " οὐρανός, αὐτός;

also α, η and ω, i. e. $\bar{\alpha}$, $\bar{\eta}$ and $\bar{\omega}$ with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like α, η and ω without an Iota subscript.

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; αι is expressed by the diphthong ae, ει by i and ε, υ by y, οι by oe, ου by u, e. g.

Φαίδρος, Phaedrus,	Εὐρος, Eurus,	Θράκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρήσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, Mūsa,	τραγῳδός, tragoedus.
Λυκίον, Lycēum,	Ελλείθνια, Iithyia,	

REM. 2. With the capital letters, the Iota subscript of α, η and ω is placed in a line with the vowel; e. g. Αι=α, Ηι=η, Ωι=ω.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diaeresis*, placed over the second vowel (ι, υ); e. g. εῖ, οῖ, αῦ.

§ 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into :

Palatals, γ κ χ
Linguals, δ τ θ ς λ ρ σ
Labials, β π φ μ.

Exercise for Reading. γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε. το. τω. τφ. του. ταυ. τη. θι. θει. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σορ. σενω.—βου. βουν. βητα. βαλλω. πι. πον. πω. παν. φι. φερω. φεν. φυγη. μυ. μη. μοι.

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into :

- (a) Semi-vowels, viz. λ μ ν ρ, which are called Liquids, and the sibilant σ;
(b) Mutes, viz. β γ δ π κ τ φ χ θ. These nine mutes are divided :

* By some, however, pronounced like ou in group.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials ;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes ;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ, three double consonants originate,—

ψ from πσ βσ φσ

ξ from κσ γσ χσ

ζ from δσ.

Exercise for Reading. λαμβδα. λαμβανω. μυ. μελος. μαλα. εν. ενκτες. ενσω. ρενσις. ριπτω. σιγμα. σενω. καππα. κανα. κοινον. γαρ. γραν. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δευτοτης. θεα. θητα. θαναμα. θαναμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω, βαλλω. βλαπτομεν. φενγω. φοντεω. φειδομαι.—ψι. ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ζητα. ζητησις.

§ 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark (´), the rough by (´̣). One of these marks is placed over every vowel which begins a word; e. g. ὦν, ἴστορια. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. *vios, εἶδος, ἀντικα..* But when the improper diphthongs α, η, φ, are capital letters, the breathing is placed over the first vowel; e. g. *Αἴδης*, pronounced like εἶδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. *ῥαβδος*. When two ρ's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough
 e. g. Πυρρός.

Exercise for Reading. ἀλφα. αὐξανω. αἰθηρ. αἶμα. ἔμον. ἔκασ. εἶτα. εἶμα. εὐρει. εὐρισκω. ὀλιγον. οἶνου. οἶον. οἶον. ἦτα. ἡύξω. ἡκων. ἰωτα. ἰνα. ἰπποι. ὑπο. νιοι. ἰωκη. ἄδω. Ῥιδη.

§ 6. *Mark of Crasis and Elision (Coronis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The *Coronis* is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the *Coronis* is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶκος = ὄπος.

REM. In Crasis the Iota subscript (§ 3) is written only when the *i* belongs to the last of the coalescing vowels; e. g. καὶ εἶτα = κῆτα; but καὶ ἔπειτα = κῆπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. ἀπὸ οἴκου = ἀπ' οἴκου. The *Apostrophe* is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

† § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a *v* (called *v* ἐπιελκυστικός, *suffixed*) to certain final syllables, viz.

- (α) to the Dat. Pl. in *σι*, to the two adverbs, *πέρυσι*, *the last year*, παντάπασι, *universally*, and all adverbs of place in *σι*; e. g. πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;
- (β) to the third Pers. Sing. and Pl. in *σι*; e. g. τύπτουσω ἐμέ, τίθησιν ἐν τῇ τραπέζῃ; so also to ἐστί;
- (γ) to the third Pers. Sing. in *ς*; e. g. ἔτυπτεν ἐμέ;
- (δ) to the numeral εἴκοσι, although even before vowels the *v* is often omitted; e. g. εἴκοσιν ἄνδρες and εἴκοσι ἄνδρες;

REMARK. In Attic prose, *ν ἐπελευστικόν* regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word *οὕτως* (*thus*) always retains its full form before a vowel, but drops its final *σ* before another consonant; e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιοῶ*. So also *ἄχρις* and *μέχρις*.

3. In like manner the Prep. *ἐξ* (*ex*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*; e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition; e. g. *ἐξελάνθειν*, but *ἐκτελεῖν*.

4. So the negative *οὐκ* (*not*) becomes *οὐ* before a consonant; e. g. *οὐκ αἰσχροῦς*, but *οὐ καλός*; and before a rough breathing it becomes *οὐχ*; e. g. *οὐχ ἡδύς*; yet not before the aspirate *ρ*; e. g. *οὐ ῥίπτω*.

† § 8. Change of Consonants in Inflection and Derivation.

1. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ*; e. g.

<i>ἐπειθ-θην</i>	from	<i>πείθω</i>	becomes	<i>ἐπείσθην</i>
<i>πειθ-τέος</i>	“	<i>πείθω</i>	“	<i>πειστέος</i>
<i>ἠρείδ-θην</i>	“	<i>ἐρείδω</i>	“	<i>ἠρείσθην</i> .

2. A Pi-mute (*π β φ*) before *μ* is changed into *μ*,
 a Kappa-mute (*κ γ χ*) “ “ “ “ *γ*,
 a Tau-mute (*τ δ θ*) “ “ “ “ *σ*; e. g.

(α) Pi-mute:	<i>λείπει-μαι</i>	from	<i>λείπω</i>	becomes	<i>λείπιμαι</i>
	<i>τέτριβ-μαι</i>	“	<i>τρίβω</i>	“	<i>τέτριμμα</i>
	<i>γέγραφ-μαι</i>	“	<i>γράφω</i>	“	<i>γέγραμμα</i>
(β) Kappa-mute:	<i>πέπλεκ-μαι</i>	“	<i>πλέκω</i>	“	<i>πέπλεγμα</i>
	<i>λέλεγ-μαι</i>	“	<i>λέγω</i>	remains	<i>λέλεγμαι</i>
	<i>βέβρεχ-μαι</i>	“	<i>βρέχω</i>	becomes	<i>βέβρεγμα</i>
(γ) Tau-mute:	<i>ἦνυτ-μαι</i>	“	<i>ἄνυτω</i>	“	<i>ἦνυσμαι</i>
	<i>ἠρείδ-μαι</i>	“	<i>ἐρείδω</i>	“	<i>ἠρεισμαι</i>
	<i>πέπειδ-μαι</i>	“	<i>πείθω</i>	“	<i>πέπεισμαι</i>
	<i>κεκόμιδ-μαι</i>	“	<i>κομίζω</i>	“	<i>κεκόμισμαι</i> .

3. A Pi-mute (*π β φ*) with *σ* is changed into *ψ*,
 a Kappa-mute (*κ γ χ*) with *σ* is changed into *ξ*,
 a Tau-mute (*τ δ θ*) disappears before *σ*; e. g.

(α) Pi-mute:	<i>λείπωσ</i>	from	<i>λείπω</i>	becomes	<i>λείψω</i>
	<i>τρίβωσ</i>	“	<i>τρίβω</i>	“	<i>τρίψω</i>
	<i>γράφωσ</i>	“	<i>γράφω</i>	“	<i>γράψω</i>
(β) Kappa-mute:	<i>πλέκωσ</i>	“	<i>πλέκω</i>	“	<i>πλέξω</i>
	<i>λέγωσ</i>	“	<i>λέγω</i>	“	<i>λέξω</i>
	<i>βρέχωσ</i>	“	<i>βρέχω</i>	“	<i>βρέξω</i>
(γ) Tau-mute:	<i>ἄνυτωσ</i>	“	<i>ἄνυτω</i>	“	<i>ἄνυψω</i>
	<i>ἐρείδωσ</i>	“	<i>ἐρείδω</i>	“	<i>ἐρείσω</i>
	<i>πείθωσ</i>	“	<i>πείθω</i>	“	<i>πείσω</i>
	<i>ἐλπιδωσ</i>	“	<i>ἐλπίζω</i>	“	<i>ἐλπύσω</i> .

REMARK 1. The Prep. *εκ* before *σ* is an exception; e. g. *εκσώζω*, not *έξώζω*.

4. *N* before a Pi-mute (*π β φ ψ*) is changed into *μ*,
N before a Kappa-mute (*κ γ χ ξ*) is changed into *γ*,
N before a Tau-mute (*τ δ θ*) is not changed; e. g.

<i>εν-πειρία</i> becomes	<i>εμπειρία</i>	<i>συν-καλέω</i>	becomes	<i>συγκαλέω</i>
<i>εν-βάλλω</i> “	<i>εμβάλλω</i>	<i>συν-γιγνώσκω</i> “		<i>συγγιγνώσκω</i>
<i>εν-φρων</i> “	<i>εμφρων</i>	<i>σύν-χρονος</i> “		<i>σύγχρονος</i>
<i>εν-ψύχος</i> “	<i>εμψύχος</i>	<i>συν-ξέω</i> “		<i>συγξέω</i> ;

but *συντρίνω*, *συνδέω*, *συνθέω*.

REM. 2. The enclitics form an exception; e. g. *δνπερ*, *τόνγε*, not *δμπερ*, *τόγγε*

5. *N* before a Liquid is changed into the same Liquid; e. g.
συν-λογίζω becomes *συλλογίζω* *συν-μετρία* becomes *συμμετρία*
εν-μένω “ *εμμένω* *συν-ρίπτω* “ *συρρίπτω*.

REM. 3. The preposition *εν* before *ρ* is an exception; e. g. *ενρίπτω*, not *έρ-ρίπτω*.

6. *N* is dropped before *σ* and *ζ*; the preceding vowel, short by nature, remains short after the omission of *ν* before *σ*; e. g.

συν-ζυγία becomes *συζυγία*, *δαίμων-σι* becomes *δαίμοσι*.

REM. 4. Exceptions: *Έν*, e. g. *ενσπείρω*, *ενζεγγυμι*; *παλιν*, e. g. *παλιν-σκιος*; some forms of inflection and derivation in *-σαι* and *-σις*; e. g. *πέφανοσι* from *φαίνω*, and some few substantives in *-ις* and *-υς*. The *ν* of *σύν* in composition, is changed into *σ* before another *σ* followed by a vowel; e. g. *συσσώζω*, instead of *συνσώζω*; but when *σ* is followed by a consonant, *ν* is dropped; e. g. *σύν-στημα* becomes *σύστημα*.

7. But when *ν* is joined with a Tau-mute, both letters disappear before *σ*, and, as a compensation, the short vowel is lengthened before *σ*, namely, *ε* into *ει*, *ο* into *ου*, *ᾱ*, *ι*, *υ* into *ᾶ*, *ί*, *ύ*; e. g.

<i>τυφθέντ-σι</i> becomes	<i>τυφθεῖσι</i>	<i>λέοντ-σι</i>	becomes	<i>λέουσι</i>
<i>σπένδ-σω</i> “	<i>σπεισω</i>	<i>ελμινδ-σι</i> “		<i>ελμῖσι</i>
<i>πάντ-σι</i> “	<i>πάσι</i>	<i>δεικνύντ-σι</i> “		<i>δεικνύσι</i>
<i>τύψαντ-σι</i> “	<i>τύψασι</i>	<i>Ξενοφώντ-σι</i> “		<i>Ξενοφῶσι</i> .

8. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (*π κ*) can stand before the smooth Mute *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*; e. g.

<i>β</i> before <i>τ</i> becomes <i>π</i> as: from	<i>τρίβω</i>	<i>τέτριβ-ται</i>	=	<i>τέτριπται</i>
<i>φ</i> “ “ “ “	“ “	“ “		“ “
<i>γ</i> “ “ “ “	“ “	“ “		“ “
<i>χ</i> “ “ “ “	“ “	“ “		“ “
<i>κ</i> “ “ “ “	“ “	“ “		“ “
<i>φ</i> “ “ “ “	“ “	“ “		“ “
<i>κ</i> “ “ “ “	“ “	“ “		“ “

χ	before δ	becomes γ	as :	from βρέχω	βρέχ-θην	= βρέγθην	
π	"	ϑ	"	φ	"	πέμπω	
						πέμπ-θην	= πέμφθην
β	"	ϑ	"	φ	"	τρίβω	
						ετρίβ-θην	= ετρίφθην
κ	"	ϑ	"	χ	"	πλέκω	
						επλέκ-θην	= επλέχθην
γ	"	ϑ	"	χ	"	λέγω	
						έλεγ-θην	= έλέχθην.

REM. 5. The preposition *έκ* does not undergo this change ; e. g. *έκδοῦναι, έκ-θείναι*, etc., not *έγδοῦναι, έχθείναι*.

9. The smooth mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words. The medials (*β γ δ*), however, are thus changed only in the inflection of the verb ; in other cases they remain unchanged ; hence :

ἀπ' οὐ = ἀφ' οὐ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος
 ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ά = τέτυφα
 οὐκ οσίως = οὐχ οσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος
 ἀντ' ὧν = ἀνθ' ὧν (from ἀντί), ἀντέλλω (from ἀντί, ἔλλω) = ἀντέλλω
 εἰλογ-ά = εἰλοχα, but λέγ' ἕτεραν, not λέχ' ἕτεραν
 τέτριβ-ά = τέτριφα, but τρίβ' οὕτως, not τρίφ' οὕτως.

REM. 6. This change also takes place in Crasis ; e. g. *θῦτερα* from *τὰ ἕτερα* (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8) ; e. g. *ἐφθήμερος*, instead of *ἐπτήμερος* (from *έπτά, ἡμέρα*), *νύχθ' ἔλην*, instead of *νύκτ' ἔλην*.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute ; thus,

φε-φίληκα	from φιλέω	is changed into	πεφίληκα
χε-χῦκα	"	χέω	"
θε-θύκα	"	θύω	"
θι-θημι	stem ΘΕ	"	τίθημι.

The two verbs, *θύειν, to sacrifice*, and *τιθέναι* (stem ΘΕ), *to place*, also follow this rule, in the passive endings which begin with *θ* ; e. g. *ἐθύ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι*, instead of *ἐθύ-θην, ἐτέ-θην*.

11. In words whose stem begins with *τ* and ends with an aspirate,* the aspiration is transferred to the smooth *τ*, ~~where~~ the aspirate before the final syllables beginning with *σ, τ* and *μ*, must be changed into an unaspirated consonant (according to No. 3. § 2.) ; by this transfer, *τ* is changed into the aspirate *θ*. Thus :

τρέφ-ω is changed into (θρέπ-σω) θρέψω, θρεπ-τήρ, (θρέπμα) θρέμμα
 ταφή, ΤΑΦ-ω into θάψω, θάπ-τω, (τέθαπ-μαι) τέθαμμα
 τρύφος, ΤΡΥΦ-ω into θρίψω, θρίπ-τω (τέθρυπ-μαι) τέθρυμμα

* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root ; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again ; hence *έχω* (properly *έχω*), but Fut. *έξω*.—TR.

τρέχω into (*τρέχ-σμαι*) *τρέξομαι*;—*τριχ-ός* into *τριξί*, *τριξίν*.
ταχύς has *τάσσων* in the Comparative. (But *τεύξω* from *τεύχω*, *τρύξω*
 from *τρίχω*, remain unchanged).

REM. 7. Where the passive endings of the above verbs, *τρέφω*, *θάπτω* (stem ΤΑΦ), *θρύπτω* (stem ΤΡΥΦ), begin with *θ*, the aspiration of the two final consonants *φθ*, changes *τ*, the initial consonant of the stem, into *θ*; e. g.

ἐθρέφ-θην, *θρεφ-θῆναι*, *θρεφ-θήσεσθαι*
ἐθύφ-θην, *θαφ-θείς*, *θαφ-θήσομαι*, *τεθύφ-θαι*.

REM. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with *θ*, viz. *-θηθι*, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: *-θητι*; e. g. *τύφθητι*, not *τύφθηθι*.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. *ἔρ-ῶρον*; (b) in composition, when *ρ* is preceded by a short vowel; e. g. *ἀρρῶγκτος*, *βαθῦρῶρος*; but *εὔ-ρωστος* (from *εὔ* and *ῥώννυμι*).

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CHAPTER II.

SYLLABLES.

§ 9. Quantity of Syllables.

1. A syllable is short by nature, when its vowel is short, viz. *e*, *o*, *ε*, *ι*, *υ*, and when a vowel or single consonant follows a short vowel; e. g. *ἔνθ'μῖσά*, *ἔπ'θ'θεῖτό*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. *η*, *ω*, *ᾶ*, *ῆ*, *ῦ*, or a diphthong; e. g. *ἤρωῶς*, *κρίνω*, *γέφυρα*, *ἰσχύρους*, *παιδευῆς*; hence contracted syllables are always long; e. g. *ᾠκων* (from *ἀέκων*), *βότρυς* (from *βότρυνας*).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (*ζ* *ξ* *ψ*) follow the short vowel; e. g. *ἔκαστέλλω*, *τύψᾶντες*, *κόρᾱξ* (*κόρᾱκος*), *τράπᾱζα*.

REMARK. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βῆτρος*, *δίδραχμος*. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. *ἔκνέμω*; (b) when one of the medials (*β* *γ* *δ*) stands before one of the three liquids, *λ* *μ* *ν*; e. g. *βέβλος*, *εὐδομος*, *πέπλεγμαι*.

§ 10. Accentuation.

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—TR.

the other; e. g. *destrúctible, immórtal*. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

- (a) The acute (´), to denote the sharp tone; e. g. *λόγος*;
- (b) The circumflex (˘), to denote the protracted tone; e. g. *σῶμα*;
- (c) The grave (`), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. *τίς, any one, and τίς, who* †

REM. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. *ἄπαξ, ἀλλεῖος, ἀν εἰπης, εἶρος, αἷμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs *φ, γ, ρ*; e. g. *Ἄιδης*. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. *ᾰῖδης, κληῖδι*.

2. The acute stands on one of the last three syllables, whether this is long or short; e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position; e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. *τοῦ, σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. *τεῖχος, χεῖμα, πράξις, ἀλλάξ* (Gen.-ἄκος), *καλαῦρουψ, κατῆλιψ, Δημῶναξ*.

REM. 2. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute; e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute; e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute; e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispoména, when the ultimate has the circumflex; e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex; e. g. *πράγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented; e. g. *πράγματα, πῶγμα*.

† § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

- (a) By lengthening the final syllable,
 (α) A Proparoxytone, as πόλεμος, becomes a Paroxytone; e. g. πολέμου;
 (β) A Properispomenon, as τεῖχος, a Paroxytone; e. g. τεῖχους;
 (γ) An Oxytone, as θεός, a Perispomenon; e. g. θεῶν. Yet this change is limited to particular instances. See § 26, 5, (a).

- (b) By shortening the final syllable,
 (α) A dissyllabic Paroxytone with long penult, as φεύγω, becomes a Properispomenon; e. g. φεύγε, but τᾶττω, τᾶττε;
 (β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. βουλεύω, βούλευε.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. φεύγω, ἐφενγον. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. τύπτω, τυπτόμεθα, τυφθόσμεθα.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply :

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. φίλεε = φίλει, but φιλέει = φιλεῖ, γένει = γένει, γένεων = γενῶν.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented :

(a) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

ἀγαπάομαι = ἀγαπῶμαι	φιλεόμενος = φιλοόμενος
ἑσταῶτος = ἐστῶτος	ὀρθόοσι = ὀρθοῦσι
ἕλησσα = ἕλησα	τιμαόντων = τιμώντων;

(b) The contracted syllable, when it is the ultimate, takes :
 (α) The acute, when the last of the syllables to be contracted has the acute; e. g. ἑσταῶς = ἐστῶς;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. ἠχοῖ = ἦχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

† § 12. *Change and Removal of the Accent in connected Discourse.*

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. *Εἰ μὴ μητρὶν περικαλλῆς Ἡερίβουα ἦν.* But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμὸν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, quis? quid? always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. τὰ ἀγαθὰ = τὰγαθὰ, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θῆμέρα, τὸ ὄνομα = τοῦνομα; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. τὸ ἐπος = τοῦπος, τὰ ἄλλα = τὰλλα, τὸ ἔργον = τοῦργον, τὰ βπλα = θῶπλα.

3. In Elision (§ 6. 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ, or one of the enclitics, τινὰ and ποτέ, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

πολλὰ ἐπαθον = πόλλ' ἐπαθον	παρὰ ἐμοῦ = παρ' ἐμοῦ
δεινὰ ἔρωτῆς = δειν' ἔρωτῆς	ἔπο' ἐαυτοῦ = ἐφ' ἐαυτοῦ
φήμι ἐγώ = φήμ' ἐγώ	ἀλλὰ ἐγώ = ἀλλ' ἐγώ
αἰσχρὰ ἔλεξας = αἰσχρ' ἔλεξας	οὐδὲ ἐγώ = οὐδ' ἐγώ
ἐπὶ ἦσαν = ἐπ' ἦσαν	τινὰ ἔλεγε = τιν' ἔλεγε.

† § 13. *Atonics or Proclitics.*

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, ἐν, εἰς (ἐς), ἐντο, ἐκ (ἐξ), ἐκ, ὡς, ἀδ;
- (c) the conjunctions, ὡς, ἀς, that, so that, when, εἰ, ἰφ;
- (d) οὐ (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning *No*, it has the accent; e. g. οὐ' (οὐκ).

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables connected discourse, are so closely joined, in certain preceding word, that they either lose their tone, or upon the preceding word; e. g. φίλος τις, πόλεμός τις. They are :

(a) The verbs εἰμί, to be, and φημί, to say, in the Pres. Indic., except the second Pers. Sing. εἶ, thou art, and φῆς, thou sayest;

(b) The following forms of the three personal pronouns :

I P. S. μοῦ	II P. S. σοῦ	III P. S. οὗ	Dual. σφῶν	Pl. σφίσι(ν)
μοί	σοί	οἱ		
μέ	σέ	ἐ		

(c) The indefinite pronoun, τις, τί, through all the cases and numbers, together with the abridged forms τοῦ and τῶ, and the indefinite adverbs πῶς, πῶ, πῆ, πού, ποθί, ποθέν, ποί, ποτέ; the corresponding interrogative words, on the contrary, are always accented; e. g. τίς, τί, πῶς, etc.;

(d) The particles, τέ, τοί, γέ, νύν, πέρ, θήν, and the inseparable particle, δέ, both when it expresses the direction *whither*; e. g. Ἐρεβόςδε, to Erebus, and also when it serves to strengthen a word; e. g. τοσόςδε.

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θήρ τις for θῆρ τις	καλός ἐστιν for καλός ἐστίν
καί τινες " καί τινές	ποταμός γε " ποταμός γέ
καλός τε " καλός τέ	ποταμοί τινες " ποταμοί τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι for φῶς τί	φιλεῖ τις for φιλεῖ τις
φῶς ἐστίν " φῶς ἐστίν	καλοῦ τινος " καλοῦ τινός.

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πῶς " ἄλλος πός, " ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπός τις for ἄνθρωπος τις	σῶμά τι for σῶμα τί
ἄνθρωποί τινες " ἄνθρωποι τινές	σῶμά ἐστιν " σῶμα ἐστίν.

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. *εὶ πέρ τις σέ μοί φησὶ ποτε*.

† § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. *Φημί ἐγὼ τοῦτο*.—*Τινές λέγουσιν*.—*Εἰσὶ θεοί*.—But instead of *ἐστι(ν)* at the beginning of a sentence, the form *ἔστι(ν)* is used; also, if it stands in connection with an Inf. for *ἔξεστι(ν)*, and after the particles *ἄλλ, εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, πού*, also after the pronoun *τοῦτ'*; e. g. *Ἔστι θεός*.—*Ἔστι σοφὸς ἀνὴρ*.—*Ἔστιν οὐτως*.—*Ἔστιν ἰδεῖν, ἰδεῖν ἐστιν, licet videre*.—*Εἰ ἐστιν, οὐκ ἐστιν, τοῦτ' ἐστιν*.

2. *Φημί* and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. *Ἔστιν ἀνὴρ ἀγαθός, φημί*.

3. The enclitic personal pronouns, *σοῦ, σοί, σέ, οὐ, σφίσι(ν)*, retain their accent:

(a) When an accented Prep. precedes; e. g. *παρὰ σοῦ, μετὰ σέ, πρὸς σοί*. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

<i>παρ' ἐμοῦ</i>	<i>πρὸς ἐμοί</i>	<i>πρὸς μοί</i>	<i>πρὸς μοι,</i>
<i>κατ' ἐμέ</i>	<i>κατὰ με,</i>	<i>περὶ ἐμοῦ</i>	<i>περὶ μου.</i>

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. *ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι*.

(b) After copulative or disjunctive conjunctions; e. g. *ἐμὲ καὶ σέ, ἐμὲ ἢ σέ*, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms *οὔ, οὐ, ἐ, εἰ*, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. *καλὸς δ' ἐστίν*, but *καλὸς δέ ἐστι*.—*πολλοὶ δ' εἰσίν*; but *πολλοὶ δέ εἰσιν*.

† § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following a *ο* or *ε* in the penult, is joined to the final syllable; e. g. *ἄ-γω, πα-ρά, μά-λα, ἰ-να, ἰ-τός, ἰ-χωρ*.

2. In dissyllables, a single consonant following *ε* or *ο*, is joined to the first syllable; e. g. *λόγ-ος, τέλ-ος*.

* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. τάξ-ω, δίψ-ος, πράξ-ις, ἀντιταξ-όμενος. But ζ is joined to the vowel following it, except when it stands after ϵ or $ο$, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. νομί-ζω, νόμι-ζε, ἀρκά-ζω; but τράπεξ-α, ὄξ-ος, νομίζ-ομεν, ἀρκάζ-ομεν.

4. A single consonant (except in the penult) before or after the vowels α and ϵ having the accent, and also a single consonant before or after ϵ and $ο$ having the accent, is joined to these vowels; e. g. ἄγ-αθός, ποτ-αμός, βα-σιλ-έα, ἰ-πολ-αβίων, ὀ-πίτ-ερος, τίθ-ομεν.

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is ϵ or ι , is joined to the vowel after it; e. g. στρα-τιά, ἀναστύ-σεως, στρα-τιώτης.

5. A single consonant after a long vowel or υ is joined to the vowel following; e. g. φω-νή, χρή-μα, ἦ-κω, δμι-λος, δπᾶ-δός; ἄργυ-ρος, μθ-ρίας, ὠθθ-μία, φθ-γόντες, φθ-γομεν.

Exception. A single consonant following long α or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. ἀποκρίν-ατο, ἐση-μᾶν-αμεν.

6. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάται, τέθ-νηκα, θαρ-ραλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. ἐτι-τρωσκον.

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. ἄν-θρωπος, ἄν-δρία, but ἐτέρφ-θην.

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συν-εκ-φώνησις, πρόθ-εσις, ἀνάβ-ασις, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-βαίνω.

† § 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line; e. g. εὐ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-point is like our semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. Some general views of the Verb.

1. The verb expresses action; e. g. to bloom, to strike. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a reflexive signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. εὐπτομαι, I

strike myself, βουλευόμαι, *I advise myself*, ἀμύνομαι, *I defend myself*. In most of the tenses, the middle and passive forms are the same ; e. g. τύπτομαι, *I strike myself* and *I am struck*.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Number and Person.	Present Active.	Number and Person.	Present Middle or Passive.
INDICATIVE.	S. 1.	βουλεύ-ω, I advise.	S. 1.	βουλεύ-ομαι, I advise myself, or am advised.
	2.	βουλεύ-εις, thou advisest.	2.	βουλεύ-ῃ, thou advisest thyself, or art advised.
	3.	βουλεύ-ει, he, she, or it advises.	3.	βουλεύ-εται, he advises himself, or is advised.
	P. 1.	βουλεύ-ομεν, we advise.	P. 1.	βουλευ-όμεθα, we advise ourselves, or are advised.
	2.	βουλεύ-ετε, ye advise.	2.	βουλεύ-εσθε, ye advise yourselves, or are advised.
	3.	βουλεύ-ουσι(ν), they advise.	3.	βουλεύ-ονται, they advise themselves, or are advised.
IMPERATIVE.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βουλεύ-ου, advise thyself, or be advised.
	P. 2.	βουλεύ-ετε, advise ye.	P. 2.	βουλεύ-εσθε, advise yourselves, or be advised.
INFINITIVE.		βουλεύ-ειν, to advise.		βουλεύ-εσθαι, to advise oneself, or be advised.

REMARK. On the *ν* ἐφελεκνοστικόν in βουλεύουσιν, see § 7, 1. (b).

3. Also the following forms of the irregular verb εἰμί, *to be*, may be learned :

ἐστί(ν), he, she, or it is	ἦν, he, she, or it was
εἰσὶ(ν), they are	ἦσαν, they were
ἴσθι, be, ἐστω, let him, her, or it be	ἔστε, be ye.

I. Vocabulary* and Exercises for Translation.

ἄει, always.	εἰ, if.	καί, and, even.
ἀληθεύω, to speak the truth.	ἐπομαι, <i>w. dat.</i> to follow, [ly. accompany.	κακῶς, badly, cowardly.
ἀνδρείως, manfully, bravely.	ἐσθίω, <i>w. gen. and acc.</i> to eat, corrode.	καλῶς, well.
ἀριστέως, to be, the best, excel.	ἐχει, it has itself, it is.	κολακεύω, to flatter.
βιοτέως, to live.	ἡδέως, pleasantly, cheerfully, with pleasure.	μάχομαι, <i>w. dat.</i> to fight, contend.
βλακεύω, to be lazy.	θαυμάζω, to wonder, admire.	μή, not, always placed before the Imperative and Subjunctive.
γράφω, to write, enact.	μετρίως, moderately.	δύρομαι, to mourn, lament.
διώκω, to pursue, strive after.		

* All the vocabularies are designed to be committed to memory before translating the exercises.

οὐ (οὐκ, οὐχ), not. [cata. πιστεύομαι, to be believed. χαίρω, *w. dat.*, to rejoice, to παιδεύω, to bring up, edu- σπεύδω, to hasten, exert rejoice at, or over, de-
 παίζω, to play, joke, play at oneself. light in.
 πίνω(ι), *w. gen. and acc.*, to φεύγω, to flee, flee from, ψέγω, to blame.
 drink. shun.

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

'Αεὶ ἀλήθευε. Χαίρε. Ἐπου. Μὴ ὀδύρεσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγγ. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θαυμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκῃ, μὴ φεύγε. Ἀνδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύῃ. Ἄεὶ ἄριστεύετε. Μετρίως ἐσθιε καὶ πίνε καὶ παίζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man, woman*; (b) the names of things, as *earth, garden*.

§ 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in *-ov*, except the proper names of females, e. g. ἡ *Λεόντιον*, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. τὸ *μήτηρ*, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἢ *θεός*, *god* and *goddess*.

§ 22. *Number, Case and Declension.*

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

- (1) Nominative, the case of the subject;
- (2) Genitive, the whence-case;*
- (3) Dative, the where-case;
- (4) Accusative, the whither-case;
- (5) Vocative, the case of direct address.

REM. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. *is ἄνθρωπος?*

QUESTIONS:

- What case?*
What number?
What declension?
What gender?
From what nominative?

ANSWERS:

- Dative case;*
Plural number;
Second declension;
Masculine gender;
From the Nom. ἄνθρωπος;

e. g. *σώματος* is the Gen. Sing. of the third declension, neuter gender, from the nominative *σῶμα*, *body*.

* See a fuller statement under the Cases in the Syntax, § 156 seq.—TR.

§ 23. *Nature and Gender of the Adjective.*

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red*. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἀγαθὸς ἄνθρωπος, *bonus homo*, ὁ ἄνθρωπος ἀγαθός ἐστιν, *homo bonus est*; ἡ καλὴ Μοῦσα, *pulchra Musa*, ἡ Μοῦσα καλὴ ἐστιν, *Musa pulchra est*; τὸ καλὸν ἔαρ, *pulchrum ver*, τὸ ἔαρ καλόν ἐστιν, *ver pulchrum est*.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἤσυχος ἀνὴρ, *a quiet man*, ἡ ἤσυχος γυνή, *a quiet woman*, τὸ ἤσυχον τέκνον, *a quiet child*; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φυγὰς ἀνὴρ, *an exiled man*, ἡ φυγὰς γυνή, *an exiled woman*.

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. *Prepositions with one case.*

(a) With the Genitive:

ἀντί, ante, before, for, instead of,
 πρό, pro, before, for,
 ἀπό, ab, from, by,
 ἐκ (ἐξ before a vowel), ex, out of, from,
 ἐνεκα, for the sake of, on account of.

Here belong several adverbs which, like prepositions, govern the Gen., viz. πρόσθεν and ἔμπροσθεν, before, ὀπίσθεν, behind, ἄνευ and χωρὶς, without, πλὴν, except.

(b) With the Dative:

ἐν, Lat. in with Abl. in, upon,

σύν, cum, with, and the adverb
 ἅμα, together with.

(c) With the Accusative:

ἀνά, on, upon, up, through,
 εἰς, Lat. in with Acc., into, to,
 ὡς, to, ad.

II. *Prepositions with Genitive and Accusative.*

διά, through, by; with Acc. often, on account of,
 κατά, de, down, with Acc. often, through,
 ὑπέρ, super, over, above; with Gen. often, for.

III. *Prepositions with Gen., Dat. and Accusative.* παρά, *by, near*; with Gen. *from* (properly from being near some one); with Acc. *to* (properly into the presence of some one),
 ἀμφί and περί, *around, about*; with Gen. often, *for*,
 ἐπί, *upon, at*; with Acc. often, *towards, against*,
 μετά, *with*; with Acc. often, *after*,
 πρόσ, *before*; with Acc. often, *to*,
 ὑπό, *sub, under*.

✱ § 25. *First Declension.*

The first declension has four endings, ᾶ, ῆ (or ᾱ), ᾶς and ῆς; α and η are feminine, ᾶς and ῆς masculine gender.

ENDINGS.

	Singular.				Plural.		Dual.		
Nom.	ᾶ	ᾶ	or	ῆ	ᾶς	or	ῆς	αι	ᾶ
Gen.	ῆς	ᾶς		ῆς	ς	ou		ῶν	αιν
Dat.	ῆ	ᾶ		ῆ	ς	ῆ		αις	αιν
Acc.	ᾶν	ᾶν		ῆν	ᾶν	ῆν		ας	ᾶ
Voc.	ᾶ	ᾶ		ῆ.	ᾶ	ῆ, ᾶ.		αι.	ᾶ.

§ 26. I. *Feminine Nouns.*

1. (a) The Nom. ends in -ᾶ or -ᾶ, and the α remains in all the cases, if it is preceded by ρ, σ or ι (α pure); e. g. χώρα, *land*, ἰδέα, *form*, σοφία, *wisdom*, χρεία, *utility*, εἰνoια, *good-will*. These make the Gen. in -ᾶς, Dat. in -ᾶ. Here belong also some substantives in -ᾶ; e. g. ἀλαλά, and some proper names; e. g. Ἀνδρομέδᾶ, Λήδᾶ, Φιλομήλᾶ, Gen. -ᾶς, Dat. -ᾶ.

(b) The Nom. ends in -ᾶ, which remains only in the Acc. and Voc.; in the Gen. and Dat., the -α is changed into -η, if it is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ, ς.

(c) In other instances, the Nom. ends in -η, which remains through all the cases of the Sing.

2. When -α is preceded by σ or α, in some words -έα is contracted into -ῆ, and -άα into -ᾶ. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. η through all the cases.

Sing. Nom.	ἡ	Justice.	δίκ-η	Honor.	τιμή	Opinion.	γνώμη	Fig-tree.	συκ-(ἄ)ῆ
Gen.	τῆς		δίκ-ης		τιμῆς		γνώμης.		συκ-ῆς
Dat.	τῇ		δίκ-ῃ		τιμῇ		γνώμῃ		συκ-ῇ
Acc.	τήν		δίκ-ην		τιμήν		γνώμην		συκ-ήν
Voc.	ὦ		δίκ-η		τιμή		γνώμη		συκ-ῆ
Plur. Nom.	αἱ		δίκ-αι		τιμαί		γνώμαι		συκ-αἱ
Gen.	τῶν		δίκ-ῶν		τιμῶν		γνώμων		συκ-ῶν
Dat.	ταῖς		δίκ-αῖς		τιμαῖς		γνώμαις		συκ-αῖς
Acc.	τάς		δίκ-ᾶς		τιμάς		γνώμας		συκ-ᾶς
Voc.	ὦ		δίκ-αι		τιμαί		γνώμαι		συκ-αἱ
Dual N. A. V.	τὰ		δίκ-α		τιμά		γνώμα		συκ-ᾶ
G. and D.	ταῖν		δίκ-αιν		τιμαῖν		γνώμαιν		συκ-αῖν.

b. α through all the cases.

c. ᾶ G. ης.

S. N. G. D. A. V.	(a) long α.				(b) short α.		
	Shadow.	Country.	Mina.		Hammer.	Muse.	Λίονεσσα.
ἡ	σκι-ᾶ	χώρα	μν-(ἄ)ᾶ		σφύρα	Μοῦσα	λέαινα
τῆς	σκι-ᾶς	χώρας	μν-ᾶς		σφύρας	Μούσης	λεαίνης
τῇ	σκι-ᾶ	χώρῃ	μν-ᾶ		σφύρῃ	Μούσῃ	λεαίνῃ
τήν	σκι-ᾶν	χώραν	μν-ᾶν		σφύραν	Μοῦσάν	λεαίναν
ὦ	σκι-ᾶ	χώρα	μν-ᾶ		σφύρα	Μοῦσα	λέαινα
P. N. G. D. A. V.	αἱ	σκι-αῖ	χώραι	μν-αἱ	σφύραι	Μοῦσαι	λέαιναι
τῶν	σκι-ᾶν	χωρῶν	μν-ῶν		σφύρων	Μουσῶν	λεαίνων
ταῖς	σκι-αῖς	χώραις	μν-αῖς		σφύραις	Μούσαις	λεαίναίς
τάς	σκι-ᾶς	χώρας	μν-ᾶς		σφύρας	Μούσας	λεαίνας
ὦ	σκι-αῖ	χώραι	μν-αἱ		σφύραι	Μοῦσαι	λέαιναι
Dual.	τὰ	σκι-ᾶ	χώρα	μν-ᾶ	σφύρα	Μοῦσα	λεαίνα
	ταῖν	σκι-αῖν	χώραιν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

REMARK. The feminine of all adjectives of three endings is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, the glorious honor; ἡ χρυσοῦς (contracted from χρυσέα, as συκὴ from συκία) στολή, the golden robe, τῆς χρυσοῦς στολῆς; ἡ δίκαια γνώμη, the just opinion, τῆς δίκαιας γνώμης; ἡ ἐχθρὰ χώρα, the hostile land, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -α, is always long in adjectives; e. g. ἐλεύθερος ἐλευθέρᾳ ἐλεύθερον, free.

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -αι, is considered short in respect to the accent; hence λέαιναι (not λεαίνας), Μοῦσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (a) The vocative δέσποτα from δεσπότης, lord;

(β) In adjectives in -ος, -η (-ᾶ), -ον, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἄν-

θρόνιος, is accented on the antepenult, viz. βέβαιοι, βέβαιαι, ελεύθεροι, ἐλεύθεραι, ἀνδρόπιοι, ἀνθρόπιναί, although the feminine Sing., on account of the long ending -η and -α, is a paroxytone, viz. βεβαία, ἐλευθέρα, ἀνθροπίνη;

(γ) In the Gen. Pl. of the first Dec., the final syllable -ων is circumflexed; e. g. λαινῶν from λείαινα, νεανιῶν from νεανίας. But to this there are the following exceptions: (1) Feminine adjectives and participles in -ος, -η (-ά), -ον, are accented like the Gen. of masculines; e. g. τῶν καλλίστων Μουσῶν, from κάλλιστος, καλλίστη, κάλλιστον; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. βαρῦς, βαρεῖα, βαρύ, Gen. Pl. βαρέων, βαρεῖων; —(2) The substantives χρήστης, usurer, ἄφνη, anchoovy, ἐτησία, monsoons, and χλοβνῆς, wild-bear, which in the Gen. Pl. remain Paroxytones, thus χρήστων, ἄφνων.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. τιμῆς, -ῆ, -ῶν, -αῖς, -αῖν; this is true also of the second declension.

(b) Paroxytones with a *short* penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a *long* penult, become *properispomena*, when the ultimate is *short*, which is the case in the Nom. Pl.; e. g. γνώμη, γνώμαι, but γνωμῶν; Ἄτρεϊδης, Ἄτρεϊδαι, but Ἄτρειδῶν; on the contrary, δίκη, δίκαι, but δικῶν;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. Μοῦσα, Μοῦσης;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. λείαινα, λείαινης.

II. Vocabulary.

'Αδικία, Gen. -ας, ἡ, injustice.	ἐπαγγέλλομαι, to promise.	πενία, -ας, ἡ, poverty.
ἀδολεσχία, -ας, ἡ, loquaciousness, prating.	ἐπάγω, to bring on.	πλεονεξία, -ας, ἡ, avarice.
ἀληθινή, -ῆς, vera, true.	ἡδονή, -ῆς, ἡ, pleasure.	πολλάκις, often.
ἀπέχομαι, w. gen., to abstain from, keep oneself from.	θεραπεύω, to esteem, honor, worship.	συνήθεια, -ας, ἡ, intercourse, society.
ἀρετή, -ῆς, ἡ, virtue.	κακία, -ας, ἡ, vice.	τείρω, τερο, to wear out, weaken, tire, plague.
βία, -ας, ἡ, violence.	καρδία, -ας, ἡ, the heart.	τίκτω, to beget.
βοήθεια, -ας, ἡ, help.	καταφύγη, -ῆς, ἡ, a refuge.	τρύφή, -ῆς, ἡ, excess, luxurious indulgence, effeminacy.
γίγνομαι, to become, arise, be.	λβμη, -ης, ἡ, disgrace.	
διαβολή, -ῆς, ἡ, calumny.	λβπη, -ης, ἡ, sorrow.	φιλία, -ας, ἡ, friendship.
δίκη, -ης, ἡ, justice, right, a judicial sentence.	λδρα, -ας, ἡ, a lyre.	χαλεπή, -ῆς, molestia, burdensome, troublesome, oppressive.
εἰκω, w. dat., to give way to, to yield to.	λύω, to loose, free, dispel, violate (a treaty), abolish.	χρεία, -ας, ἡ, need, intercourse, as:
	μέριμνα, -ης, ἡ, care.	
	μουσα, -ης, ἡ, a muse.	
	ὁ, ἡ, τό, the.	
	πείθομαι, w. dat., to believe, trust, obey.	

RULES OF SYNTAX. 1. Transitive verbs govern the Accusative.

2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Εἶκε τῇ βίᾳ. Ἡ λύρα τὰς μερίμνας λβει. Ἀπέχου τῆς κακίας.¹ Ἡ φίλια ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ἡδονῶν. Ἡ μέριμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ κείθου θαβόλαις.² Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἶκει. Πολλάκις χαλεπῇ πενίᾳ³ τειρόμεθα. Τὴν ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεῦγε τὴν τρυφὴν ὡς λύμην. Δὲ ἀρετῆς καὶ συνηθείας καὶ χρείας ἄληθινὴ φίλια γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dat.*). Sorrow is brought on by vice.

III. Vocabulary.

ἄγω, to lead, bring, conduct.	δόξα, -ης, ἡ, report, fame, reputation.	πᾶσα, -ης, every, all.
ἀπλῆ, -ῆς, simple.	ἐσθλή, -ῆς, good, noble, splendid.	πίπτω, to fall.
ἀργυρέα, ἀργυρᾶ, -ᾶς, <i>argentea</i> , silver (<i>adj.</i>).	εὐθύνω, to make straight, rectify.	πολλή, -ῆς, much, many.
ἀστραπή, -ῆς, ἡ, lightning.	εὐκόλως, quickly.	πορφυρέα, πορφυρᾶ, -ᾶς, purple (<i>adj.</i>).
ἀτιμία, -ας, ἡ, dishonor.	ἐννομία, -ας, ἡ, good administration.	ραδίως, easily.
βασιλεία, -ας, ἡ, a queen.	ἐχω, to have, hold, contain.	σκολιά, -ᾶς, crooked, perverted.
βασιλεία, -ας, ἡ, kingdom.	κατέχω, to hold back, restrain.	στολή, -ῆς, ἡ, a robe.
βλάβη, -ης, ἡ, injury.	λαμπρά, -ᾶς, splendid, brilliant.	τύχη, -ης, ἡ, fortune, <i>pl.</i> (generally) misfortunes.
βροντή, -ῆς, ἡ, thunder.	μεγάλῃ, -ης, magna, great.	φέρω, <i>fero</i> , to bear, bring.
γλῶττα, -ης, ἡ, the tongue.	μετάβολή, -ῆς, ἡ, change.	χρυσέα, χρυσοῦ, -ῆς, aurea, golden.
a language. [life.]		
δαίτα, -ης, ἡ, a mode of		

Τῇ κακίᾳ² πᾶσα ἀτιμία ἔπεται. Ῥαδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρῶς ἀστραπῆς γίγνεται. Ἡ ἀρετὴ ἐσθλὴν δόξαν ἔχει. Ἐννομία εὐθύνει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. Ἀπλὴν δαίταν ἄγε. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Αἱ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ἀρετὴ οὐκ εἶκει ταῖς τύχαις.¹ Ἀπέχεσθε χαλεπῶν μεριμνῶν. Ἡ βασιλεία μεγάλῃν βασιλείαν ἔχει. Ἡ στολή ἐστὶ πορφυρᾶ. Χρυσῆς καὶ ἀργυρῆς στολὰς ἔχομεν.

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

¹ § 157.

² § 161, 2. (a), (δ).

³ § 161, 3.

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ov*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξοτά, προφήτης*, Voc. *προφήτᾶ*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ, μυροπώλης, a salve-seller*, Voc. *μυροπώλᾶ*; (3) national names in *-ης*; e. g. *Πέρσης, a Persian*, Voc. *Πέρσᾶ*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης, Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

REM. 1. Several masculine nouns in *-ας* have the Doric Gen. in *α*, namely, *πατραλοίας, μητραλοίας, patricide, matricide, δρνιθοθήρας, fowler*; also several proper names; e. g. *Ἀννίβας, -α, Σύλλας, -α*; finally, contracts in *-ᾶς*; e. g. *βορβᾶς*, from *βορέας*.

PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμ(εας)ῆς	νεανίας	δρνιθοθήρας	βορβᾶς
G.	πολίτου	Ἑρμοῦ	νεανίου	δρνιθοθήρᾶ	βορβᾶ
D.	πολίτη	Ἑρμῆ	νεανίᾳ	δρνιθοθήρᾳ	βορβᾶ
A.	πολίτην	Ἑρμῆν	νεανίᾳν	δρνιθοθήρᾳν	βορβᾶν
V.	πολίτᾶ	Ἑρμῆ	νεανία	δρνιθοθήρᾶ	βορβᾶ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	δρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	δρνιθοθηρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	δρνιθοθήραις	
A.	πολίτας	Ἑρμάς	νεανίας	δρνιθοθήρας	
V.	πολίται	Ἑρμαῖ	νεανίαι	δρνιθοθήραι	
Dual.	πολίτᾶ	Ἑρμᾶ	νεανία	δρνιθοθήρᾶ	
	πολίταιν	Ἑρμαῖν	νεανίαν	δρνιθοθήραιν	

REM. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθελοντής πολίτης, a willing citizen*, *ἐθελοντοῦ πολίτου*, *ἐθελονταὶ πολίται*; *μονίας νεανίας, a lonely youth*, *μονίου νεανίου*, *μονία νεανία*.

IV. *Vocabulary.*

Ἄδολεσχος, <i>-ου, δ, a praeter.</i>	ness; with <i>ἄγειν</i> , to be quiet.	δρέγομαι, <i>w. gen.</i> , to strive after.
ἀκούω, to hear.	θάλαττα, <i>-ης, ἡ</i> , the sea.	πρέπει, <i>w. dat.</i> , it is becoming, it becomes.
ἀκροατής, <i>-οῦ, δ, an auditor.</i>	θεατής, <i>-οῦ, δ, a spectator.</i>	προσῆκει, <i>w. dat.</i> , it is becoming, it becomes.
βλάπτω, <i>w. acc.</i> , to injure.	μανθάνω, to learn, study.	σοφία, <i>-ας, ἡ</i> , wisdom.
δεσπότης, <i>-ου, δ, a master.</i>	μέλει, <i>w. dat. of the person and gen. of the thing</i> , it concerns.	τέχνη, <i>-ης, ἡ</i> , art.
ἐκόσμία, <i>-ας, ἡ</i> , good order, decorum.	ναύτης, <i>-ου, δ, ναῦτα</i> , a sailor.	τρυφητής, <i>-οῦ, δ</i> , luxurious, riotous, voluptuous.
ἡσύχια, <i>-ας, ἡ</i> , quiet, still-		

RULE OF SYNTAX. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὦ νεανία, τὴν σοφίαν. Πολίτη πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεύγε, ὦ πολίτα, τὴν ἀδικίαν. Τὴν ὀρνιθοθήρα τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἡσυχίαν ἄγειν. Φεύγετε, ὦ ναῦται, βορῶν. Βορῶς ναύτας πολλὰκις βλάπτει. Ὅρέγεσθε, ὦ πολίται, τῆς ἀρετῆς.¹ Σπαρτιῶται τρωφῆται ἦσαν. Ναύταις μέλει τῆς θαλάττης.² Φεύγε, ὦ Πέρση. Σπαρτιῶται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρωφήτην. Ἀδολεσχῶν ἀπέχου. Ἄκουε, ὦ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (i. e. they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (ἄγω) stillness. Flee from a voluptuous youth.

V. Vocabulary.

Δικαιοσύνη, -ης, ἡ, justice.	κλέπτης, -ου, ὁ, a thief.	στρατιώτης, -ου, ὁ, a soldier,
ἐπιμέλωμαι, w. gen., to care.	κρίτης, -οῦ, ὁ, a judge.	dier, a warrior.
for, take care of, take care.	ναυαγία, -ας, ἡ, shipwreck.	τεχνίτης, -ου, ὁ, an artist.
ἔραστής, -οῦ, ὁ, a lover, a friend.	οἰκέτης, -ου, ὁ, a servant.	tist
θαυμαστή, -ῆς, admiranda, wonderful.	πιστεύω, w. dat., to trust, rely upon.	τρέφω, to nourish, support, keep, bring up.
	πιστεύομαι, to be trusted, be believed.	ψεύστης, -ου, ὁ, a liar.

Ἡ τῶν Σπαρτιωτῶν ἀρετὴ θαυμαστὴ ἐστίν. Φεύγε, ὦ Πέρσα. Κριταῖς πρέπει δικαιοσύνη. Ἔστι τῶν στρατιωτῶν³ περὶ τῶν πολιτῶν μάχεσθαι. Φεύγε ψεύστας. Ἔστι δεσπότου ἐπιμέλεσθαι⁴ τῶν οἰκετῶν. Μὴπίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γιγνόνται κλέπται. Σπαρτιῶται δόξης καὶ τιμῆς ἔρασταί ἦσαν. Ἐκ βορῶ πολλὰκις γίγνεται ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. Second Declension.

The second declension has two endings, -ος and -ον; nouns in -ος are mostly masculine, but often feminine; nouns in -ον are neuter. Feminine diminutive proper names in -ον are an exception; e. g. ἡ Γλυκέριον.

¹ § 158, 3. (b). ² § 158, 6. I. (b). ³ ἔστι with the Gen., it is the duty of any one, see § 158, 2. ⁴ § 158, 6. I. (b).

ENDINGS.

	Singular.	Plural.	Dual.
Nom.	ος ον	οι α	ω
Gen.	ου	ων	οιν
Dat.	ω	οις	οιν
Acc.	ον	ους	ω
Voc.	ος and ε ον.	οι	ω.

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ θεός	ὁ ἄγγελος	τὸ σῦκον
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγον	τὴν νήσον	τὸν θεόν	ἄγγελον	τὸ σῦκον
V.	ὦ λόγε	ὦ νῆσε	ὦ θεός	ἄγγελε	ὦ σῦκον
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σῦκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τοὺς λόγους	τὰς νήσους	τοὺς θεούς	ἄγγελους	τὰ σῦκα
V.	ὦ λόγοι	ὦ νῆσοι	ὦ θεοί	ἄγγελοι	ὦ σῦκα
D.	τῷ λόγῳ τοῖν λόγῳν	τῷ νήσῳ ταῖν νήσοιν	τῷ θεῷ τοῖν θεοῖν	ἀγγέλῳ ἀγγέλοιν	τῷ σύκῳ τοῖν σύκοιν.

REM. 1. The Voc. of words in -ος commonly ends in ε, though often in -ος; e. g. ὦ φίλε and ὦ φίλος; always ὦ θεός.

REM. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἄδελφε from ἀδελφός, brother, is an exception.—The plural ending -οι, like -αι in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

REM. 3. Adjectives in -ος, -η (ᾶ), -ον, in the masculine and neuter, and those of two endings in -ος (Masc. and Fem.), -ον (Neut.), are declined like the preceding paradigms; e. g. ἀγαθός, ἀγαθή, ἀγαθόν, good, ὁ ἀγαθὸς λόγος, a good speech, τὸ ἀγαθὸν τέκνον, a good child, πάγκαλος, πάγκαλον, very beautiful, ὁ πάγκαλος λόγος, a very beautiful speech, ἡ πάγκαλος μορφή, a very beautiful form, τὸ πάγκαλον τέκνον, a very beautiful child. Adjectives of two endings in -ος, -ον are almost all compounds. Adjectives of three endings in -ος preceded by ε, ι or ρ, and those in -οος preceded by ρ, like nouns of the first declension, in -α pure and -ρα, have the Nom. Fem. in -α; e. g. χρῖστος, χρῖστέα, χρῖστων, ἐχθρός, -ή, -όν, δικρός, -ήα, -όν.

REM. 4. It will be seen by the following paradigms, that, in adjectives in -ος, -η (-α), -ον, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-α	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ας	φίλι-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-ῳ	φίλι-ᾷ	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-αν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-α	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ας	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ῶ	ἀγαθ-ᾷ	ἀγαθ-ῶ	φίλι-ῶ	φίλι-ᾷ	φίλι-ῶ
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οῖν.	φίλι-αῖν	φίλι-οῖν.

VI. Vocabulary.

ἄγαθόν, -ον, τό, a good thing, an advantage.	ἐχθρός, -όν, ὁ, an enemy.	οἶνος, -ου, ὁ, wine.
ἄγγελος, -ου, ὁ, a messenger.	θεός, -οῦ, ὁ, God, a god.	παρέχω, to grant, afford, offer.
ἄνθρωπος, -ου, ὁ, a man.	κακός, -ή, -όν, bad, wicked.	πιστός, -ή, -όν, faithful, trustworthy.
διδάσκαλος, -ου, ὁ, a teacher.	κακόν, -οῦ, τό, an evil.	πιστός, -ή, -όν, faithful, trustworthy.
δοῦλος, -ου, ὁ, a slave.	κάλλος, -ή, -όν, beautiful, good; τὸ καλόν, goodness, beauty, or the beautiful.	πολλοί, -αί, -ά, many.
ἔργον, -ου, τό, an action, a work, a business.	κίνδυνος, -ου, ὁ, danger.	φίλος, -ου, ὁ, a friend, φίλος, -η, -ον, dear.
ἐσθλός, -ή, -όν, good, noble, splendid.	λόγος, -ου, ὁ, a word, a report, reason.	φροντίζω, w. gen., to care for, trouble oneself about; w. acc., to reflect on, think about.
ἑταῖρος, -ου, ὁ, a companion, a friend.	μετέχω, w. gen., to take part in.	χαίρω, to rejoice.
εὐτυχία, -ας, ἡ, good fortune.	[tune. μίσγω, misceo, w. dat., to mix.	

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.¹ Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἑταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.² Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσι.³ Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσι. Πολλοὶς ἔργον ἕπεται κινδύνος. Μίσγεται⁴ ἐσθλὰ κακοῖς. Ὁ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὸς ἐστίν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσι.⁵ Πάρεχε, ὦ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. Ὁ οἶνος λύει τὰς μερίμνας. Χαλεπῶ ἔργῳ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

¹ § 161, 2. (a), (d).

² § 158, 3. (b).

³ § 158, 6. I. (b).

⁴ § 161, 2. (a), (a).

⁵ § 161, 2. (c).

VII. Vocabulary.

ἄξιος, -ία, -ιον, <i>w. gen.</i> worthy, worth.	θάνατος, -ου, ὁ, death.	νεός, -α, -ον, young, ὁ νέος, -ου, the youth, the young man.
ἀπολύω, <i>w. acc. of the per- son and gen. of the thing,</i> to free from, release.	θεῖον, -ου, τό, the Deity.	
ἀργύρος, -ου, ὁ, silver.	θῦμός, -οῦ, ὁ the mind, courage.	νόσος, -ου, ἡ, a disease, an illness.
βίος, -ου, ὁ, life, a liveli- hood.	θύρα, -ας, ἡ, a door. κλείω, to shut, fasten.	οὐχ (before an aspirate in- stead of οὐκ), not.
βουλή, -ης, ἡ, counsel, ad- vice.	μαθητής, -οῦ, ὁ, a pupil, a learner.	πόνος, -ου, ὁ, trouble, toil, hardship.
διχοστασία, -ας, ἡ, a quar- rel, to rejoice, glad- den, cheer.	μέτρον, -ου, τό, a measure, moderation.	σιγή, -ης, ἡ, silence.
	μοχλός, -ος, ὁ, a bolt, a lever.	χρόνος, -ου, ὁ, time.
	μῦριος, -ία, -ίων, innumera-	χρῆσός, -οῦ, ὁ, gold.

Τὸ καλὸν ἐστὶ μέτρον τοῦ βίου, οὐχ ὁ χρόνος. Ὁ θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων¹ καὶ κακῶν. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὺν μυρίοις πόνοις τὰ κατὰ γίγνεται. Τὸ θεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἀξίος² ἐστὶν ἐν χαλεπῇ διχοστασίᾳ. Πολλὰ νόσοι ἐν ἀνθρώποις εἰσίν. Βουλὴ εἰς ἀγαθὸν ἄγει. Σιγὴ νέψ τιμὴν φέρει. Ἡ θύρα μοχλοῖς³ κλείεται. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει. Ὡ φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρέγεσθε.⁴

By death (*dat.*) men are freed from troubles and evils. By (*ὑπό, w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. Contraction of the Second Declension.

1. A small number of substantives, where *o* or *s* precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλοος	τὸ ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστοῦ
D.	πλόῳ	πλοῖ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστοῖ
A.	πλόον	πλοῦν	περίπλοον	περίπλων	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
G.	πλόων	πλοῶν	περιπλόων	περίπλων	ὀστέων	ὀστών
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
Dual.	πλώω	πλώ	περιπλώω	περίπλω	ὀστέω	ὀστώ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλων	ὀστέων	ὀστώιν.

¹ § 157.² § 158, 7. (γ).³ § 161, 3.⁴ § 158, 3, (b).

REMARK. Here belong, (a) Multiplicative adjectives in -δος (-ος), -εη (-η), -όων (-ών); e. g. ἀπλούς, -ῆ, -όν, *simple*;—(b) Adjectives of two endings in -οος (-ους) Masc. and Fem., and -οων (-ων) Neut.; e. g. ὁ ἡ εὔνοος, τὸ εὔνοον, *well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in -οα; e. g. τὰ εὔνοα τέκνα;—(c) Adjectives in -εος (-εύς), -έα (-ῆ), -εων (-ών), which denote a *material*; e. g. χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσειον χρυσοῦν, *golden*. When a vowel or ρ precedes the feminine ending -έα, -έα is not contracted into -ῆ, but into -ᾶ, (§ 26, 1); e. g.

ἔρε-εος ἔρεους, ἐρε-έα ἐρεᾶ, ἐρέ-εων ἐρεῶν, *woollen*.

ἀργύρεος ἀργυροῦς, ἀργυρ-έα ἀργυρᾶ, ἀργύρεων ἀργυροῦν, *silver*.

PARADIGMS.

	Golden.			Simple.		
S. N.	χρῦσε-ος χρυσος	χρυσά-α χρυσῆ	χρῦσε-ων χρυσῶν	ἀπλό-ος ἀπλός	ἀπλό-η ἀπλῆ	ἀπλό-ον ἀπλοῦν
G.	χρυσῶ	χρυσῆς	χρυσῶ	ἀπλόω	ἀπλῆς	ἀπλοῶ
D.	χρυσῶν	χρυσῆ	χρυσῶν	ἀπλῶ	ἀπλῆ	ἀπλῶ
A.	χρῦσεον	χρυσῆν	χρῦσεον	ἀπλοῦν	ἀπλῆν	ἀπλοῦν
V.	χρῦσεος	χρυσῆ	χρῦσεον	ἀπλόος	ἀπλῆ	ἀπλοῦν
P. N.	χρῦσοί	χρῦσαί	χρῦσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
G.	χρῦσῶν	χρῦσῶν	χρῦσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
D.	χρῦσοῖς	χρῦσαις	χρῦσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρῦσεος	χρῦσᾶς	χρῦσᾶ	ἀπλόος	ἀπλᾶς	ἀπλᾶ
V.	χρῦσοί	χρῦσαι	χρῦσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Dual.	χρῦσῶ χρῦσοῖο	χρῦσᾶ χρῦσαιῖν	χρῦσῶ χρῦσοῖν.	ἀπλῶ ἀπλοῖν	ἀπλᾶ ἀπλαῖν	ἀπλῶ ἀπλοῖν.

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) πλώω = πλώ, ὀστέω = ὀστώ, instead of πλῶ, ὀστῶ; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. περιπλόου = περίπλου, instead of περιπλοῦ; εὔνωω = εὔνω, instead of εὔνῳ; (c) τὸ κάνεον = κανοῦν, instead of κάνουν, *basket*, and also adjectives in -εος, -έα, -εων; e. g. χρῦσεος = χρῦσοεύς, χρυσέα = χρυσῆ, χρῦσειον = χρῦσεῖον, instead of χρῦσεος, χρῦσειον; finally, substantives in -εος = -ος; e. g. ἀδελφιδέος = ἀδελφιδούς, instead of ἀδελφιδούς, *nephew*.

VIII. Vocabulary.

ἄσφαλτος, -ον, uncertain, unknown.
ἀλήθεια, -ας, ἡ, truth.
ἄνοος = -ους, -οον = -οον, imprudent, irrational.
ἀργύρεος = -οῦς, -έα = -ᾶ, -εων = ὀν, silver, i. e. made of silver.
ἄρτος, -ου, ὁ, bread.

ἐκ-καλύπτω, to disclose.
ἐπι-κουφίζω, to alleviate.
ἐρίζω, w. dat., to contend with.
εὔνοος = -ους, -οον = -οον, well-wishing, well-disposed, kind.
θεράπαινα, -ης, ἡ, a female servant.

καί—καί, both—and.
κάνεον = -όν, -εον = -ος, τὸ, a basket. [ror.
κάτοπτρον, -ου, τὸ, a mirror.
κύπελλον, -ου, τὸ, a goblet.
λέγω, to say, call or name.
νόος = νοῦς, -ῶν = -όν, ὁ, the understanding, the mind.

ὀλίγοι, -αι, -α, few. ὄχλος, -ου, ὁ, *plebs*, the χάλινός, -οῦ, ὁ, a *bridle*.
 ὄργη, -ῆς, ἡ, anger. common people. [το. χάλκεος = -οῦς, -έα = -ῆ,
 Ὀρέστης, -ου, ὁ, Orestes. προς-φέρω, to bear or bring -εον = -οῦν, brazen.
 ὄστιον = -οῦν, -έου = οὔ, ὕπνος, -ου, ὁ, sleep; slum- ψυχή, -ῆς, ἡ, the soul
 τό, a bone. ber.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδασκαλον. Τὸν εὖνον φίλον θεράπευε. Ὀλίγοι πιστὸν νοῦν ἔχουσιν. Ὁ πλοῦς ἐστὶν ἄδελφος. Σὺν νῶ τὸν βίον ἄγε. Ὁ ὄχλος οὐκ ἔχει νοῦν. Μὴ ἐρίζε τοῖς ἄνοις.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοί² εἰσιν. Ὀρέγου φίλων εὖνων. Τὰ τοῦ Ὀρέστου ὄστιά ἐν Τεγέᾳ ἦν. Αἱ θεράπαιναν ἐν κανοῖς τὸν ἄρτον προσφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις³ παρέχουσιν. Ψυχῆς χάλινός ἄνθρώποις⁴ ὁ νοῦς ἐστὶν. Πολλὰκις ὄργη ἄνθρώπων νοῦν ἐκκαλύπτει. Ἀπλοῦς ἐστὶν ὁ τῆς ἀληθείας λόγος. Λόγος εὖνους ἐπικουφίζει λύπην. Τὸ κύπελλον ἐστὶν ἄργυρον. Ὁ θάνατος λέγεται χαλκοῦς ὕπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

§ 30. *The Attic Second Declension.*

Several words (substantives and adjectives) have the endings -ως, (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ου, and retain the -ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the -ω an Iota subscript, where the regular form has -φ or -οι; thus, -ου and -α become -ω; -ος, -ου and -ους become -ως, -ων and -ως; -οι, -οις and -οιων become -φ, -φς and -φων; —ω, -φ and -ων remain unchanged. The Voc. is the same as the Nominative.

PARADIGMS.

Sing.	N.	People.	Cable.	Hare.	Hall.
	N.	ὁ λε- <u>ῶς</u>	ὁ κάλ- <u>ως</u>	ὁ λαγ- <u>ῶς</u>	τὸ ἀνώγε- <u>ων</u>
	G.	λε- <u>ῶ</u>	κάλ- <u>ω</u>	λαγ- <u>ῶ</u>	ἀνώγε- <u>ω</u>
	D.	λε- <u>ῶ</u>	κάλ- <u>ω</u>	λαγ- <u>ῶ</u>	ἀνώγε- <u>ω</u>
	A.	λε- <u>ῶν</u>	κάλ- <u>ων</u>	λαγ- <u>ῶν</u>	ἀνώγε- <u>ων</u>
	V.	λε- <u>ῶς</u>	κάλ- <u>ως</u>	λαγ- <u>ῶς</u>	ἀνώγε- <u>ων</u>
Plur.	N.	λε- <u>φ</u>	κάλ- <u>φ</u>	λαγ- <u>φ</u>	ἀνώγε- <u>ω</u>
	G.	λε- <u>ῶν</u>	κάλ- <u>ων</u>	λαγ- <u>ῶν</u>	ἀνώγε- <u>ων</u>
	D.	λε- <u>ῶς</u>	κάλ- <u>ως</u>	λαγ- <u>ῶς</u>	ἀνώγε- <u>φς</u>
	A.	λε- <u>ῶς</u>	κάλ- <u>ως</u>	λαγ- <u>ῶς</u>	ἀνώγε- <u>ω</u>
	V.	λε- <u>φ</u>	κάλ- <u>φ</u>	λαγ- <u>φ</u>	ἀνώγε- <u>ω</u>
D. N. A. V.		λε- <u>ῶ</u>	κάλ- <u>ω</u>	λαγ- <u>ῶ</u>	ἀνώγε- <u>ω</u>
G. and D.		λε- <u>ῶν</u>	κάλ- <u>ων</u>	λαγ- <u>ῶν</u>	ἀνώγε- <u>ων</u>

¹ § 161, 2. (a), (γ).

² § 161, 5. (a).

³ § 161, 5.

	Singular.	Plural.	Dual.
N.	ὁ ἡ Ἰλεως, τὸ Ἰλεων	οἱ αἱ Ἰλεω, τὰ Ἰλεω	τὸ τὰ τὸ Ἰλεω
G.	τοῦ τῆς τοῦ Ἰλεω	τῶν Ἰλεων	τοῖν ταῖν τοῖν Ἰλεων
D.	τῷ τῇ τῷ Ἰλεω	τοῖς ταῖς τοῖς Ἰλεω	τοῖν ταῖν τοῖν Ἰλεων
A.	τὸν τὴν τὸ Ἰλεων	τοὺς τὰς Ἰλεω, τὰ Ἰλεω	τὸ τὸ τὸ Ἰλεω
V.	Ἰλεω, Ἰλεων	Ἰλεω, Ἰλεω	Ἰλεω.

REM. 1. Some words of the Masc. and Fem. gender reject the *v* in the Acc. Sing., namely, ὁ λαγός, the hare, τὸν λαγόν and λαγῶ, and commonly ἡ ἔως, the dawn, ἡ ἀλῶς, a threshing-floor, ἡ Κέως, ἡ Κῶς, ὁ Ἄθως, ἡ Τέως, and the adjectives ἀγήρως, not old, ἐπίπλεως, full, ὑπέρχρως, guilty.

REM. 2. Accentuation. Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -εως and -εων, etc. being considered, as it were, but one; yet those with a long penult, as ἀγήρως, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. ἀγήρῳ, ἀγήρῳ, ἀγήρων. Oxytones in -ως, retain this accent even in the Gen.; e. g. λεῶ instead of λεῶ.

IX. Vocabulary.

Ἄγήρως, -ων, not getting old, unfading.	ἐνεδρεύω, <i>w. dat.</i> , to wait for.	λαμβάνω, to take, receive, gain.
ἄετός, -οῦ, ὁ, an eagle.	ἐπαινος, -ου, ὁ, praise.	νεώς, -ῶ, ὁ, a temple.
αἰχμάλωτος, -ον, captured.	εὔχομαι, to pray, beg.	πλεῖστος, -η, -ον, most.
ἀνδρείος, -α, -ον, manly, brave.	θηρευτής, -οῦ, ὁ, a huntsman, a sportsman.	ῥάδιος, -ία, -ιον, easy.
ἐνώγειον, -ω, τό, a hall, a room.	θηρεύω, to hunt, catch.	σέβομαι, to honor, reverence.
ἀπάγω, to lead away.	Ἰλεως, -ων, merciful.	τῶς, -ῶ, ὁ, a peacock.
βαίνω, to walk, go, proceed.	κάλως, -ω, ὁ, a rope.	υἱός, -οῦ, ὁ, a son.
	κτίζω, to found, build.	ὥσπερ, as, just as.
	λαγός, -ῶ, ὁ, a hare.	

Τοῖς θεοῖς¹ νεφ κτίζονται. Οὐ ῥάδιόν ἐστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγούς. Ἀνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. Οἱ λαγὼ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὔχου τῷ Ἰλεω θεῷ. Οἱ ἄετοὶ τοῖς λαγῶς ἐνεδρεύουσιν. Σέβασθε τοὺς Ἰλεως θεούς. Οἱ ἀνδρείοι ἀγῆρων ἐπαινον λαμβάνουσιν. Εὔχου τὸν θεὸν Ἰλεω ἔχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς² Ἰλεφ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστον λεῶν ὥσπερ αἰχμάλωτον. Οἱ Σύμιοι τῇ Ἥρῃ³ καλοῦς ταῶς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (εἰκω, *w. gen.*) the irrational multitude. The huntsman strives after (pursues) hares.

X. Vocabulary.

Ἀπαγορεύω, to call.	ἀρετή, -ῆς, ἡ, bravery, virtue.	βασίλεια, -ων, τό, a royal palace.
ἀρέσκω, <i>w. dat.</i> , to please.		

¹ § 161, 5.

² § 161, 5. (π).

γάμετή, -ῆς, ἡ, a wife. ἑως, -ω, ἡ, the dawn. ποιητής, οὔ, ὁ, a poet.
 δειλός, -ή, -όν, timid, worth- θηρίον, -ου, τό, a wild ροδοδάκτυλος, -ον, rosy-
 less, bad. beast, an animal. fingered.
 ἐκ-φέρω, to bring forth, ἱερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar.
 produce. [ous. cred to.
 ἐπικίνδυνος, -ον, danger-

Οἱ τῶν τῆς Ἑρας ἱεροὶ ἦσαν. Θανμάζομεν Μενέλεων ἐπὶ τῇ ἀρετῇ. Οἱ ποιη-
 τὰὶ τὴν Ἑω ροδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει
 τῷ λεῶ. Ἐλένη ἦν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὺς τῶς.
 Ἐν τοῖς τῶν θεῶν νεῶς πολλὰὶ στήλαι ἦσαν. Οἱ λαγῶ δειλὰ θηρία εἰσίν. Ὅ
 περὶ τὸν Ἄθω πλοῦς ἦν ἐπικίνδυνος. Τῷ βασιλείᾳ καλὰ ἀνώγει εἶχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms.
 Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of
 the people, O citizens! The huntsman lies in wait for peacocks. Good citi-
 zens flee from the irrational multitude. Youths lie in wait for hares. The pil-
 lars of the temples are beautiful.

§ 81. Third Declension.

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες; Neut. ᾶ		ε
Gen.	ος		ων		οιν
Dat.	ι		σιν(ν)		οιν
Acc.	ν and ᾶ	Neut. —	ᾶς;	— ᾶ	ε
Voc.	mostly as the Nom.;		ες;	— ᾶ.	ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θῆρ
 an animal, Gen. θηρ-ός.

§ 82. Remarks on the Case-endings.

1. The pure stem is frequently changed in the Nom. of masculines and femi-
 nines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κό-
 ραξ, a raven, Gen. κόρακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the
 Greek language does not permit a word to end with τ. Hence, in this case, τ
 is either wholly rejected or is changed into its cognate σ; e. g.

Stem.	$\left\{ \begin{array}{l} \text{πεπερί} \\ \text{σελας} \\ \text{σώματ} \\ \text{τέρατ} \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \text{τὸ πέπερι} \\ \text{τὸ σέλας} \\ \text{τὸ (σώματ) σῶμα} \\ \text{τὸ (τέρατ) τέρας} \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \text{πεπέρι-ος or ε-ος} \\ \text{(σέλασ-ος) σέλα-ος} \\ \text{σώματ-ος} \\ \text{τέρατ-ος} \end{array} \right.$

3. The Accusative singular has the form in ν with masculines and feminines
 in -ις, -υς, -αυς and -ους, whose stem ends in -ι, -υ, -αυ and -ου; e. g.

Stem πολι Nom. πόλις Acc. πόλιν Stem βοτρυ Nom. βότρυς Acc. βότρυν.
 ναυ ναῦς ναῦν βου βοῦς βοῦν.

But the Acc. has the form in -α, when the stem ends in a consonant; e. g. φλεβ,
 φλέβς, φλέβα — κορακ, κόραξ, κόρακ-α — λαμπᾶδ, λαμπᾶς, λαμπᾶδ-α.

Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *-υ*; e. g.

Stem ἐριδ	Nom. ἐρις	Acc. ἐριν
ὄρνιθ	ὄρνις	ὄρνιν
κόρνυθ	κόρυς	κόρυν
χαριτ	χάρις	χάριν.

4. The Voc. is either like the Nom. or the stem. See the Paradigms.

5. On *ν* ἐφέλευστικόν, see § 7. 1, (a).

§ 83. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender*. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine*; (a) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-ανος*, *-αντος*), *-εις*, *-ην*, *-ειρ* (except *ἡ χεῖρ*, hand), *-υρ* (except τὸ πῦρ, fire), *-ους* (except τὸ οὖς, ear);—(β) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine*; (a) Substantives in *-άς* (Gen. *-άδος*), *-ανς*, *-ινς*, *-υνς*, *-ῶ* and *-ῶς* (Gen. *-ούς*); *-ότης*, *-ύτης*; *-εις* (except *ὁ κτεῖς*, comb);—(β) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter*; All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except *ὁ φάρ*, a starting), *-ας* (Gen. *-ατος*, *-αος*, except *ὁ λίθς*, a stone), and contracts in *-ηρ*.

II. *Quantity*. Words whose Nom. ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. *ὁ θώραξ*, coat of mail, *-άκος*, *ἡ ῥίψ*, reed, *ῥιπός*, *ἡ ἄκτις*, ray, *-ίνος*, but *ἡ βῶλαξ*, elod, *-άκος*, *ἡ ἐλπίς*, hope, *-ίδος*.

III. *Accentuation*. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. τὸ πρᾶγμα, deed, *πράγματος*, but *πραγμάτων*, τὸ ὄνομα, name, *ὀνόματος*, but *ὀνομάτων*, ὁ ἡ χελιδών, swallow, *χελιδόνος*, *Ξενοφών*, *-ώντος*, *-ώντες*, *-όντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *-ου*, the circumflex; e. g. *ὁ μῆν*, *μηνός*, *μηνί*, *μηνοῖν*, *μηνῶν* *μησί(ν)*.

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: *ἡ ὄψς*, torch, *ὁ δμῶς*, slave, *ὁ ἡ θῶς*, jackal, τὸ οὖς, Gen. *ῶτός*, ear, *ὁ ἡ παῖς*, child, *ὁ σῆς*, math, *ὁ ἡ Τρῶς*, Trojan, *ἡ φῆς*, Gen. *φῆδος*, a burning, τὸ φῶς, Gen. *φωτός*, light; e. g. *ὁ ῥόδων*, *ὁ ῥόδιον*, *θῶων*, *ῶτων*, *ῶτοι*, *παίδων*, *παῖδων*, *σέων*, *Τρώων*, *φῆδων*, *φῶτων*. Moreover, notice should also be taken of *πᾶς*, all, every, Gen. *παντός*, Dat. *παντί*, but *πάντων*, *πᾶσι(ν)*, *ὁ Πᾶν*, Gen. *Πανός*, but *τοῖς Πᾶσι(ν)*.

Ja

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. *The Nominative exhibits the pure stem.*

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -ρτ (ἡ δάμαρτ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αρτ-ος.

S. N.	ὁ, Paean.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
G.	παιῶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	μῆν-ός	νέκταρ-ος
D.	παιῶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	μῆν-ί	νέκταρ-ι
A.	παιῶν-α	αἰῶν-α	Ξενοφῶντ-α	μῆν-α	νέκταρ
V.	παιῶν	αἰῶν	Ξενοφῶν	μῆν	νέκταρ
P. N.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
G.	παιῶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	μῆν-ων	νεκτάρ-ων
D.	παιῶ-σι(ν)*	αἰῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μῆ-σί(ν)*	νέκταρ-σι(ν)
A.	παιῶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	μῆν-ας	νέκταρ-α
V.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
Dual.	παιῶν-ε παιῶν-οιν	αἰῶν-ε αἰῶν-οιν	Ξενοφῶντ-ε Ξενοφῶντ-οιν	μῆν-ε μῆν-οιν	νέκταρ-ε νεκτάρ-οιν.

REM. 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἔλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping ν, thus, Ἀπόλλω, Ποσειδῶ, ἄλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὦ Ἀπολλων, Ποσειδων, σῶτερ.

REM. 2. The neuters belonging to this class all end in -ρ (-αρ, -ορ, -ωρ, -υρ); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has ν long, contrary to § 32, 2.

XI. Vocabulary.

ἄδω, to sing, celebrate in song.	θάλλω, to bloom, be verdant.	πῦρ, πῦρός, τό, fire.
ἀνα-γιγνώσκω, to read.	θήρ, θηρός, ὁ, a wild beast.	σπουδαῖος, -αία, -αῖον, zealous, diligent, earnest, serious.
αἶων, -ῶνος, ὁ, <i>aeonum</i> , an age, a space of time, time, lifetime.	κithάρα, -ας, ἡ, a lyre.	τέρπω, to delight.
βιβλίον, -ου, τό, a book.	κρατήρ, -ῆρος, ὁ, a mixing bowl, goblet.	τέρπομαι, <i>wdat.</i> , to delight in, or be delighted at.
γινώσκω, to know, think, judge, try, perceive.	λειμών -ῶνος, ὁ, a meadow.	χείρ, χειρός, ἡ, the hand.
θᾶλῖα, -ας, ἡ, a feast.	νίπτω, to wash.	χορός, -οῦ, ὁ, a dance.
	παιάν, -ᾶνος, ὁ, a war-song, a song of victory.	ψήν, ψηνός, ὁ, a wasp.

Φεῦγε τοῖς θήρας. Χεῖρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμώνες θάλλουσιν. Οἱ στρατιῶται βδουσι παιᾶνα. Ἐν πυρὶ χρυσὸν καὶ ἄργυρον γι-

* Instead of παιᾶνσι, αἰῶνσι, Ξενοφῶντσι, μῆνσί, § 8, 6 and 7.

νώσκομεν. Πολλοὶ παρὰ κρατῆρι γίγνονται φίλοι ἑταῖροι. Οἱ ἄνθρωποι τέρπονται κινδύρῃ¹ καὶ θαλίᾳ καὶ χοροῖς καὶ παιῶσιν. Οἱ Ἕλληνες τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἠδέως ἀναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (ὑπό, w. gen.) the soldiers. We delight in beautiful meadows. Flee from vile (κακός) wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. *The Nominative lengthens the short final vowel of the stem, ε or ο into η or ω.*

According to § 32, 2. stems in *ετ* must drop *ε* in the Nom.; e. g. λέων, instead of λέωντ.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
S. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτορ
P. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σι(ν)*	δαίμο-σι(ν)*	λέονσι(ν)*	αἰθέρ-σι(ν)	ῥήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε ποιμέν-οιν	δαίμον-ε δαίμον-οιν	λέοντ-ε λέοντ-οιν	αἰθέρ-ε αἰθέρ-οιν	ῥήτορ-ε ῥήτορ-οιν.

REM. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω); thus, ὦ ποιμήν. The Voc. δᾶερ from δαῆρ, brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of Ἀμφίων, -ίωνος, Ἀγαμέμνων, -ονος, viz. Ἀμφίον, Ἀγάμεμνον. Comp. § 34, Rem. 1.

REM. 2. Ἡ χεῖρ, hand, Gen. χεῖρ-ός, etc. has in the Dat. Pl. and Dual χερσί(ν) and χεροῖν.

REM. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκῶν, image, Gen. εἰκόνας and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκῶ, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκῶ and εἰκοῦς should be noted; ἡ ἀηδών, nightingale, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, swallow, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἄπατορ, fatherless, and ἀμήτωρ, ἀμητορ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἄρρην, τὸ ἄρρην, male, Gen. ἄρρηνος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Neut.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαίμων, fortunate, and comparatives in -ων, -ον, or -λων, -τον. These comparatives, after dropping ν admit contraction in the

¹ § 161, 2. (c). * Instead of ποιμένσι, δαίμονσι, λέοντσι, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in *-φουν* follow the rule; e. g. *κρατερόφρων*, Voc. *κρατερόφρον*.

	Fortunate.	More hostile.	Greater.	
S. N.	<i>εὐδαίμων εὐδαιμον</i>	<i>ἐχθίων ἐχθιον</i>	<i>μείζων μείζον</i>	
G.	<i>εὐδαίμονος</i>	<i>ἐχθίωνος</i>	<i>μείζονος</i>	
D.	<i>εὐδαιμονι</i>	<i>ἐχθίωνι</i>	<i>μείζονι</i>	
A.	<i>εὐδαίμονα εὐδαιμον</i>	<i>ἐχθίονα and ἐχθίω ἐχθιον</i>	<i>μείζονα and μείζω μείζον</i>	
V.	<i>εὐδαιμον</i>	<i>ἐχθιον</i>	<i>μείζον</i>	
P. N.	<i>εὐδαιμονες εὐδαιμόνα</i>	<i>ἐχθίονες ἐχθίονα ἐχθίους ἐχθίω</i>	<i>μείζονες μείζονα μείζους μείζω</i>	
G.	<i>εὐδαιμόνων</i>	<i>ἐχθίωνων</i>	<i>μείζονων</i>	
D.	<i>εὐδαιμοσι(ν)</i>	<i>ἐχθίοσι(ν)</i>	<i>μείζοσι(ν)</i>	
A.	<i>εὐδαιμόνας εὐδαιμόνα</i>	<i>ἐχθίονας ἐχθίονα ἐχθίους ἐχθίω</i>	<i>μείζονας μείζονα μείζους μείζω</i>	
V.	like the Nominative.	like the Nominative.	like the Nominative.	
Dual.	<i>εὐδαίμονε εὐδαιμόνοι.</i>	<i>ἐχθίονε ἐχθιόνοι.</i>	<i>μείζονε μείζονοι.</i>	

XII. Vocabulary.

ἄγαν, too much, too. ἡγεμών, -όνος, ὁ, a leader. πρᾶττω, to do, act; *w. adv.*
 ἀγέλη, -ης, ἡ, a herd, a flock. κολαστής, -οῦ, ὁ, a pun- to fare.
 ἄδικος, -ον, unjust. isher. σώφρων, -ον, sound-mind-
 αἰθήρ, -έρος, ὁ, ἡ, æther, λιμὴν, -ένος, ὁ, a harbour. ed, wise, sensible.
 the heavens. ναίω, to dwell. ὑπερφύων, -ον, high-mind-
 γέρον, -οντος, ὁ, an old δόδος, -οῦ, ἡ, a way; with ed, haughty.
 man. [nity. εἰκω, to retire from the φρόνη, -ενός, ἡ, pl. φρόνες,
 δαίμων, -ονος, ὁ, ἡ, a divi way. the understanding, the
 δῆμος, -ου, ὁ, the people, δλβιος, -ία, -ιον, and δλ- mind or spirit.
 the mob. βιος, -ον, happy. φυλάττω, to guard, look
 εὖ, well, εὖ πρᾶττω, *w. acc.*, ποιμήν, -ένος, ὁ, a herds- after, defend.
 to do well to. man, a shepherd.

Τὸν γέροντα εὖ πρᾶττε. Σέβου τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. Τὸν κακὸν φεύγε, ὡς κακὸν λιμένα. Ἄνευ δαίμονος ὁ ἄνθρωπος οὐκ δλβίος ἐστιν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἄει χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. Ἐπὺ ἀγαθοῖς ἡγεμόσιν. Εἰκε, ὦ νεανία, τοῖς γέρονσι τῆς οδοῦ. Πολλάκις δῆμος ἡγεμόνα ἔχει ἄδικον νοῦν. Ὁ θεὸς κολαστής ἐστι τῶν ἄγαν ὑπερφύων. Ἐχε νοῦν σώφρονα. Ὡ δαίμον, πάρεχε τοῖς γέρονσι μεγάλην εὐτυχίαν. Οἱ θρηνεταὶ τοῖς λέουσιν ἐνεδρεύουσιν.

Do well (*pl.*) to old men. Reverence (*pl.*) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (*pl.*) of man is worn out by (*dat.*) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in -ηρ belong to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting *s* in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an *ā* in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνὴρ (stem ἀνερ), rejects *s* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, to soften the pronunciation.

Sing. N.	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
G.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
D.	πατρ-ός	μητρός	θυγατρός	ἀν-δ-ρός
A.	πατέρ-α	μητέρα	θυγάτερα	ἀν-δ-ρα
V.	πάτερ	μήτερ	θύγατερ	ἄνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ᾶ-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ρ-ᾶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἀν-δ-ρε
G. and D.	πατέρ-οι	μητέροι	θυγατέροι	ἀν-δ-ροῖν.

REMARK. Also the word ὁ ἀστήρ, -έρος, *a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἀστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δήμητρος. Δήμητρι, Voc. Δήμητερ, but Acc. Δημητέρα.

XIII. Vocabulary.

Ἄθλον, -ου, τό, a prize, a reward. slave to, serve, work for. στέργω, to love, to be contented with.
 γαστήρ, -τρός, ἡ, the belly. ἐχθαίρω, to hate. χαρίζομαι, *w. dat.*, to comply with, oblige, gratify.
 δουλεύω, *w. dat.*, to be a slave. σοφός, -ή, -όν, wise.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μὴ δοῦλε γαστρί.¹ Χαίρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρὶ² καὶ τῇ ἀγαθῇ μητρὶ. Μὴ κακῶ σὸν ἀνδρὶ βουλεύου. Τῇ Δημητρὶ³ πολλοὶ καὶ καλοὶ νεῶ ἦσαν. Ἡ ἀγαθὴ θυγάτηρ ἠδύς κείσται τῇ φίλῃ μητρὶ.⁴ Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. Ἐχθαίρω τὸν κακὸν ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἐκταται. Ἡ τῆς Δήμητρος θυγάτηρ ἦν Περσεφόνη. Ὁ φίλη θύγατερ, στέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἀθλὸν ἐστὶν ἀνδρὶ⁵ σοφῷ. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσιν. Οἱ Ἕλληνες Δημητέρα σέβονται. Πείθεσθε, ὦ φίλοι νεανία, τοῖς πατράσι καὶ ταῖς μητράσι. Χαρίζου, ὦ πάτερ, τῇ θυγατρὶ.

¹ § 161, 2. (a), (d).

² § 161, 2. (c).

³ § 161, 2. (d).

⁴ § 161, 2. (a), (d).

⁵ § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute— β , π , ϕ ; γ , $\tau\tau$, κ , χ . On the coalescence of these with σ so as to form ψ and ξ , see § 8, 3.

	η , Storm.	δ , Raven.	δ , Throat.
Sing. N.	λαίλαψ	κόραξ	λάρυγξ
G.	λαίλαπ-ος	κόρακ-ος	λάρυγγ-ος
D.	λαίλαπ-ι	κόρακ-ι	λάρυγγ-ι
A.	λαίλαπ-α	κόρακ-α	λάρυγγ-α
V.	λαίλαψ	κόραξ	λάρυγξ
Plur. N.	λαίλαπ-ες	κόρακ-ες	λάρυγγ-ες
G.	λαίλαπ-ων	κόρακ-ων	λάρυγγ-ων
D.	λαίλαψι(ν)	κόραξι(ν)	λάρυγγι(ν)
A.	λαίλαπ-ας	κόρακ-ας	λάρυγγ-ας
V.	λαίλαπ-ες	κόρακ-ες	λάρυγγ-ες
D. N. A. V.	λαίλαπ-ε	κόρακ-ε	λάρυγγ-ε
G. and D.	λαίλαπ-οιω	κόρακ-οιω	λάρυγγ-οιω.

REMARK. Here belong adjectives in $-\xi$ (Gen. $-\gammaος$, $-\κος$, $-\χος$) and $-\psi$ (Gen. $-\πος$); e. g. δ η ἀρπάξ, Gen. $-\ἀγος$, rapax, δ η ἡλιξ, Gen. $-\ίκος$, aequalis, δ η μῦνθξ, Gen. $-\ἔχος$, one-horned; δ η αἰγίλιψ, Gen. $-\ίπος$, hāgh.

XIV. Vocabulary.

'Αγών, $-\ώνος$, δ , a contest. κόραξ, $-\ἀκος$, δ , a crow, a ἀρτυξ, $-\ἔγος$, δ , a quail.
 αἶξ, γός, δ , η , a goat. raven. ὀρχηθμός, $-\οῦ$, δ , a dance
 ἀλεκτρούων, $-\όνος$, δ , η , a κρώζω, to croak. ὄψ, ὀπός, η , the voice.
 cock. μᾶστιξ, $-\ίγος$, η , a scourge, πολύπνοος, $-\ον$, laborious.
 δαιδή, $-\ῆς$, η , a song. a whip. σῦριγξ, $-\ίγγος$, η , a flute.
 δέ, but. μέν—δέ, truly—but; on τέντιξ, $-\ίγος$, δ , a grass-
 ελαίνω, to drive. the one hand,—on the hopper. [tor.
 ἱππος, $-\ου$, δ , a horse. other: used in antithe- φέναξ, $-\ἀκος$, δ , an impos-
 καί—καί, both—and, as ses; μέν, seldom to be φόρμιγξ, $-\ίγγος$, η , a harp.
 well as. translated. ὦψ, ὠπός, η , the counte-
 κόλαξ, $-\ἀκος$, δ , a flatterer. μύρμηξ, $-\ηκος$, δ , an ant. nance.

Οἱ κόρακες κρώζουσι. Τοὺς κόλακας φεύγει. Ἀπέχου τοῦ φέρακος.¹ Οἱ ἀνθρώποι τέρπονται φόρμιγγι² καὶ ὀρχηθμῷ καὶ ᾠδῇ. Οἱ ἱπποὶ μᾶστιξιν ἐλαίνονται. Διὸ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσι. Τέντιξ μὲν τέντιγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σῦριγγας φέουσι. Παρὰ τοὺς Ἀθηναίους καὶ ὀρχηθῶν καὶ ἀλεκτρούωνων ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

¹ § 157.

² § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαίνουσιν. Μυρμήκων καὶ ὀρνέθων βίος πολυπόνος ἐστίν. Πολλὰ ἀγαθὴν μὲν ὤπα, κακὴν δὲ ὅσα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impos-
tors. Men are delighted by the harp. The horse is driven with the whip. The
shepherd sings to the flute. The life of the ant and of the quail is laborious.
The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, θ, ϑθ. On
the Acc. Sing. in -α and -ν, see § 32, 8.

	ή, Torch.	ή, Helmet.	ό, ή, Bird.	ό, King.	ή, Tape-worm.
S. N.	λαμπάς*	κόρυς*	ὄρνις*	ἄναξ*	ἐλμινς*
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἀνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἀνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνιν	ἀνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἐλμινς
P. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἀνάκτ-ων	ἐλμίνθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	ὄρνι-σι(ν)*	ἀναξί(ν)*	ἐλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἀνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἀνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἀνάκτ-οιν	ἐλμίνθ-οιν.

REM. 1. The word *ό ή παις*, *child*, Gen. *παιδός*, has *παι* in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. *ό ή εὐ-
χαρις*, τὸ εὐχαρι, Gen. -ιτος, *pleasing*; those in -ύς, Gen. -ύδος; e. g. *ό ή φηγύς*,
Gen. -ύδος, *exiled*; those in -ής, Gen. -ήτος; e. g. *ό ή ἀργής*, Gen. -ήτος, *white*;
those in -ώς, Gen. -ώτος; e. g. *ό ή ἀγνώς*, Gen. -ώτος, *unknowing*; those in -ις,
Gen. -ιδος; e. g. *ό ή ἀνάκτις*, Gen. -ιδος, *weak*, *ή πατρίς*, Gen. -ιδος, *native land*;
those in -ύς, Gen. -ύδος; e. g. *ό ή νέηλυς*, Gen. -ύδος, *late*ly come.

XV. Vocabulary.

Ἀπαλλάττω, <i>to. gen. of the</i>	κατα-κρύπτω, to conceal.	πένης, -ητος, <i>ό, ή, poor.</i>
thing, to set free from.	κολάζω, to punish.	πλοῦσιος, -ια, -ιον, <i>rich.</i>
ἅπανα, -ης, <i>every.</i>	κοῦφος, -η, -ον, <i>light, vain.</i>	πλοῦτος, <i>ό, riches, wealth.</i>
γέλωσ -ωτος, <i>ό, laughter.</i>	μακαρίζω, to esteem happy.	φροντίς, -ίδος, <i>ή, care, con-</i>
ἔγειρω, to awaken, excite.	νεότης, -ητος, <i>ή, youth.</i>	cern.
ἐλμινς, -ινθος, <i>ή, a worm.</i>	νύξ, νυκτός, <i>ή, night, νυκ-</i>	φιλοχρημοσύνη, -ης, <i>ή, ava-</i>
ἐλπᾶ: -ίδος, <i>ή, hope.</i>	τός, by night, in the	rice.
ἔρις, -ιδος, <i>ή, contention,</i>	night.	χάρις, -ιτος, <i>ή, favor, kind-</i>
στρίφη.	ὁμοιότης, -ητος, <i>ή, like-</i>	ness, gratitude, elegance.
ἔρως, -ωτος, <i>ό, love.</i>	ness.	χρημοσύνη, -ης, <i>ή, need-</i>
κακότης, -ητος, <i>ή, wicked-</i>	παῖς, παιδός, <i>ό, ή, a child,</i>	iness, poverty.
ness, vice.	a boy.	

* Instead of λαμπάδς, κόρυθς, ὄρνιθς, ἀνακτς, ἐλμινθς; Dat. Pl. λαμπάδοις, etc., see § 8, 3.

Οἱ ὄρνιθες ἔδουσιν. Χάρις χάριν τίκει, ἕρις ἕριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκει ἐριδας. Πλούσιοι πολλάκις τὴν κακότητα πλοῦτῳ κατακρίπτουσιν. Ὡ καλὴ παῖ, εὐ πράττε τοὺς ἀνθρώπους. Ἡ φιλοχρησμοσύνη μήτηρ κακότητος ἀπίσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν ἐνδαιμόνες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστοῦς τῶν καλῶν ἔρωτας ἐνεργεῖ. Ὁ θάνατος τοὺς ἀνθρώπους φροντίζων ἀπαλλάττει. Ἡ φιλία δὲ ὁμοιότητος γίγνεται. Οἶνος ἐγειρεῖ γέλωτα. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κούφαις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (*O*) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, *a*, the final vowel of the stem, is changed into *υ*, in the Nominative.

S. N.	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
G.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
D.	σώμα-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
A.	σώμα-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὠσί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν.

XVI. Vocabulary.

Ἀμάρτημα, -ἄτος, τό, an error, an offence.	δόρυ, δόρατος, τό, a spear.	πᾶγμα, -ἄτος, τό, an action, a business, a thing, an exploit.
ἄπτομαι, <i>w. gen.</i> , to attach oneself to, touch.	ἐθίζω, to accustom.	βῆμα, -ἄτος, τό, a word, σπένδω, to pour libations, pour out.
βασιάζω, to carry.	θεράπεια, -ας, ἡ, care, service.	ῥῆμα, -ἄτος, τό, a word, σπένδω, to pour libations, pour out.
βοήθημα, -ἄτος, τό, help.	ἰδρῶς, -ῶτος, ἔ, sweat.	ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
γάλα, -ακτος, τό, milk.	ἰκέτης, -ου, ὅ, a suppliant.	φαῦλος, -η, -ον, bad.
γεύομαι, <i>w. gen.</i> , to taste, enjoy.	μικρός, -ά, -όν, small.	
γυμνάζω, to exercise.	μῦθος, -ου, ὅ, a speech, a word, an account.	
διαμειβομαι, to exchange.	ποικίλος, -η, -ον, various, variegated.	

* Instead σώματσι, γόνατσι, γάλακτσι, etc., see § 8, 3.

† Instead of ὠς.

χρῆμα, -άτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, ὁ, separation
 π. property, money, good, brave. tion.
 treasures.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἑταῖροι πιστοὶ εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ
 διαμειβόμεθα τοῖς χρήμασιν. Οἱ ἔκται τῶν γονάτων¹ ἄπτονται. Ὁ θάνατός
 ἐστι χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις²
 ποικίλα βοηθήματα. Μὴ κείθον κακῶν ἀνθρώπων ῥήμασιν.³ Μὴ δούλευε, ὦ
 παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις⁴ κρατῆρας γάλακτος
 σπένδουσιν. Ἐθίζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρώτι. Οἱ ἀδολέσχα
 γείρονσι τὰ ὦτα ταῖς ταντολογίαις.⁵ Ψυχὴν ἐθίζε, ὦ παῖ, πρὸς τὰ χρηστὰ πράγ-
 ματα. Οἱ φαῖλοι μῦθοι τῶν ὠτων οὐχ ἄπτονται. Τοῖς ὠσὶν⁶ ἀκούομεν. Μὴ
 ἐχθραῖε φίλον μικροῦ ἀμαρτήματος ἔνεκα. Γέβου, ὦ παῖ, τοῦ γάλακτος.⁷ Οἱ
 στρατιῶται δόρατα βαστάουσιν.

In a difficult business there are few faithful friends. Exercise, O youths,
 your (the) body with labor and sweat! Strive, O boy, after noble actions.
 Many men delight in money. From a noble action arises reputation. We ad-
 mire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word τὸ τέρας usually admits contraction in the plural, after
 τ is dropped; e. g. τέρα, τερῶν; τὸ γέρας, γεράων ὁφ' honor, τὸ γῆρας, ἄδ age, τὸ
 κρέας, flesh, and τὸ κέρασ, horn, reject the τ in all numbers, and then suffer con-
 traction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except
 the Dat. Pl.; besides these forms, however, κέρασ has also the regular forms
 with τ.

Sing. N.	τὸ κέρασ		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρα	(κρέα-ι) κρέη
A.	κέρασ			κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρα	(κρέα-α) κέρα
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κρέα-ων) κρεῶν
D.	κέρα-σι(ν)			κρέα-σι(ν)
A.	κέρατ-α	and (κέρα-α)	κέρα	(κρέα-α) κέρα
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρα	(κρέα-ε) κέρα
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κρέα-οιν) κρεῶν.

XVII. Vocabulary.

Ἀνδρία, -ας ἡ, bravery. εὐεξία, good condition. προ-τρέπω, to turn to, im-
 γέρας, τό, a reward, a gift θεμέλιον, -ου, τό, a foun- pel.
 of honor. [pet.
 γῆρας, τό, old age. κέρασ, τό, a horn. σὺλπτιγέ, -ιγγος, ἡ, a trum-
 διατροφή, -ῆς, ἡ, nourish- κρέας, -έας = -έως, τό, σημαῖνα, to give a sign,
 ment. flesh, meat. or signal.
 δύσκολος, -ον, difficult, πέμπω, to send. ἐπάρχω, to be at hand, or
 troublesome. πρόβατον, -ου, τό, a sheep. φάρμακον, -ου, τό, a remedy.
 ἐλάφος, -ου, ὁ, ἡ, a stag.

¹ § 158, 3. (b).

² § 161, 5.

³ § 161, 2. (a), (δ).

⁴ § 161, 3.

⁵ § 158, 5, (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γῆρᾳ κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοῖς στρατιώταις εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφήν ὑπάρχει. Κέρασι¹ καὶ σάλπιγγιν οἱ στρατιῶται σημαίνουσιν. Ποικίλων κρεῶν² γινόμεθα. Καλοῦ γήρως θεμέλιον ἐν πασιῖν ἐστὶν ἢ τοῦ σώματος εὐεξία. Αἱ ἔλαφοι κέρα ἔχουσιν. Δύσκολός ἐστιν ὁ ἐν γῆρᾳ βίος.

By (ὕπο, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in *ν* or *ντ*.

Sing.	N.	ἦ, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
	G.	ῥίς*	δελφίς*	γίγας*	ὀδός*
	D.	ῥίν-ός	δελφίν-ος	γίγαντ-ος	ὀδόντ-ος
	A.	ῥίν-α	δελφίν-α	γίγαντ-α	ὀδόντ-α
	V.	ῥίν	δελφίς(ιν)	γίγαν	ὀδός
Plur.	N.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
	G.	ῥίν-ων	δελφίν-ων	γίγαντ-ων	ὀδόντ-ων
	D.	ῥίν-σι(ν)*	δελφίν-σι(ν)*	γίγαντ-σι(ν)*	ὀδόντ-σι(ν)*
	A.	ῥίν-ας	δελφίν-ας	γίγαντ-ας	ὀδόντ-ας
	V.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥίν-ε	δελφίν-ε	γίγαντ-ε	ὀδόντ-ε	
	ῥίν-οιν	δελφίν-οιν	γίγαντ-οιν	ὀδόντ-οιν.	

REMARKS. 1. Here belong: (a) the two adjectives in *-ας, -αινα, -αν, viz. μέλας, -αῖνα, -αν, black, and τάλας, -αῖνα, -αν, wretched*;—(b) *πᾶς, πᾶσα, πᾶν, all, every, and its compounds*; e. g. *ἅπας, ἅπασα, ἅπαν*;—(c) *ἐκῶν, -οῦσα, -όν, willing, -όντος, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκων, unwilling*;—(d) adjectives in *-εις, -εσσα, -εν*, which are peculiar, inasmuch as the *Dat. Pl.*, masculine and neuter, ends in *-εσι* instead of *-εισι*; e. g.

Sing.	N.	Black.			All		
	G.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
	D.	μελᾶνος	μελαίνης	μελάνος	παντός	πάσης	παντός
	A.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
	V.	μέλανα	μελαίναν	μέλαν	πάντα	πάσαν	πάν
Plur.	N.	μέλαν	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
	G.	μέλανες	μελαίνας	μελάνες	πάντες	πάσαι	πάντα
	D.	μελάνων	μελαίνων	μελάνων	πάντων	πασῶν	πάντων
	A.	μέλασι	μελαίνας	μέλασι	πάσι	πάσαις	πάσι
	V.	μέλανας	μελαίνας	μέλανα	πάντας	πάσας	πάντα
D. N. A. V.	μέλανε	μελαίνα	μέλανε	πάντε	πάσα	πάντε	
	μελάνοιν	μελαίνας	μελάνοιν.	πάντοι	πάσαι	πάντοι.	

¹ § 161, 3.

² § 158, 5. (a).

* Instead of *ῥίνας, δελφίνας, γίγαντας, ὀδόντας, ῥίνσι, etc.*, see § 8, 6 and 7.

Singular.			Graceful.			Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαί	χαρίεντα	
G.	χαρίεντος	χαρίεσσης	χαρίεντος	G.	χαρίεντων	χαρίεσσών	χαρίέντων	
D.	χαρίεντι	χαρίεσση	χαρίεντι	D.	χαρίεσι(ν)	χαρίεσσαις	χαρίεσι(ν)	
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντας	χαρίεσσάς	χαρίεντα	
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσσαί	χαρίεντα	
Dual N. A. V.			χαρίεντε χαρίεσσά χαρίεντε					
G. and D.			χαρίέντοι χαρίεσσαί χαρίέντοι.					

REM. 2. Adjectives compounded with *ὀδούς*, are declined like *ὀδούς*; e. g. *ὁ ἡ μονόδους*, τὸ μονόδον, *one-toothed*, Gen. *μονόδοντος*; adjectives in *-ας*, Gen. *-αντος*, like *γίγας*; e. g. *ὁ ἡ ἀκάμας*, untiring, Gen. *-αντος*.

XVIII. Vocabulary.

'Ακτίς, -ίνος, ἡ, a beam, a ray.	ἐκόν, -οῦσα, -όν, willing.	ὀδούς, -όντος, ὁ, a tooth.
'Ακων -ουσα, -ον, unwilling.	ἐλέφας, -αντος, ὁ, an elephant, ivory.	ὀσφραίνομαι, to smell.
ἅπας, -άσα, -άν, all together, every.	εὐπορος, -ον, <i>w. gen.</i> , abounding in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, ipse, ὁ αὐτός, the same.	ἥλιος, -ου, ὁ, the sun.	ποτέ, once, sometimes.
βρῶμα, -άτος, τό, food, victuals.	κωτίλος, -η, -ον, loquacious.	ρίς, ρινός, ἡ, the nostril, the nose.
γίγας, -αντος, ὁ, a giant.	λεαίνω, to make smooth, grind.	τάλας, -αίνα, -έν, wretched.
δελφίς, -ίνος, ὁ, a dolphin.	μάχη, -ης, ἡ, a battle.	φιλόανθρωπος, -ον, man-loving, philanthropic.
	μέλας, -αίνα, -άν, black, dark.	χαρίεις -εσσα, -εν, graceful.

Ὁὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστίν. Τοῖς ὀδοῦσι¹ τὰ βρῶματα λεαίνομεν. Οἱ δελφίνες φιλόανθρωποι εἰσιν. Ἐστίν ἀνδρὸς² ἀγαθοῦ πάντα κακὰ φέρειν. Πολλὰ Διὸς χῶραι εὐποροὶ εἰσιν ἐλέφαντος. Πάντες κωτίλον ἀνθρώπων ἐχθαίρουσιν. Τοῖς γίγασσι³ ποτε ἦν μάχη πρὸς τοὺς θεοὺς. Ταῖς τοῦ ἡλίου ἀκτίσι χαίρουμεν. Ῥινῶν ἔργον ἐστίν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, *w. gen.*) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ΟΣ.

§ 41. I. Substantives in -εύς, -ᾰῦς, -οῦς.

The stem of substantives in *-εύς*, *-ᾰῦς*, *-οῦς* ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

* The dropping the *v* before *σ* lengthens *e* into *ei*.

¹ § 161, 3.

² § 158 2.

³ § 161, 2. (d).

⁴ § 161, 2. (c).

in the middle between vowels. Those in *-εύς* have *-έᾱ* in the Acc. Sing. and *-έᾶς* in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. *-έως* instead of *-έος*, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. Those in *-αῦς* and *-οῦς* admit contraction only in the Acc. Plural.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old woman.
S. N.	βασιλεύς	χοεὺς	βοῦς, bōs for bōna	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός	γρα-ός
D.	βασιλεῖ	χοεῖ	βο-τ	γρα-τ
A.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῦ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γρα-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βοσσί(ν)	γρασσί(ν)
A.	βασιλέ-ας	χο(έα)ᾶς	(βό-ας) βοῦς	(γρα-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῦ-ες
Dual	βασιλέ-ε	χοεε	βό-ε	γραῦ-ε
	βασιλέ-οιν	χοεοιν	βο-οῖν	γραῦ-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in *-εύς*, end also in *-ῆς*; e. g. βασιλῆς, instead of βασιλεῖς.

XIX. Vocabulary.

'Αρχω, <i>w. gen.</i> , to begin, to command, rule.	εἰκάζω, <i>w. dat.</i> , to liken, compare.	ὀφθαλμός, -οῦ, ὁ, an eye.
ἀτιμάζω, not to honor, de-spise.	ἐπιμέλεια, -ας, ἡ, care.	πολυλόγος, -ον, loquacious.
ἀχάριστος, -ον, unthank-ful, ungrateful.	θύω, to sacrifice.	πρό, <i>w. gen.</i> , before.
'Αχιλλεύς, Achilles. [<i>ing.</i>]	ιερεύς, -έως, ὁ, a priest.	τέ—καί, both—and, as well as.
βούλομαι, to wish, be will- γονεύς, -έως, ὁ, a parent, pl. parents.	λήρος, -ον, ὁ, loquacity.	φονεύω, to murder, kill.
	νομέυς, -έως, ὁ, pastor, a herdsman, a shepherd.	χοεὺς, χοῦς, ὁ, a measure for liquids, a pouring- vessel.
	νομή, -ῆς, ἡ, pasture:	

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῷ νομῆι ἔπεται.¹ Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. Οἱ ἱερεῖς τοῖς θεοῖς² βοῦς θύουσι. Κῆρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν. Πείθου, ὦ παῖ, τοῖς γονεῦσιν.¹ Τηλέμαχος ἦν Ὀδυσσεύς υἱός. Βούλου τοὺς γονέας πρό παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆροι τὰ ὦτα τείρουσιν. Καλὸς ἄρχεις, ὦ βασιλεῦ. Αἱ γῆρας πολυλόγοι εἰσίν. Οἱ νομῆεις τὴν βοῶν ἀγέλην εἰς νομὴν ἄγουσιν. Ὀμηρος τοὺς τῆς Ἦρας ὀφθαλμοὺς τοῖς τῶν βοῶν εἰκάζει Πάτροκλος φίλος ἦν Ἀχιλλέως. Κύρου, τὸν τῶν Περσῶν βασιλέα, ἐπὶ τε τῇ ἀρετῇ καὶ τῇ σοφίᾳ θανμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen are sacrificed by (*ὑπὸ, w. gen.*) the priests to the gods. The old women by (their)

¹ § 161, 2. (a), (δ).

² § 161, 5.

prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsman to take care of the oxen. Children love their (the) parents.

§ 42. II. Words in -ης, -ες; -ως (*Gen.* -ωος) and -ως and -ω (*Gen.* -οος); -ας (*Gen.* -αος), -ος (*Gen.* -σος).

1. The stem of words of this class ends in σ . In respect to the remaining or omission of σ , the same rule is observed, as in regard to ν in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the *Dat. Pl.* a σ is omitted; e. g. $\acute{\alpha}\theta\acute{\omega}\varsigma$, *jackal*, $\tau\omicron\iota\varsigma\ \theta\omega\text{-}\acute{\sigma}\iota(\nu)$.

(1) Words in -ης and -ες.

2. The endings -ης, -ες, belong only to adjectives (the ending -ης being masculine and feminine, and -ες neuter), and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείθης, -σθένης and (-κλήης) -κλήης, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of σ , in all Cases, except the *Nom.* and *Voc. Sing.* and the *Dat. Pl.*; and those in -κλήης, which are already contracted in the *Nom. Sing.* into -κλήης, suffer a double contraction in the *Dat. Singular.*

	Singular.		Plural.	
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφείς (σαφέ-α) σαφή
G.	(σαφέ-ος) σαφοῦς		(σαφέ-ων)	σαφῶν
D.	(σαφέ-ϊ) σαφεῖ		σαφέ-σι(ν)	
A.	(σαφέ-α) σαφή	σαφές	(σαφέ-ας)	σαφεῖς (σαφέ-α) σαφή
V.	σαφέες	σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α) σαφή
	Dual N. A. V.		σαφέ-ε	σαφή
	G. and D.		σαφέ-οιν	σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις (τριήρε-ε) τριήρη
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρῶν	(τριήρέ-οιν) τριήροιν
D.	(τριήρε-ϊ) τριήρει	τριήρε-σι(ν)	
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις
V.	τριήρες	(τριήρε-ες)	τριήρεις

	Singular.	
N.	Σωκράτης	(Περικλήης) Περικλήης
G.	Σωκράτους	(Περικλέε-ος) Περικλέους
D.	Σωκράτει	(Περικλέε-ϊ) (Περικλέει) Περικλεῖ
A.	Σωκράτη	(Περικλέε-α) Περικλέα
V.	Σώκρατες	(Περικλέες) Περικλείς.

REM. 1. The contraction in the Dual, viz. $\tau\rho\acute{\iota}\eta\rho\epsilon\epsilon = \tau\rho\acute{\iota}\eta\rho\eta$ is worthy of notice, since here $-εε$ is contracted into $-η$, and not as elsewhere, into $-ει$.

REM. 2. In adjectives in -ης, -ες, preceded by a vowel, $-εα$ is commonly not

contracted into -η (as in *σαφία* = *σαφή*), but into -α (as in *Περικλέα* = *-λέα*); e. g. *ἄκλεις*, without *fame*, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. *ἄκλεα* = *ἄκλεᾶ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγιᾶ*.

REM. 3. Proper names with the above endings, and also Ἄρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclitēs*; e. g. *Σωκράτεα* = *Σωκράτη*, and *Σωκράτην* according to the first declension. Yet with those in -κλής the Acc. in -κλήν is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl. *τριήρης*, *ἀντάρκης*, *contented*, and compounds of *ἦθος*, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)].

XX. Vocabulary.

<i>Αἰσχρός</i> , -ά, -όν, disgraceful.	<i>δουλεία</i> , -ας, ἡ, slavery.	<i>ποταμός</i> , -οῦ, ὁ, a river.
<i>ἄκράτης</i> , -ές, immoderate, incontinent, intemperate, wanting in self-command.	<i>ἐλεᾶρω</i> , to pity.	<i>σοφιστής</i> , -οῦ, ὁ, a teacher of eloquence, a sophist.
<i>ἀληθής</i> , -ές, true.	<i>ἐλώδης</i> , -ες, marshy.	<i>σωτηρία</i> , -ας, ἡ, safety, welfare.
<i>ἀτυχής</i> , -ές, unfortunate.	<i>Ἰνδική</i> , ἡ, India.	<i>τόπος</i> , -ου, ὁ, a place.
<i>Ἀστυάγης</i> , <i>Astyages</i> .	<i>κάλᾶμος</i> , -ου, ὁ, a reed.	<i>τραγῳδία</i> , -ας, ἡ, a tragedy.
<i>ἄφανής</i> , -ές, unknown, obscure.	<i>λέγω</i> , to say.	
	<i>Μανδάνη</i> , <i>Mandane</i> .	
	<i>ὀμιλία</i> , -ας, ἡ, <i>w. dat.</i> , intercourse (with any one).	

Αἰ τοῦ Σοφοκλέους τραγωδίαί καλά εἰσιν. Τὸν Περικλέα ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει¹ πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρά τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλοὺς. Λέγε ἄε τὰ ἀληθῆ. Ἀναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν τοῦ Περικλέους. Ὡ Ἡράκλεις, τοῖς ἀτυχεῖσι σωτηρίαν ἄραρχε. Ἐπαμεινώνδας πατὴρ² ἦν ἀφανοῦς. Ἐλέαιρε τὸν ἀτυχεῖ ἀνθρώπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγου, τοῦ Μήδων βασιλέως. Ὅρεγεσθε, ὦ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν³ δουλεύουσιν. Μὴ ὀμιλίαν ἔχε ἀκρατεῖ ἀνθρώπῳ.⁴

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in -ως (Gen. -ως), and in -ως and -ω (Gen. -οος).

(a) -ως, Gen. -ως.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θῶ-ός	θῶ-ων	ἥρω-ος	ἥρῶ-ων
D.	θῶ-ί	θῶ-σί(ν)	ἥρω-ι	ἥρω-σι(ν)
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρωας
V.	θῶς	θῶ-ες	ἥρωας	ἥρω-ες
D. N. A. V.	θῶ-ε, G. and D.	θῶ-οιν.	D. ἥρω-ε, ἥρῶ-οιν.	

¹ § 161, 2. (d).

² § 158, 1.

³ § 159, 2.

⁴ § 161, 2. (a) (α).

(b) -ως and -ω, Gen. -οος = -ους.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αἰδώς. The Dual and Pl. are formed like substantives in -ος of the second declension, thus, αἰδοί, ἤχοι, etc.

Sing. N.	ἡ αἰδώς (stem αἰδός), Shame.	ἡ ἤχώ (stem ἤχος), Echo.
G.	(αἰδός) αἰδούς	(ἤχός) ἤχους
D.	(αἰδός) αἰδοί	(ἤχός) ἤχοι
A.	(αἰδός) αἰδῶ	(ἤχός) ἤχώ
V.	(αἰδός) αἰδοί.	(ἤχός) ἤχοι.

XXI. Vocabulary.

Ἄγαθος, -ή, -όν, good.	λοπηρός, -ύ, -όν, sad, troublesome.	προσβλέπω, to look at.
αἰδώς, ἡ, shame, modesty, reverence.	Λυσίας, Lysias.	πρόσ-εμι, adsum, to be present, be joined to.
δμῶς, δμῶδς, ὁ, a slave.	λυρικός, -ή, -όν, lyric.	σέβας, τό, (only in Nom. and Acc.) respect, esteem.
εὐεστώ, -δος = -οὺς, ἡ, well-being, prosperity.	ὀψις, -εις, ἡ, the countenance, the visage.	ψεύδω, to belie, deceive; Misd. to lie.
ιστοριογράφος, -ου, ὁ, an historian.	πάτριος, -ως, ὁ, an uncle (by the father's side).	
κῆπος, -ου, ὁ, a garden.	πειθῶ, -δος = -οὺς, ἡ, persuasiveness.	

Ἵμῆρος ᾄδει πολλοὺς ἥρωας. Τὴν τῶν ἥρώων ἀρετὴν θαυμάζομεν. Οἱ δμῶδες βίον λυπηρὸν ἀγοῦσιν. Ὁ τοῦ πατρὸς κῆπος καλὸς ἐστίν. Ὀρέγοι, ὦ καὶ αἰδούς. Αἰδὸς ἀγαθοῖς ἀνδράσιν ἐκεταί. Τὸν Λυσίαν ἐπὶ τῇ κειθολί καὶ χάριτι θαυμάζομεν. Τῇ αἰδοί πρόσεστι τὸ σέβας. Μὴ πρόσβλεπε τὴν Γοργῶδες ὄψιν. Ὡ ἤχοι, ψεύδεις παλλάκις τοὺς ἀνθρώπους. Πάντες ὀρέγονται εὐεστοδς. Πρέπει νεανία αἰδῶ ἔχειν. Κλειῶ καὶ Ἐρατῶ Μουσαί εἰσιν. Τὴν μὲν Κλειῶ θεραπεύουσιν οἱ ιστοριογράφοι, τὴν δὲ Ἐρατῶ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in -ας (Gen. -αος), and in -ος (Gen. -εος).

(a) -ας, Gen. -αος.

Only the neuters τὸ σέλας, light, and τὸ δέπας, goblet, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual. σέλα-ε
G.	σέλα-ος	σέλα-ων	σέλα-οιν.
D.	σέλα-ι and σέλα	σέλα-σι(ν)	
A.	σέλας	σέλα-α and σέλα	

(b) *-ος*, Gen. *-εος* = *-ους*.

Substantives of this class are likewise neuter. In the Nom., *a*, the stem-vowel of the last syllable, is changed into *o*.

Sing. N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glory.
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ι)	γένει	(κλέε-ι)	κλέει
A.	γένος		κλέος	
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and γενῶν		(κλέε-ων)	κλεῶν
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α)	γένη	(κλέε-α)	κλέα
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλήη
	(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

REMARK. On the contraction in the Dual of *-εε* into *-η* instead of *-ει*, see § 42, Rem. 1; *-εα* in the plural preceded by a vowel, is contracted into *-α*, not into *-η*; e. g. κλέεα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

XXII. Vocabulary.

'Αλλά, <i>σεδ</i> , but.	εἶδος, -εος = -ους, τό, the	κρίνω, <i>cerno</i> , to separate,
ἄνεμος, -ου, ὁ, the wind.	figure, the form.	judge, discern, choose.
ἄνθος, -εος = -ους, τό, a	ἔπος, -εος = -ους, τό, a	μῆκος, -εος = -ους, τό,
flower.	[safe.] word.	length.
ἄσφαλής, -ές, firm, secure,	ζημία, -ας, ἡ, injury, pun-	πονηρός, -ά, -όν, dishonest,
γένος, -εος = -ους, τό, race,	ishment, loss.	wicked.
descent.	θάλλπος, -εος = -ους, τό,	σέλας, -αος, τό, splendor.
γῆ, γῆς, ἡ, the earth.	heat.	ὑψος, -εος = -ους, τό, height,
δειλός, -ής, -όν, cowardly,	θνητός, -ής, -όν, mortal.	elevation.
worthless.	κέρδος, -εος = -ους, τό,	χαλκός, -οῦ, ὁ, brass.
ἑαρινός, -ής, -όν, spring, i. e.	gain.	ψεῦδος, -εος = -ους, τό,
belonging to the spring,	κλέος, -έος = -έους, τό,	a lie. [cold.
(ἑαρ) vernal.	fame, pl. famous actions.	ψύχος, -εος = -ους, τό,

Ἡ γῆ ἄνθεσιν ἑαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρονσιν ἄνεμοι. Μῆ ἰπέχου ψύχους καὶ θάλλπος. Τὸ καλὸν οὐ μήκει χρόνου κρίνουεν, ἀλλὰ ἄρετῇ. Οὐκ ἄσφαλές ἐστι πᾶν ὑψος ἐν θνητῷ γένει. Μῆ ψεῦδη λέγε. Ἀπέχου πονηρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἕει φέρει.¹ Κάτοπτρον εἰδούς χαλκός ἐστιν, οἶνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους δρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. Οἱ ἄνδρειοι κλεῶν δρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (pl.) and heat! (pl.). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for (ἐπί, *v. dat.*) their (the) famous actions. Soldiers are impelled to noble actions by (*dat.*) the love for (*gen.*) fame. The famous actions of soldiers are admired.

¹ See rule of Syntax, p. 27.

§ 45. III. Words in -ις, -υς, -ι, -υ.

(1) Words in -ις, -υς.

Sing. N.	ὁ κίς, corn-worm. ὁ, ἡ σὺς, a boar, a sow. ὁ ἰχθύς, fish.
G.	κί- ς σὺ- ς ἰχθύ- ς
D.	κί-ι σὺ-ι ἰχθύ-ι
A.	κίιν σὺν ἰχθύιν
V.	κί σὺ ἰχθύ
Plur. N.	κί-ες σὺ-ες ἰχθύ-ες
G.	κί-ων σὺ-ων ἰχθύ-ων
D.	κί-σι(ν) σὺ-σι(ν) ἰχθύ-σι(ν)
A.	κί-ας σὺ-ας and σὺς ἰχθύ-ας, rarer ἰχθύς
V.	κί-ες σὺ-ες ἰχθύ-ες
D. N. A. V.	κί-ε σὺ-ε ἰχθύ-ε
G. and D.	κί-οῖν σὺ-οῖν ἰχθύ-οῖν.

XXIII. Vocabulary.

ἄγκιστρον, -ον, τό, a hook. βάτραχος, -ου, ὁ, a frog. νέκρς, -θος, ὁ, a corpse, a
 ἀγρεύω, to catch. βότρυς, -υς, ὁ, a cluster dead body.
 ἄμπελος, -ου, ἡ, a vine. of grapes. παγίς, -ίδος, ἡ, a trap, a
 ἀνα-κύπτω, to peep up or look, -η, -ον, like, equal. σνάξς, -θος, ὁ, an ear
 οὐχ, emerge. μῦς, -ός, ὁ, μῆς, μῆρις, a mouse. of corn.
 βασιλεύω, w. gen., to be king, rule.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσι. Οἱ θηρευταὶ τὰς σύας ἀγρεύουσι.
 Πάντες ἴσοι νέκρες· ψυχῶν δὲ θεός βασιλεύει.¹ Ἡ ἄμπελος φέρει βότρυς. Ἡ
 γῆ φέρει στάχνας καὶ βότρυας. Οἱ μῦες παγίσι ἀγρεύονται. Οἱ Σέβοι σέβον-
 ται τοὺς ἰχθύς ὡς θεούς. Τοῖς μυσὶ μάχη ποτὲ ἦν πρὸς τοὺς βατράχους. Ἄγ-
 κίστροις ἐνεδρέβομεν τοῖς ἰχθύσι.

We catch fishes with hooks. The huntsman lies in wait for the boars. The
 clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding
 (ἐμπορος, w. gen.) in clusters of grapes. The frogs once had a battle with the
 mice (To the frogs was once a battle against the mice).

§ 46. (2) Words in -ις, ἰ, ῦς, ῦ.

The stem-vowels *ι* and *υ* remain only in the Acc. and Voc. Sing.;
 in the other Cases they are changed into *ε*. In the Gen. Sing. and
 Pl., masculine or feminine substantives end in -ως and -ων,—
 in which case *ω* has no influence on the place of the accent. Comp.
 § 80, Rem. 2.

¹ § 158, 7. (a).

² § 161, 2. (d).

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σίναπι, mustard.	τὸ ἕστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἕστε-ος
D.	πόλει	πήχει	σινάπει	ἕστει
A.	πόλιν	πήχυν	σίναπι	ἕστυ
V.	πόλι	πήχῃ	σίναπι	ἕστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἕστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἕστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἕστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἕστη
V.	πόλεις	πήχεις	σινάπη	ἕστη
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχε-οιν	σινάπε-ε σινάπε-οιν	ἕστε-ε ἕστε-οιν.

REM. 1. Here belong adjectives in *ῖς, -εῖα, -ῖ*, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form *-έος* (not *-εως*), and that the neuter plural is always uncontracted. Thus:

	Singular.		Sweet.		Plural.	
N.	γλυκός	γλυκεία	γλυκῆ	γλυκῆ	γλυκεία	γλυκῆα
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	γλυκῆων	γλυκειῶν	γλυκῆων
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	γλυκῆσι(ν)	γλυκεῖας	γλυκῆσι(ν)
A.	γλυκύν	γλυκειῶν	γλυκῆ	γλυκεῖς	γλυκεῖας	γλυκῆα
V.	γλυκῷ	γλυκεῖα	γλυκῇ	γλυκεῖς	γλυκεῖαι	γλυκῆα
Dual N. A. V.		γλυκῆε	γλυκεῖα	γλυκῆε		
G. and D.		γλυκῆοιν	γλυκεῖαιν	γλυκῆοιν.		

Here also belong adjectives in *-ῦς, -ῦ*, Gen. *-εος*, which are declined like *γλυκός, -ῦ*, except that the neuter plural in *-εα* is contracted into *-ῆ* (as *ἕστη*); e. g. ὁ ἡ δίπληχυς, τὸ δίπληχῃ, two cubits long, τὰ διπλήχη.

REM. 2. Some substantives in *-ῖς*, and also adjectives in *-ῖς, -ῖ*, e. g. ἰδρις, ἰδρι, skilled in, have a regular inflection; so also the word ἡ ἔγγελος, eel, in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελος, eel.	ὁ, ἡ οἶς, sheep.
G.	πόρτι-ος	ἐγγέλου-ος	οἶός
D.	πόρτι-ι	ἐγγέλου-ι	οἶί
A.	πόρτιν	ἐγγέλου	οἶν
V.	πόρτι	ἐγγέλου	οἶς
Plur. N.	πόρτι-ες	ἐγγέλεις	οἶες
G.	πορτί-ων	ἐγγέλε-ων	οἶων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἶσι(ν)
A.	πόρτι-ας	ἐγγέλεις	οἶας, rarer οἶς
V.	πόρτι-ες	ἐγγέλεις	οἶες
Dual.	πόρτι-ε πορτί-οιν	ἐγγέλε-ε ἐγγελέ-οιν	οἶε οἶοιν.

XXIV. Vocabulary.

Ἀρχή, -ῆς, ἡ, a beginning,
command, pl. magis-

trates, authorities, of-
fices of command.

ἀσέλγεια, -ας, ἡ, excess.
βέβαιος, -α, -ον, firm, secure.

βροτός, -ή, -όν, mortal.	μόνος, -η, -ον, alone.	πύργος, -ου, ὁ, a tower.
βρώσις, -εως, ἡ, eating.	νόμος, -ου, ὁ, a law.	σπάνις, -εως, ἡ, neediness,
διάφορος, -ον, different.	ὄνησις, -εως, ἡ, advantage.	want.
δῶρον, -ου, τό, a gift.	πῆχυς, -εως, ὁ, the elbow,	στάσις, -εως, ἡ, a faction,
ἐπιθυμία, -ας, ἡ, want.	a cubit.	sedition.
ἐπιθυμία, -ας, ἡ, desire.	πόλεμος, -ου, ὁ, war.	στάνεισις, -εως, ἡ, under-
καρπός, -οῦ, ὁ, fruit.	πόλις, -εως, ἡ, a town, a	standing.
κόσμος, -ου, ὁ, an orna-	state, a city.	ἔβρις, -εως, ἡ, insolence,
ment, order, the world.	πόρτις, -ιος, ὁ, ἡ, a heifer.	haughtiness.
κτῆμα, -άτος, τό, a pos-	πόσις, -εως, ἡ, drinking,	φύλαξ, -κος, ὁ, a guard, a
session. [session.	drink.	guardian.
κτῆσις, -εως, ἡ, gain, pos-	πράξις, -εως, ἡ, an action.	φύσις, -εως, ἡ, nature.

'Ασέλγεια τίκτει ἔβριον. 'Εν πόσει καὶ βρώσει πολλοὶ εἰσιν ἑταῖροι, ἐν δὲ σπουδαίῳ πρῶγματι ὀλίγοι. 'Ο πλοῦτος σπάνει¹ καὶ ἐπιθυμίας τοῖς ἀνθρώποις λύει. 'Ἐπον τῇ φύσει.² Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμου καὶ στάσει καὶ μάχης παρέχουσιν. 'Εν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακες εἰσιν. 'Ἀπέχεσθε, ὡ πολλῖται, στάσεων.³ 'Ὁρῆγεσθε καλῶν πράξεων.⁴ Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. 'Ἐξ ἔβριος πολλὰ κακὰ γίνονται. Κακοῦ ἀνδρὸς δῶρα θυσιῶν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἀνευ συνέσεως οὐκ ἀσφαλῆ κτήματί εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. 'Ἀρετῆς βέβαιαι εἰσιν αἱ κτήσεις μόναι. Πολλὰ ὄσθη τεῖχη ἔχει. Οἱ τοῦ ἄστεος πύργοι καλοὶ εἰσιν. Οἱ πύργοι τῷ ἄστεϊ⁴ κόσμος εἰσιν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Flee, O citizens, from factions!

§ 47. Irregular Nouns of the Third Declension.

1. Ἄνηρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39; χεῖρ, § 35, Rem. 2.
2. Γυνή (ἡ, woman), Gen. γυναικός, Dat. γυναικί, Acc. γυναικί, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί(ν), γυναικας.
3. Ζεύς, Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεῦ.
4. Θρίξ (ἡ, hair), Gen. τριχός, Dat. Pl. θριξί(ν), see § 8, 11.
5. Κλεῖς (ἡ, key), Gen. κλειδός, Dat. κλειδί, Acc. κλειδία and (commonly) κλειῖν; Pl. Nom. and Acc. κλειῖς, also κλειδες, κλειδας.
6. Κύνων (ὁ, ἡ, dog), Gen. κυνός, Dat. κυνί, Acc. κύνα, Voc. κύων; Pl. κύνες, κυνῶν, κυνί(ν), κύνας.
7. Λᾶς (ὁ, stone), Gen. λαός, Dat. λαῖ, Acc. λαῶν, seldom λαᾶ; Pl. λαῖς, λάων, λάεσσι(ν).
8. Μάρτυς (ὁ, ἡ, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτυσι(ν).
9. Ναῦς (ἡ, navis), Gen. νεώς, Dat. νηί, Acc. ναῦν; Dual:

¹ § 157.

² § 161, 2 (a) (δ).

³ § 158, 3. (b).

⁴ § 161, 5.

Gen. and Dat. *νεοῖν* (Nom. and Acc. are not in use); Pl. *νηες*, *νεῶν*, *ναυσί(ν)*, *ναῦς*. Comp. *γραῦς*, § 41.

10. Ἰδωρ (*τό, water*), Gen. *ὑδατος*, etc.

XXV. Vocabulary.

<i>Ἀθηναῖος</i> , -ου, ὁ, an Athenian.	<i>ἰθύνω</i> , to set right, guide.	<i>μαρτυρία</i> , -ας, ἡ, testimony.
<i>Ἅδης</i> , -ου, ὁ, Hades, the god of the lower world (Pluto).	<i>ἰστός</i> , -οῦ, ὁ, a loom.	<i>οἰκία</i> , -ας, ἡ, a house.
<i>ἄπιστος</i> , -ον, unfaithful, incredible. [treaty.]	<i>κεφαλῆ</i> , -ῆς, ἡ, the head.	<i>οἶκος</i> , -ου, ὁ, a house.
<i>δέχομαι</i> , -εως, ἡ, an assemble. to receive.	<i>κίστη</i> , -ης, ἡ, a chest, a coffer.	<i>περίδρομος</i> , -ον, running round, gad-about.
<i>ἐκκλησία</i> , -ας, ἡ, an assembly.	<i>κοιλαινῶ</i> , to hollow out.	<i>πέτρα</i> , -ας, ἡ, a rock.
<i>φρίξ</i> , <i>τριχός</i> , ἡ, the hair.	<i>κομίζω</i> , to bring.	<i>στάγῳν</i> , -όνος, ἡ, a drop, or dropping.
	<i>κτεῖς</i> , -ενός, ὁ, a comb.	<i>σῶζω</i> , to save, preserve.
	<i>κτενίζω</i> , to comb.	<i>σωτήρ</i> , -ῆρος, ὁ, a savor, a preserver.
	<i>κύβος</i> , -ου, ὁ, a die.	<i>ὠφέλεια</i> , -ας, ἡ, advantage.
	<i>κῦβερνήτης</i> , -ου, ὁ, a steersman, a pilot.	

Αἱ γυναῖκες τῷ κόσμῳ χαίρουσιν. Οἱ Ἕλληνες εἰβονται Δία. Ταῖς γυναῖξιν ἡ αἰδῶς πρέπει. Οἱ κύνες τὸν οἶκον φυλάττουσιν. Ὁ κυβερνήτης τὴν ναῦν ἰθύνει. Αἱ σταγόνες τοῦ ὕδατος πέτραν κοιλαινουσιν. Ἐχθαίρω γυναῖκα περίδρομον. Τῆς γυναῖκος¹ ἐστὶ τὸν οἶκον φυλάττειν. Γυναῖκος¹ ἐσθλῆς ἐστὶ σώζειν οἰκίαν. Ἄει εὐ πίνπουσιν οἱ Διδος κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ὠφέλειαν καὶ ἡδονὴν παρέχουσιν. Αἱ τῶν μαρτύρων μαρτυρία πολλάκις ἀπιστοῖ εἰσιν. Ἰστοῖ γυναῖκῶν ἔργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ὦ παῖ, τὴν τῆς κίστης κλεῖν. Ὡ Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέσην. Κάστωρ καὶ Πολυδέκης τῶν νεῶν σωτήρες ἦσαν. Γυναικί² πάση κόσμον ἡ σιγὴ φέρει. Οἱ γέροντες ὀλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. Ὡ γύναι, ὡς ἐ τὴν οἰκίαν. Τῷ κτενί³ τὰς τρίχας κτενίζομεν. Ὁ Αἰακὸς τὰς τοῦ Ἄδου κλεῖς φυλάττει.

The woman delights in ornament. It is the duty (it is, *w. gen.*) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, *w. gen.*) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. Irregular Adjectives.

Sing. N.	<i>πρᾶος</i>	<i>πραεῖα</i>	<i>πρᾶιον</i> , mild.
G.	<i>πρᾶον</i>	<i>πραεῖας</i>	<i>πρᾶιον</i>
D.	<i>πρᾶω</i>	<i>πραεῖα</i>	<i>πρᾶω</i>
A.	<i>πρᾶον</i>	<i>πραεῖαν</i>	<i>πρᾶιον</i>
V.	<i>πρᾶος, πρᾶε</i>	<i>πραεῖα</i>	<i>πρᾶον</i>
Plur. N.	<i>πρᾶοι and πραεῖς</i>	<i>πραεῖαι</i>	<i>πραεῖα</i>
G.	<i>πραεῶν</i>	<i>πραεῶν</i>	<i>πραεῶν</i>
D.	<i>πρᾶοις and πραεῖσι(ν)</i>	<i>πραεῖαις</i>	<i>πραεῖσι(ν)</i>
A.	<i>πρᾶους and πραεῖς</i>	<i>πραεῖας</i>	<i>πραεῖα</i>
V.	<i>πρᾶοι and πραεῖς</i>	<i>πραεῖαι</i>	<i>πραεῖα</i>
D. N. A. V.	<i>πρᾶω</i>	<i>πραεῖα</i>	<i>πρᾶω</i>
G. and D.	<i>πρᾶοιν</i>	<i>πραεῖαιν</i>	<i>πρᾶοιν</i> .

¹ § 158, 2.

² § 161, 5.

³ § 161, 3.

Sing. N.	πολύς πολλή πολύ, much.	μέγας μεγάλη μέγα, great.
G.	πολλοῦ πολλῆς πολλοῦ	μεγάλου μεγάλης μεγάλου
D.	πολλῷ πολλῇ πολλῷ	μεγάλῳ μεγάλῃ μεγάλῳ
A.	πολύν πολλήν πολύ	μέγαν μεγάλην μέγα
V.	πολύ πολλή πολύ	μέγα μεγάλη μέγα
Plur. N.	πολλοί πολλαί πολλά	μεγάλοι μεγάλοι μεγάλα
G.	πολλῶν πολλῶν πολλῶν	μεγάλων μεγάλων μεγάλων
etc.	etc. regular.	etc. regular.

Declension of Participles.

S. N.	στάς	στάσα	στάν	λιπών	λιπούσα	λιπόν
G.	στάτος	στάσης	στάτος	λιπόντος	λιπούσης	λιπόντος
D.	στάντι	στάσῃ	στάντι	λιπόντι	λιπούσῃ	λιπόντι
A.	στάντα	στάσαν	στάν	λιπόντα	λιπούσαν	λιπόν
V.	στάς	στάσα	στάν	λιπόν	λιπούσα	λιπόν
P. N.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
G.	στάτων	στάσων	στάτων	λιπόντων	λιπούσων	λιπόντων
D.	στάσι(ν)	στάσαις	στάσι(ν)	λιπόσι(ν)	λιπούσαις	λιπόσι(ν)
A.	στάντας	στάσας	στάντα	λιπόντας	λιπούσας	λιπόντα
V.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
Dual.	στάντε	στάσα	στάντε	λιπόντε	λιπούσα	λιπόντε
	στάτοι	στάσαι	στάτοι.	λιπόντοι	λιπούσαι	λιπόντοι.
S. N.	λειφθείς	-εῖσα	-έν	ἄγγελῶν	-οῦσα	-όν
G.	λειφθέντος	-εῖσης	-έντος	ἄγγελοῦντος	-οῦσης	-όντος
D.	λειφθέντι	-εῖσῃ	-έντι	ἄγγελοῦντι	-οῦσῃ	-όντι
A.	λειφθέντα	-εῖσαν	-έντα	ἄγγελοῦντα	-οῦσαν	-όντα
V.	λειφθείς	-εῖσα	-έν	ἄγγελῶν	-οῦσα	-όν
P. N.	λειφθέντες	-εῖσαι	-έντα	ἄγγελοῦντες	-οῦσαι	-όντα
G.	λειφθέντων	-εῖσων	-έντων	ἄγγελοῦντων	-οῦσων	-όντων
D.	λειφθείσι(ν)	-εῖσαις	-εῖσι(ν)	ἄγγελοῦσι	-οῦσαις	-οῦσι
A.	λειφθέντας	-εῖσας	-έντα	ἄγγελοῦντας	-οῦσας	-όντα
V.	λειφθέντες	-εῖσαι	-έντα	ἄγγελοῦντες	-οῦσαι	-όντα
Dual.	λειφθέντε	-εῖσα	-έντε	ἄγγελοῦντε	-οῦσα	-όντε
	λειφθέντοι	-εῖσαι	-έντοι.	ἄγγελοῦντοι	-οῦσαι	-όντοι.

REMARK. All participles in -ας are declined like στάς, and all present, second Aor. and first Fut. participles in -ων, like λιπών, and first and second Aor. passive participles, like λειφθείς, and all second Fut. Act. participles, like ἄγγελῶν.

XXVI. Vocabulary.

Αἴγυπτος, -ου, ἡ, Egypt.	κακῶν Ἰλιάς, a multi-	πάθος, -εος = -ους, τό,
ἄλγος, -εος = -ους, τό,	tude of evils.	suffering, a passion.
pain.	Μακεδόν, -όνος, ὁ, Mace-	πολύς, πολλή, πολύ, much,
ἀφθονία, -ας, ἡ, absence	donian.	many, great.
of envy, abundance.	μέγα, greatly.	πρᾶος, πραεῖς, πρᾶον, soft,
ἔθος, -εος = -ους, τό, cus-	ὀλίγος, -η, -ον, little, small.	mild.
tom, manner.	ὀφέλλω, to nourish, in-	προσ-αγορεύω, to call,
Ἰλιάς, -άδος, ἡ, the Iliad,	crease.	name.

πρόσ-οδος, -ου, ἡ, an ap- σῖτος, -ου, ὁ, corn. be connected or attend
 proach, an income, rev- φόβος, -ου, ὁ, fear; φόβον ed with fear.
 enue, reditus. ἔχειν, to have fear, to

Πολὸν οἶνον πίνειν κακὸν ἐστίν. Οἱ βασιλεῖς μεγάλας προσόδους ἔχουσιν.
 Ἐν Αἰγύπτῳ πολλὴ σίτου ἀφθονία ἦν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πύ-
 ρθος προσαγορευόμεν Ἰλιάδα κακὴν. Κροῖσῳ¹ ἦν πολλὰς πλοῦτος. Πολλάκις ἐξ
 ὀλίγης ἡδονῆς μέγα γίνεταί ἄλγος. Πραεσί (πράοις) λόγοις ἡδέως εἰκομεν.
 Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἔδη ἐστὶ πράεα.
 Πόνος ἀρετῆν μέγα ὀφέλλει. Οἱ παῖδες τοῦ πραεῖς (πράους) πατέρας καὶ τὰς
 πραεῖας μητέρας στέργουσιν. Ὅμιλιαν ἔχε τοῖς πραεῖσιν (πράοις) ἀνθρώποις.²
 Αἱ γυναῖκες πραεῖαί εἰσιν. Ἀλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, μέγαν
 ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt
 has (in Egypt is) great abundance of corn. Croesus has (to Croesus are)
 great riches. Strive after mild manners. Women have (to women is) a mild
 nature (φύσις). Alexander, king of the Macedonians, is called the Great.

§ 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees
 of comparison (Comparative and Superlative); much the most
 common form is -τερος, -τέρῃ, -τερον, for the Comparative,
 and -τατος, -τάτῃ, -τατον, for the Superlative; a much
 more rare form is -τιων, -τιον, or -ων, -ον, for the Compara-
 tive, and -ιστος, -ίστη, -ιστον, for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, or only
 in a very high degree.

REM. 2. Instead of the simple forms of the Comparative and Superlative, the
 Greek, like the Latin, can prefix μᾶλλον (*magis*) and μάλιστα (*maxime*) to the
 Positive.

§ 50. A. First Form of Comparison.

Comparative, -τερος, -τέρῃ, -τερον.

Superlative, -τατος, -τάτῃ, -τατον.

The following adjectives annex these forms in the following man-
 ner:

I. Adjectives in -ος, -ῃ (-ᾶ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the
 above endings to the pure stem, and retain the ο, when a syllable
 long by nature or by position, § 9, 3, precedes, (a mute and liquid
 always make the syllable long here); but, in order to prevent the

¹ § 161, 2. (d)

² § 161, 2. (a), (e).

concurrency of too many short syllables, *o* is lengthened into *ω*, when a short syllable precedes; e. g.

κούφ-ος, <i>light</i> ,	Com. κούφ-ότερος	Sup. κούφ-ότερος, -η, -ον,
ισχυρ-ός, <i>strong</i> ,	“ ισχυρ-ότερος,	“ ισχυρ-ότερος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ότερος,	“ λεπτ-ότερος,
σφοδρ-ός, <i>vehement</i> ,	“ σφοδρ-ότερος,	“ σφοδρ-ότερος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ότερος,	“ πικρ-ότερος,
σοφ-ός, <i>wise</i> ,	“ σοφ-ότερος,	“ σοφ-ότερος,
εχθρ-ός, <i>firm</i> ,	“ εχθρ-ότερος,	“ εχθρ-ότερος,
ἀξι-ός, <i>worthy</i> ,	“ ἀξι-ότερος,	“ ἀξι-ότερος.

(b) Contracts in *-ος* = *-ους* and *-οος* = *-ους*, suffer contraction in the Comparative and Superlative also, since *s* of the former is absorbed by *ω*, but the latter, after dropping *ος*, insert the syllable *εσ*, which is contracted with the preceding *ο*; e. g.

πορφύρ-ος = πορφυρ-οῦς	ἀπλ-ός = ἀπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώτερος	ἀπλο-έσ-τερος = ἀπλ-οῦς-τερος
πορφυρ-εώτατος = πορφυρ-ώτατος	ἀπλο-έσ-τατος = ἀπλ-οῦς-τατος.

Here belong also contracts of two endings in *-ους* and *-ουν*; e. g. *εἴν-ος* = *εἴν-ους*, Neut. *εἴν-ον* = *εἴν-ουν*, Com. *εἴνο-έσ-τερος* = *εἴν-οῦς-τερος*, Sup. *εἴνο-έσ-τατος* = *εἴν-οῦς-τατος*.

(c) The following adjectives in *-αῖος*, viz. *γεραῖός*, *old*, *παιαῖός*, *ancient*, *περαῖος*, *on the other side*, *σχολαῖος*, *at leisure*, drop *-ος* and append *-τερος* and *-τατος* to the root; e. g.

γεραῖ-ός,	Com. γεραῖ-τερος,	Sup. γεραῖ-τατος,
παιαῖ-ός,	“ παιαῖ-τερος,	“ παιαῖ-τατος.

(d) The following adjectives in *-αῖς*, viz. *εὐδίος*, *calm*, *ἤσυχος*, *quiet*, *ἴδιος*, *own*, *ἴσος*, *equal*, *μέσος*, *middle*, *ὄρθριος*, *early*, *ὄψιος*, *late*, and *πρωῖος*, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αῖος*; e. g.

μέσ-ος,	Com. μεσ-αῖ-τερος,	Sup. μεσ-αῖ-τατος,
ἴδι-ος	“ ἴδι-αῖ-τερος,	“ ἴδι-αῖ-τατος.

REM. 1. Φίλος, *beloved*, *dear*, has three different forms: *φιλώτερος*, *φιλώτατος*; *φίλτερος*, *φίλτατος*; *φιλαίτερος*, *φιλαίτατος*.

(e) Two adjectives in *-ος*, viz. *ἰρῶμένος*, *strong*, and *ἄκρατος*, *unmixed*, after dropping *-ος*, insert the syllable *εσ*; e. g. *ἰρῶμεν-έσ-τερος*, *ἰρῶμεν-έσ-τατος*, *ἀκρατ-έσ-τερος*, *ἀκρατ-έσ-τατος*. So also *αἰδοῖος*, *modest*, has *αἰδοῖστάτος* in the Superlative.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μόνοφάγος*, *eating alone*, *ὀψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*; e. g. *λάλ-ος*, Com. *λάλ-ις-τερος*, Sup. *λάλ-ις-τατος*.

II. Adjectives in *-ης*, Gen. *-ου*, and *ψευδής, -ής, false*, Gen. *-έος*, shorten the ending *-ης* into *-ις*; e. g. *κλέπτης*, Gen. *-ου*, *θειοειής*, Com. *κλεπτ-ία-τερος*, Sup. *κλεπτ-ία-τατος*; *ψευδίστερος, ψευδίστατος*.

XXVII. Vocabulary.

'Αγάλλω, to adorn;	Mid. ἔθνος, -εος = -ους, τό, a nation, a people.	πτωχός, -ή, -όν, begging, very poor.
ω. dat., to pride oneself in, be proud of, delight in.	Λακεδαιμόνιος, -ου, ὁ, a Lacedaemonian.	σιωπή, -ής, ἡ, silence.
αἰρετός, -ή, -όν, choice, eligible; Comparative, preferable to.	νομίζω, to think, deem.	τίμος, -α, -ον, honored, esteemed, valuable.
βίαιος, -α, -ον, violent.	οὐδείς, οὐδεμία, no one; οὐδέν, nothing.	χελιδών, -όνος, ἡ, a swallow.
δίκαιος, -α, -ον, Attic δίκαιος, -ον, just.	πατρίς, -ίδος, ἡ, native country.	χρήσιμος, -η, -ον, useful, advantageous.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek, by *ἤ, than* (quam), or, what is more usual, by the Gen. without *ἤ*, when that expression must have stood in the Nom. or Acc. after *ἤ* if expressed. Hence the rule: *The Comparative governs the Gen. when ἤ is omitted.*

'Αριστείδης πτωχότατος ἦν, ἀλλὰ δικάϊοτατος. Οἱ Κύκλωπες βιαϊότατοι ἦσαν. Καλλίας πλουσιώτατος ἦν Ἀθηναίων. Οὐδέν σιωπῆς ἐστὶ χρησιμώτερον. Σιγῆ ποτ' ἐστὶν ἀρετωτέρα λόγου. Οὐκ ἐστὶ σοφίας τιμώτερον. Σοφία πλοῦτου κτήμα τιμώτερόν ἐστιν. Ἡ Λακεδαιμονίων διαίτα ἦν ἀπλουστάτη. Οἱ γειρότεροι ταῖς τῶν νέων τιμαῖς¹ ἀγάλλονται. Οὐδέν πατρίδος τοῖς ἀνθρώποις² φίλτερον. Οἱ Ἴνδοι παλαιότατον ἔθνος³ νομίζονται. Ὡ νεανία, ἐστε ἡσυχαιότατοι. Οἱ Σπαρτιατικοὶ νεανία ἐβρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν χελιδόνων εἰσὶ λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοὶ εἰσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension :

Those in *-ύς, -εῖα, -ύ, —ης, -εος* (Gen. *-εος*), *—ας, -αα*, and the word *μάκαρ, happy*, append *-τερος* and *-τατος* immediately to the pure stem, which appears in the Neuter form; e. g.

γλυκύς, Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής, Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος

¹ § 161, 2. (c).

² § 161, 5. (a).

³ § 146, 2.

πένης,	Neut. -ες — πενέσ-τερος	πενέσ-τατος
μέλας,	Neut. -αν — μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν — ταλάν-τερος	ταλάν-τατος
μάκαρ,	Neut. -αρ — μακάρ-τερος	μακάρ-τατος.

REM. 2. The adjectives ἡδύς, ταχύς and πολύς are compared in -ίων and -ών. See § 51, I. and § 52, 9.

IV. -τερος and -τατος are appended to the pure stem, after the insertion of a single letter or of a whole syllable :

(a) Compounds of χάρις insert ω ; e. g.

ἐπιχαρίς, -ι, Gen. ἐπιχάριτι-ος, pleasant,
Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

(b) Adjectives in -ων, -ων (Gen. -ονος), insert σς ; e. g.

εὐδαίμων, Neut. εὐδαίμων, happy,
Com. εὐδαίμων-έσ-τεος, εὐδαίμων-έσ-τατος.

(c) Adjectives in -ξ sometimes insert σς, sometimes ις ; e. g.

ἀφῆλιξ, Gen. ἀφήλικ-ος, growing old, ἄρπαξ, Gen. ἄρπαγ-ος, rapax,
Com. ἀφήλικ-έσ-τερος, Com. ἄρπαγ-ίσ-τερος,
Sup. ἀφήλικ-έσ-τατος, Sup. ἄρπαγ-ίσ-τατος.

V. Adjectives in -εις, -ων, insert σ, the ν of the stem being dropped, § 8, 6 ; e. g.

χαρίεις, Neut. χαρίεν, pleasant,
Com. χαριέ-στερος, Sup. χαριέ-στατος.

XXVIII. Vocabulary.

Διθίοψ, -οπος, ὁ, an thiorian.	γῆρας, -αος, τό, old age.	ὄρμη, -ῆς, ἡ, impulse, zeal,
Αἴτην, -ης, ἡ, Ἄetna.	ἐγκρατής, -ές, continent,	desire, rushing.
αἶψα, quickly.	ἀστένης, -ές, abstinent, moderate.	οὐδέ, and not, neither, not
ἄρπαξ, -αγος, rapacious,	εὐσεβής, -ές, pious.	even.
ραπαξ. [weak.	εὐχαρίς, -ιτος, attractive.	παραπλήσιος, -α, -ον, and
ἀσθενής, -ές, powerless,	ἡβη, -ης, ἡ, youth.	παραπλήσιος, -ον, like.
ἀτυχία, -ας, ἡ, misfortune.	μεσότης, -τητος, ἡ, me-	παρέρχουαι, to pass by.
βαθύς, -εῖα, -ύ, deep, pro-	διocrity, moderation.	πρέσβυς, -εῖα, -υ, and
found.	νόημα, -ατος, τό, a thought,	πρέσβυς, -υος, and -εως,
βαρύς, -εῖα, -ύ, heavy, bur-	νόημα, -ατος, τό, a thought,	old.
densome.	ὀρθός, -ή, -όν, straight,	ὠκύς, -εῖα, -ύ, quick.
	correct, upright.	

Αἶψα, ὡς νόημα, παρέρχεται ἡβη, οὐδ' ἵππων ὄρμη γίνεται ὠκύτερα. Τὸ γῆρας βαρύτερον ἐστὶν Αἴτην. Ὁ θάνατος τῷ βαθυτάτῳ ἔπινυ' παραπλήσιος ἐστίν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις² χαίρουσιν. Φιλίας δικαίας κτήσις ἐστὶν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλεστον. Οἱ κόρακες μελάντατοί εἰσιν. Ἡ Ἀφροδίτη ἦν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαίμονεστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. Ἐν ταῖς ἀτυχίαις πολλὰκις οἱ ἀνθρώποι σωφρονέστεροι εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κριτίας ἦν ἄρπαγίστατος. Ἡ Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.

¹ § 161, 2. (b).

² § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

§ 51. B. *Second Form of Comparison.*

Comparative, *-ίωv*, Neut. *-ίον*, or *-ωv*, Neut. *-ον*.

Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίωv*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θάσσον* (*θάττον*). Thus:

ἡδύς, Com. *ἡδ-ίωv*, Neut. *ἡδ-ιον*, Sup. *ἡδ-ιστος*, *-η*, *-ον*.

ταχύς, " *θάσσων*, Att. *θάττων*, Neut. *θάσσον*, Att. *θάττων*, Sup. *τάχιστος*.

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *ὀξύς*, *sharp*, *πρέσβυς*, *old*, *ὠκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρος*, viz. *αἰσχροός*, *base*, *ἐχθροός*, *hostile*, *κυδροός*, *honorable*, and *οἰκτροός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχρός*, Com. *αἰσχ-ίωv*, Neut. *αἰσχ-ιον*, Sup. *αἰσχ-ιστος*.

XXIX. *Vocabulary.*

* ἄλλος, *-η*, *-ο*, *alios*, *-a*, *ud*, *καιρός*, *-ον*, *ó*, the right *οἰκρός*, *-ύ*, *-όν*, pitiable, another, *τὰ ἄλλα* = time, an opportunity; miserable.
 ἄλλα, the rest, every- thing else. [imical. *λοιπός*, *-ή*, *-όν*, remaining *δομή*, *-ής*, *ή*, a smell.
ἐχθρός, *-ά*, *-όν*, hostile, in- *μετα-φέρω*, to remove, *παρέχομαι*, to afford, bring
ζών, *-ον*, *τό*, a living be- change. forth.
 ing, an animal.

Ἵ βαθύτατος ὑπνος ἡδιστός ἐστιν. Πολλὰ ἔνδη ἡδίστην ὕμνην παρέχεται. Οὐδὲν θῦττόν ἐστι τῆς ἡβης. Τὴν αἰσχίστην δουλείαν¹ οἱ ἰκράτειρ δουλείουσιν. Πάντων ἡδιστόν ἐστιν ἡ φίλια. Οὐδὲν αἰσχίον ἐστιν, ἢ ἄλλα μὲν ἐν νῶ ἔχειν, ἄλλα δὲ λέγειν. Οἱ ὄφειρ τοῖς λοιποῖς ζωῖς² ἐχθιστοῖ ἐσιν. Ὁ τῶν πλουσίων βίος πολλάκις οἰκτρότερός ἐστιν, ἢ ὁ τῶν πενήτων. Τάχιστα³ ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

¹ § 159, 2.

² § 161, 5. (a).

³ Adverbially.

speech, the boy for the boy. The poor have always a very miserable life. Nothing is more miserable than poverty.

§ 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἀμεινον βελτίων κρείσσω, Att. κρείττων λψών	ἄριστος βέλτιστος κράτιστος λῶστος
2. κακός, bad,	κακίων χείρων ἥσσω, Att. ἥττων (<i>inferior</i>)	κάκιστος κακίστος χειρίστος
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἀλγιστος
5. μακρός, long,	μακρότερος	μακρότατος and μῆκιστος
6. μικρός, small,	μικρότερος ἐλάσσω, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μειών	ὀλιγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much,	πλείων or πλέων	πλείστος
10. βῆβος, easy,	βῆων	βῆστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πίων, fat,	πιότερος	πιότατος.

XXX. *Vocabulary.*

'Αναγκαῖος, -α, -ον, and ἀναγκαῖος, -ον, necessary.	ἐμφύτος, -ον, implanted.	μαλακός, -ή, -όν, soft.
ἀνάγκη, -ης, ἡ, necessity, compulsion.	ἐνίοτε, sometimes.	πόλεμος, -ου, ὁ, war.
ἀναρχία, -ας, ἡ, want of government, anarchy.	ἐπιθυμία, -ας, ἡ, desire.	σκώπτω, to joke, jest (<i>Eng. scoff</i>).
βλάβη, -ης, ἡ, injury.	εὐτυχής, -ές, fortunate.	στέργω, to love, to be satisfied, contented with.
γείτων, -ονος, ὁ, ἡ, a neighbor.	ἦ, or; ἢ—ἢ, either—or, aut—aut.	σύμβουλος, -ου, ὁ, an adviser.
γνώμη, opinion, view.	'Ιβηρία, -ας, ἡ, Spain.	σωφροσύνη, -ης, ἡ, sound-mindedness, modesty,
ἐλεύθερος, -α, -ον, and ἐλεύθερος, -ου, free-born, free.	ισχύω, to be strong or able, have power, avail.	wisdom, chastity.
	κελεύω, to order, bid.	
	κολακεία, -ας, ἡ, flattery.	
	κροκόδειλος, -ου, ὁ, a crocodile.	

RULE OF SYNTAX. Ὡς with the Superlative strengthens it, as *quam* in Lat.; e. g. ὡς τάχιστα, *quam celerrime, as quick as possible.*

Οὗχ ὁ μακρότατος βίος ἄριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ πᾶσιν ἄριστον. Γινώμαι τῶν γεραιτέρων ἀμείνους εἶσιν. Σύμβουλος οὐδείς ἐστὶ βελτίων χρόνου. Ἡ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχε. Ἄει κράτιστόν ἐστι τὸ ἀσφαλέςτατον. Σκώπτεις, ὦ λῶστε. Ἐσθλῶν κακίους ἐνίοτε εὐτυχέστεροί εἰσιν. Οὐκ ἐστὶ λύπης χείρον ἀνδρώπῳ¹ κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακῶν χειριστόν ἐστιν. Ἀγῆρ μαλακὸς τὴν ψυχὴν² ἐστὶ καὶ³ χρημάτων ἥττων.⁴

¹ § 161. 5.

² The Acc. means, in regard to, see § 159. 7.

³ also.

⁴ is a slave to money.

Ταῖς γυναῖξιν¹ ἡ σωφροσύνη καλλίστη ἀρετὴ ἐστίν. Οὐκ ἐστὶ κτῆμα κάλλιον φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. Ἡ ὁδὸς μηκίστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε καὶ² τὰ μείω. Ὀλίγιστοι ἄνθρωποι εὐδαίμονες εἰσιν. Οὐδεὶς νόμος ἰσχύει μείζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλὰκις μείζονας βλάβας φέρει. Ἀναρχίας μείζον οὐκ ἐστὶ κακόν. Ὁ πόλεμος πλείστα κακὰ φέρει. Ἐμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλείστα ἀγαθὰ τῷ οἴκῳ φέρει. Τὰ ἀναγκαῖα τοῦ βίου³ φέρε ὡς ῥᾶστα. Τὸ κελεύειν ῥᾶν ἐστὶ τοῦ πράττειν. Οἱ καρποὶ πεπαίτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήρῳ οἱ βότρυες πεπαίγεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πύοτατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.⁴ The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. *Nature, Division and Formation of the Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *place, time or manner*; e. g. ἐκεῖ, *there*, νῦν, *now*, καλῶς, *beautifully*, *in a beautiful manner*.

2. Most adverbs are formed from adjectives by assuming the ending *-ως*. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. *-ων the ending of the adjective in the Gen. Pl., is changed into -ως*; e. g.

φίλ-ος, *lovely*,
καλ-ός, *fair*,
καίρι-ος, *timely*,

Gen. Pl. φίλ-ων
" καλ-ῶν
" καίρι-ων .

Adv. φίλ-ως
καλ-ῶς
καίρι-ως

¹ § 161, 5.

² also.

³ § 158, 3.

⁴ Neuter plural of the superlative of ἡδύς.

ἀπλ(ό-ος)οὺς, <i>simple</i> ,	Gen. Pl. ἀπλ(ό-ων)ῶν	Adv. ἀπλ(ό-ως)ῶς
εὖν(ο-ος)οὺς, <i>benevolent</i> ,	“ (εὖνό-ων) εὖνων	(εὖνό-ως) εὖνωνς
πᾶς, <i>all</i> , παντός,	“ πάντ-ων	πάντ-ως
σώφρων, <i>prudent</i> ,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, <i>pleasant</i> ,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, <i>swift</i> ,	“ ταχέ-ων	ταχέ-ως
μέγας, <i>great</i> ,	“ μεγάλ-ων	μεγάλ-ως
ἄληθής, <i>true</i> ,	“ ἄληθ(έ-ων)ῶν	ἄληθ(έ-ως)ῶς
συνήθης, <i>accustomed</i> ,	“ (συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REM. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὖνωνς, instead of εὖνως, § 29, p. 29.

REM. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, whence (-θεν), where (-θι) and whither (-δε or -σε); e. g. οὐρανό-θεν, from Heaven, οὐρανό-θι, in Heaven, οὐρανόν-δε, into or to Heaven.

REM. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. ἐκεῖ-σε, thither, ἄλλο-σε, to another place. In plural substantives in -ας, -σδε becomes -σε; e. g. Ἀθήνας-δε, to Athens.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἔξαπνίης, suddenly, αὐτοῦ, there, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, to weep much.

§ 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέντως	“ χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	“ εὐδαιμών	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχρῶς	“ αἰσχρός	αἰσχίον	αἰσχίστα
ἡδέως	“ ἡδύς	ἡδίον	ἡδίστα
ταχέως	“ ταχύς	θάσσον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, above	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

ἀλλοῦ, near,
πέρα, beyond,
τηλοῦ, far,
ἐκᾶς, far,
ἐγγύς, near,

Com. ἀρχότερω
περαιτέρω
τηλοτέρω
ἐκαστέρω
ἐγγυτέρω
ἐγγύτερον

Sup. ἀρχοτάτω
Sup. wanting
τηλοτάτω
ἐκαστάτω
ἐγγυτάτω and
ἐγγύτατα

CHAPTER VI.

THE PRONOUN.

§ 55. Nature and Division of Pronouns.

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. I. Personal Pronouns.

A. Substantive personal pronouns.

(a) The simple ἐγώ, ego, σύ, tu, σὺ, sui.

		Singular.	
Nom.	ἐγώ, I	σύ, thou	οὐ (οὐ), of himself, etc.
Gen.	μοῦ (μου), ἐμοῦ, of me	σοῦ (σου), of thee	οἱ (οἱ), to himself, etc.
Dat.	μοί (μοι), ἐμοί, to me	σοί (σοι), to thee	ἐ (ἐ), himself, etc.
Acc.	μέ (με), ἐμέ, me	σέ (σε), thee	
		Dual.	
N. A.	ὑῶ, we both, us both	σφῶ, you both	σφῶν (σφῶν), of them
G. D.	ὑῶν, of us both, to us both	σφῶν, of you both, to you both	both, to them both
		Plural.	
Nom.	ἡμεῖς, we	ὑμεῖς, ye (ῖ)	σφεῖς, Neut. σφέα, they
Gen.	ἡμῶν, of us	ὑμῶν, of you (ῖ)	σφῶν, of them
Dat.	ἡμῖν, to us	ὑμῖν, to you (ῖ)	σφίσι(ν) (σφισι), to them
Acc.	ἡμᾶς, us	ὑμᾶς, you (ῖ)	σφᾶς, Neut. σφέα (σφεα), them.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. *Vocabulary.*

βλέπω, to look at, see. γάρ, for.	<i>δια-φέρω</i> , <i>w. gen.</i> , to be different from, differ from.	<i>σπουδαίως</i> , zealously, diligently.
γράμμα, -ατος, τό, that which is written, an alphabetical letter, <i>pl.</i> letters, literature.	<i>δια-φθείρω</i> , to destroy, lay waste.	<i>συγχαίρω</i> , <i>w. dat.</i> , to rejoice with.
		<i>χαριέντως</i> , gracefully.

Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. Σεβομαί σε, ὦ μέγα Ζεῦ. Ὁ παῖ, ἀκούε μου. Ὁ πατήρ μοι φίλτατός ἐστιν. Ὁ θεὸς ἀεὶ σε βλέπει. Εἰ με βλάπτεις, οὐκ ἐχθρῶν¹ διαφέρεις. Ἐγὼ ἐβρωμενέστερός εἰμί σου. Ἡδέως πείδομαί σοι,² ὦ πάτερ. Ἡμεῖς ὑμῖν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. Ὁ θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. Ὁ πατήρ ὑμῶν στέργει. Ἄνδρείως μάχεσθε, ὡ στρατιῶται· ἡμῶν³ γὰρ ἐστὶ τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πῶσα ἡ πόλις διαφθείρεται. Ἡμῶν⁴ ἐστὶν, ὦ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νὺ στέργει. Νῶν ἦν κακὴ νόσος. Σφῶ ἐχετε φίλον πιστότατον. Σφῶν ὁ πατήρ χαρίζεται· σφῶ γὰρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but *you* play. *We both* are writing, but *you both* are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. *We* are stronger than *you*. *You* rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for *thou* art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very bad illness. Both of you have (to you both is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for both of us study literature diligently.

§ 57. (b) The reflexive pronouns *ἐμαντοῦ*, *σεαντοῦ*, *ἑαντοῦ*.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἑαυτῶν*, *αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

¹ § 158, 5. (b).

² § 157.

³ § 161, 2. (a), (δ).

⁴ § 158, 2.

		Singular.	
G.	ἑμαυτοῦ, -ῆς, of myself	ἑαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D.	ἑμαυτῷ, -ῆ, to myself	ἑαυτῷ, -ῆ, or σαυτῷ, -ῆ, to thyself	ἑαυτῷ, -ῆ, or αὐτῷ, -ῆ, to himself, to herself
A.	ἑμαυτόν, -ήν, myself	ἑαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself,
		Plural.	
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἑαυτοῖς-αῖς, or αὐτοῖς-αῖς, or σφίσιν αὐτοῖς-αῖς, to themselves
A.	ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves	ἑαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	ἀλλήλων, of one another,	Dual.	ἀλλήλοιν, -αιν, -οιν
D.	ἀλλήλοισι, -ασι, -οισι		ἀλλήλοιν, -αιν, -οιν
A.	ἀλλήλους, -ας, -α		ἀλλήλω, -α, -ω.

XXXII. Vocabulary.

Ἄφθονος, -ον, not grudging, unenvious.	μᾶλλον, (= μάλιον comparative of μάλα) more,	οὐσία, -ας, ἡ, being; property, possession.
βλαβερός, -ά, -όν, injurious.	rather, sooner.	περι-φέρω, to carry about.
κακοῦργος, -ον, injurious, wicked.	μόνον, adv., only, alone.	πλεονέκτης, -ου, avaricious.
κακοῦργος, -ον, ὁ, an evil-doer.	Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos,	πλουτίζω, to enrich, make
κατά, w. acc., according to.	the gods.	ὠφέλιμος, -ον, useful.

Ἄφθονος ἡ βίος πολλὰ λυπηρὰ ἐν ἑαυτῷ φέρει. Γίνωσκε σαυτόν (σαυτόν). Βούλον ἀρέσκειν πᾶσι,¹ μὴ σαυτῷ μόνον. Ὁ σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἢ σαυτοῦ λέγει. Ἄρετὴ καθ' ἑαυτὴν ἐστὶ καλὴ. Οἱ πλεονεκτοὶ ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλύπτουσιν. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ὠφέλιμοι εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακοῦργότεροι. Ἡμεῖς ἡμῖν¹ αὐτοῖς ἡδίστα χαρίζομεθα. Ἄφθονοι Οὐρανίδαι καὶ ἐν ἀλλήλοισι εἰσιν. Οἱ κακοὶ ἀλλήλους βλύπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

¹ § 161, 2. (c).

§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns :

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν;

ός, ή, όν, suus, from οὔ, instead of which, however, the Attic writers use the Gen. *ἐαυτοῦ*, -ής, -ών, in the reflexive signification, and *αὐτοῦ*, -ής, -ών, in the signification of the personal pronoun of the third person; e. g. *τύπτει τὸν ἐαυτοῦ υἱόν* or *τὸν υἱὸν τὸν ἐαυτοῦ*, he strikes HIS OWN son, *τύπτει αὐτοῦ τὸν υἱόν* or *τὸν υἱὸν αὐτοῦ*, he strikes HIS son, (i. e. the son of him, *ejus*). The position of the Greek article should be observed.

XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σῶμα, -ατος, τό, the body, dilatory. lead. τέκνον, -ον, τό, a child.

RULE OF SYNTAX. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive; e. g. *ἡ μήτηρ στέργει τὴν θυγατέρα*, the mother loves HER daughter. Instead of the adjective personal pronouns ἐμός, σός, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics *μον*, *σου*) and the reflexives (*ἐμαυτοῦ*). The position of the article may be learned from the following examples.

Ὁ ἐμός πατὴρ ἀγαθός ἐστιν or ὁ πατὴρ μου or μοῦ ὁ πατὴρ ἀγαθός ἐστιν; or ὁ ἐμαυτοῦ πατὴρ or ὁ πατὴρ ὁ ἐμαυτοῦ ἀγαθός ἐστιν. Οἱ ἡμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. Οἱ παῖδες ἡμῶν καλοὶ εἰσιν. Ὑμῶν οἱ παῖδες σπουδαῖοί εἰσιν. Τὰ ἡμῶν ἀντῶν τέκνα or τὰ τέκνα τὰ ἡμῶν ἀντῶν φέγομεν. Ὁ σεαυτοῦ φίλος or ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν, ὁ ἐμαυτοῦ φίλος or ὁ φίλος ὁ ἐμαυτοῦ ἀπιστός ἐστιν. Ὁ σός νοῦς τὸ σὸν σῶμα μεταχειρίζεται. Ὁ μὲν ἐμός καὶς σπουδαῖός ἐστιν, ὁ δὲ σός μεθήμεν.

Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.

§ 60. II. *Demonstrative Pronouns.*

		Singular.			Plural.		
		<i>this.</i>	<i>this.</i>			<i>self, or he, she, it.</i>	
N.	ὄδε ἤδε τόδε	οὗτος αὕτη τοῦτο	αὐτός αὐτή αὐτό	αὐτοὶ αὐταὶ αὐτά	αὐτοῦ αὐτῆς αὐτοῦ	αὐτῶν αὐτῶν αὐτῶν	
G.	τοῦδε τῆςδε τοῦδε	τούτῳ ταύτῃ τούτῳ	τούτοις ταύταις τούτοις	αὐτοῖς αὐταῖς αὐτοῖς	αὐτῶν αὐτῶν αὐτῶν	αὐτῶν αὐτῶν αὐτῶν	
D.	τῷδε τῇδε τῷδε	τούτῳ ταύτῃ τούτῳ	τούτοις ταύταις τούτοις	αὐτοῖς αὐταῖς αὐτοῖς	αὐτῶν αὐτῶν αὐτῶν	αὐτῶν αὐτῶν αὐτῶν	
A.	τόνδε τήνδε τόδε	τούτων ταύτων τούτων	τούτοις ταύταις τούτοις	αὐτοῖς αὐταῖς αὐτοῖς	αὐτῶν αὐτῶν αὐτῶν	αὐτῶν αὐτῶν αὐτῶν	
		Dual.					
N. A.	τῷδε τᾶδε τῷδε	τούτῳ ταῦτα τούτῳ	τούτῳ ταῦτα τούτῳ	αὐτῷ αὐτά αὐτό	αὐτῶν αὐτῶν αὐτῶν	αὐτῶν αὐτῶν αὐτῶν	
G. D.	τοῖνδε ταινδε τοῖνδε	τούτοιν ταύταιν τούτοιν	τούτοιν ταύταιν τούτοιν	αὐτοῖν αὐταῖν αὐτοῖν	αὐτῶν αὐτῶν αὐτῶν	αὐτῶν αὐτῶν αὐτῶν	

Like οὗτος are declined τοσοῦτος, τοσαύτη, τοσοῦτο(ν), τακτῆς, -α, -αι, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), ταλῆς, -ε, τηλικούτος, τηλικαύτη, τηλικούτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in ο, has also the common form in ον; (b) that in all forms of οὗτος, which begin with τ, the τ is dropped.

Like αὐτός are declined ἐκείνος, ἐκείνη, ἐκείνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud. The article ὁ, ἡ, τό is declined like ὄδε, the δε being omitted.

		Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα	
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων	
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοις	τοσαύταις	τοσοῦτοις	
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα	
		Dual.					
N. A.	τοσοῦτῳ	τοσαῦτα	τοσοῦτῳ	τοσοῦτῳ	τοσαῦται	τοσοῦτῳ	
G. D.	τοσοῦτοῖν	τοσαῦταιν	τοσοῦτοῖν	τοσοῦτοῖν	τοσαῦταιν	τοσοῦτοῖν	

REMARK. The pronoun αὐτός, -ή, -ό, signifies either *self, ipse, ipsa, ipsum*, or is used for the *oblique* Cases of the personal pronoun of the third person, *he, she, it; is, ea, id*. With the article, viz. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, it signifies *the same (idem, eadem, idem)*. The article usually coalesces by Crasis (§ 6, 2) with αὐτός and forms one word, viz. αὐτός, instead of ὁ αὐτός, αὐτή, ταῦτό, usually ταῦτόν, ταῦτοῦ, ταῦτῳ, ταῦτῇ, etc.

§ 61. III. *Relative Pronoun.*

		Singular.		Plural.			Dual.	
N.	ὃς, qui	ὃς, quae	ὃ, quod	οἱ	αἱ	ἃ	ὃ	ἃ
G.	οὗ	ἧς	οὗ	ἧν	ἧν	ἧν	οἷν	αἶν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	ᾗς	οἷν	αἷν
A.	ὃν	ἣν	ὃ	οἷς	αἷς	ᾗ	ὃ	ἃ

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*) is not inflected; e. g. *ὁποῖος, ὁπόσος, ὁπότερος*, etc.

Declension of *τις, τίς* and *δστις*.

Sing.	N. <i>τις, some one</i>	N. <i>τι, some thing</i>	<i>τίς; quis?</i>	<i>τί; quid?</i>
	G. <i>τινός or τοῦ</i>		<i>τίνος or τοῦ</i>	
	D. <i>τινί or τῷ</i>		<i>τινί or τῷ</i>	
	A. <i>τινά</i>	N. <i>τι</i>	<i>τίνα</i>	<i>τί</i>
Plur.	N. <i>τινές</i>	N. <i>τινά and ἄττα</i>	<i>τινές</i>	<i>τίνα</i>
	G. <i>τινῶν</i>		<i>τινῶν</i> →	
	D. <i>τισί(ν)</i>		<i>τίσι(ν)</i>	
	A. <i>τινάς</i>	N. <i>τινά and ἄττα</i>	<i>τίνας</i>	<i>τίνα</i>
Dual. N. A.	<i>τινέ</i>		<i>τίνε</i>	
G. and D.	<i>τινοῖν</i>		<i>τινοῖν.</i>	
N.	<i>ὅστις, whoever</i>	<i>ἧτις ὅ τι</i>	<i>ὁτινες</i>	<i>αἰτινες ἄτινα or ἄττα</i>
G.	<i>οὔτινος or οὔτου</i>	<i>ἧστινος</i>	<i>ὄντινων</i>	(<i>rarer δτων</i>) <i>[τίσι(ν)]</i>
D.	<i>ὄττινι or οὔτῳ</i>	<i>ἧττινι</i>	<i>οἰστισι(ν)</i>	(<i>rarer ὄττοισι</i>) <i>αἰστισι(ν) οἰς-</i>
A.	<i>ὄντινα</i>	<i>ἧττινα ὅ τι</i>	<i>ὄστινας</i>	<i>ἄστινας ἄτινα or ἄττα</i>
Dual. N. A. <i>ὄτινε, ἄτινε, G. D. οἰντινοῖν, αἰντινοῖν.</i>				

REM. 2. The negative compounds of *τις*, viz. *οὔτις, οὔτι, μήτις, μήτι, no one, nothing*, are inflected like the simple *τις*; e. g. *οὔτινος, οὔτινες*, etc.

XXXIV. *Vocabulary.*

<i>Βασιλεύς, -εως, ὁ, king.</i>	<i>ἡμέρα, -ας, ἡ, a day.</i>	<i>τηλικούτος, -αῦτη, -οὔτο,</i>
<i>ἕκαστος, -η, -ον, each.</i>	<i>οἶος, -ᾶ, -ον, qualis.</i>	<i>so large, so old.</i>
<i>ἐκεῖνος, -η, -ο, that.</i>	<i>ὄσος, -η, -ον, quantus.</i>	<i>τοῖος, -ᾶ, -ον, talis.</i>
<i>ἐνιοι, -αι, -α, some.</i>	<i>ὅστις, ἧτις, ὅ τι, whoever,</i>	<i>τόσος, -η, -ον, tantus.</i>
<i>ἐξετάζω, to examine.</i>	<i>whatewer.</i>	<i>τρόπος, -ου, ὁ, a way, or</i>
<i>ἐπιστολή, -ῆς, ἡ, epistola,</i>	<i>ρόδον, -ου, τό, a rose.</i>	<i>manner, the mode of</i>
<i>a letter.</i>	<i>στρατηγός, -οῦ, ὁ, a general.</i>	<i>life, the character.</i>

'Ο ἀνὴρ οὗτος or οὔτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὐτῆ or αὐτῆ ἡ γνώμη δικαία ἐστίν. Ἡ γυνὴ ἦδε or ἦδε ἡ γυνὴ καλὴ ἐστίν. Ὁ ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ βασιλεύς ἐστιν. Ὁ βασιλεὺς αὐτός or αὐτός ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτὰ γινώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταῦτόν ἐστιν. Ταῦτα τὰ ρόδα, ἃ θάλλει ἐν τῷ κήπῳ, καλὰ ἐστίν. Σοφόν τι χρῆμα ὁ ἀνθρώπος ἐστίν. Εἰ φίλιον τοῦ (τινός) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. Τίς γράφει τὴν ἐπιστολήν; Ὡν¹ ἔχεις, τούτων² ἄλλοις παρέχου. Ὀλβιος, ὃ παῖδες φίλοι

¹ By attraction for ἄ, see Syntax, § 182, 6.

² § 158, 3. (b).

εἶναι. Ἐκεῖνος ὀλβιώτατος, δὴ (ἦντι) μὴδὲν κακὸν ἐστίν. Τί φροντίζεις; Ὁὐ λέγω, ὁ τι φροντίζω. Οἶον τὸ εἶδος ἐκάστου, τοῖος ὁ βίος. Λέγε μοι, ἦτις ἐστὶν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*ejus*) son is good. Her (*ejus*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*fem.*) friendship is. What is more beautiful than virtue?

§ 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? quantus?	ποσός, -ή, -όν, of a certain size, or number, all-quantus	τόσος, -η, -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσονδε τοσοῦτος, -αὔτη, -οὔτο(ν)	ὅσος, -η, -ον and ὀπόσος, -η, -ον, as great, as much, quantus
ποῖος, -α, -ον; of what kind? qualis?	ποιός, -ά, -όν, of a certain kind	τοῖος, -α, -ον, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε, τοιούτος, -αὔτη, -οὔτο(ν)	οἷος, -α, -ον and ὀποῖος, -α, -ον, of what kind, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ἦδε, -όνδε τηλικούτος, -αὔτη, -οὔτο(ν)	ἤλικος, -η, -ον and ὀπηλίκος, -η, -ον, as great, as old

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi? πόθεν; whence? unde? ποῖ; whither? quo?	πού, somewhere, alicubi ποθεν, from some place, alicunde ποῖ, to some place, aliquo	wanting (hic, ibi) wanting (hinc, inde) wanting (eo)	οὐ, where, ubi ὅθεν, whence, unde οἷ, whither, quo	ὅπου, where, ubi ὀπόθεν, whence, unde ὀποῖ, whi- ther, quo
πότε; when? quando?	ποτέ, some time, aliquando	τότε, then, tum	ὅτε, when, quum	ὀπότε, when, quando
πηνίκα; quo temporis pun- cto? quotà ho- rà?	wanting	τηνι- κόδε } hoc ἰπσο } ipso τηνι- } tem- καῦτα } pore	ἦνίκα, when, quo ipso tempore	ὀπηνίκα, when, quo ipso tem- pore
πῶς; how? πῆ; whither? how?	πῶς, some how πῆ, to some place, thither, in some way	οὕτω(ς) ὡδε, so τῆδε } hither ταύτη } or here	ὡς, how ῆ, where, whither	ὀπῶς, how ὀπῆ, where, whither.

REMARK. The forms which are wanting in the Common language to denote *here, there* (*hic, ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc, inde*), by *ἐνθένδε, ἐντεῦθεν*.

§ 64. Lengthening of the Pronouns.

1. The enclitic *γέ* is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun *ἐγώ* then draws back its accent in the Nom. and Dat.; e. g. *ἐγώ γε, ἐμοῦ γε, ἐμοί γε, ἐμέ γε; -σύ γε*. Moreover *γέ* can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. *οὗτός γε*.

2. The particles *δή*, most commonly *δήποτε*, and *οὐν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *δοσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. *ὅστις δὴ, ὅστις δήποτε, ὅστις οὐν, ἥτις οὐν, ὅτι οὐν*, quicumque (Gen. *οὔτινος οὐν* or *ότου οὐν, ἥστινος οὐν*, Dat. *ὀπινιοῦν* or *όπφουῦν*, etc.);—*ὀποσος δὴ, ὀποσος οὐν, ὀσος δήποτε*, quantuscumque;—*ὀπηλικος οὐν*, however great, how old soever.

3. The suffix *δε* is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. *ὀδε, ἥδε, τότε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοίος, τόσος, τηλικός*, which change their accent after *δε* is appended

4. The enclitic *περ* is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g. *ὀπερ, ἥπερ*, ὀπερ (Gen. *οὔπερ*, etc.); *δοσπερ, οίοςπερ* (Gen. *δοουπερ, ολουπερ*, etc.); *ὀθενπερ, ὀθενπερ*.

5. The inseparable demonstrative *ι*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

ὀτούσι, this here (*hicce, celui-ci*), *αὐτῆι, τουτῆι*,

Gen. *τουτούι, ταυτησι*, Dat. *τουτῆι, ταυτῆι*, Pl. *οὔτοιι, αὐταιι, ταυτι*;

ὀδί, ἥδι, τοδί from *ὀδε; ὀδί* from *ὀδε; οὔτωσι* from *οὔτως*;

ἐντεθενι from *ἐντεῦθεν*; *ἐνθαδι* from *ἐνθάδε*; *νυτι* from *νῦν*; *δευρι* from *δεῦρο*.

CHAPTER VII.

THE NUMERALS.

§ 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, "How many?" The first four numerals and the round numbers from 200 (δισκοῖσι) to 10,000 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τρισχίλιοι, 3000.

(b) *Ordinals*, which answer the question, "Which one in the series?" They all have the three endings of adjectives -ος, -η, -ον, except δεύτερος, which has -ος, -α, -ον.

(c) *Multiplicatives*, which answer the question, "How many fold?" They are all compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν. For the declension of these, see § 29. Numeral adjectives in -άκις, answer the question, "How many times?"

(d) *Proportionals*, which answer the question, "How many times more?" They are all compounds of -πλάσιος, -ία, -ιον; e. g. διπλάσιος, two-fold, double.

(e) *Substantive-numerale*, which express the abstract idea of the number; e. g. ἡ δυνάς, -άδος, duality.

§ 66. Numeral Signs.

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαῦ or the digamma F or Στ̄ι, ς, as the sign for 6;—Κόππα, 5, as the sign for 90;—Σαμπι, Ϙ, as the sign for 900.

2. The first eight letters, i. e. from α to ϑ with the Βαῦ or Στ̄ι, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ρ to ω with the Σαμπι, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, α' = 1, α = 1000, ι' = 10, ι = 10,000, ε ψ μ β' = 5742, α ω μ β' = 1842, ρ' = 100, ρ = 100,000.

§ 67. Summary of the Cardinals and Ordinals.

Cardinals.	Ordinals.
1 α' εἷς, μία, ἓν, one	πρῶτος, -η, -ον, primus, -a, -um
2 β' δύο or δύο, two	δεύτερος, -α, -ον, secundus, -a, -um
3 γ' τρεῖς, τρία, three	τρίτος, -η, -ον, tertius, -a, -um
4 δ' τέτταρες, -α, or τέσσαρες	τέταρτος, -η, -ον
5 ε' πέντε	πέμπτος, -η, -ον
6 ς' ἕξ	ἕκτος, -η, -ον
7 ζ' ἑπτὰ	ἑβδόμος, -η, -ον
8 η' οκτώ	ὄγδοος, -η, -ον
9 θ' ἑννέα	ἐνατος, -η, -ον
10 ι' δέκα	δέκατος, -η, -ον
11 ια' ἑνδεκά	ἐνδέκατος, -η, -ον
12 ιβ' δώδεκα	δωδέκατος, -η, -ον
13 ιγ' τρικαίδεκα	τρικαίδεκατος, -η, -ον
14 ιδ' τετταρεςκαίδεκα or τεσσαρεςκαίδεκα	τετταρακαίδεκατος, -η, -ον

15	ιε	πεντεκαίδεκα	πεντεκαδέκατος, -η, -ον
16	ις	έκκαίδεκα	έκκαδέκατος, -η, -ον
17	ιζ	έπτακαίδεκα	έπτακαδέκατος, -η, -ον
18	ιη	όκτωκαίδεκα	όκτωκαδέκατος, -η, -ον
19	ιθ	έννεακαίδεκα	έννεακαδέκατος, -η, -ον
20	κ'	είκοσι(ν)	είκοστός, -ή, -όν
21	κα'	είκοσιν, εις, μία, έν	είκοστός, -ή, -όν, πρώτος, -η, -ον
30	λ'	τριακόνα	τριακοστός, -ή, -όν
40	μ'	τετταράκοντα or τεσσαράκοντα	τετταρακοστός, -ή, -όν
50	ν'	πεντήκοντα	πεντηκοστός, -ή, -όν
60	ξ'	έξηκοντα	έξηκοστός, -ή, -όν
70	ο'	έβδομήκοντα	έβδομηκοστός, -ή, -όν
80	π'	ογδοήκοντα	ογδοηκοστός, -ή, -όν
90	ϑ'	ένενήκοντα	ένενηκοστός, -ή, -όν
100	ρ'	έκατόν	έκατοστός, -ή, -όν
200	σ'	διάκοσιοι, -αι, -α	διάκοσιοστός, -ή, -όν
300	τ'	τριακόσιοι, -αι, -α	τριακοσιοστός, -ή, -όν
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ'	έξακόσιοι, -αι, -α	έξακοσιοστός, -ή, -όν
700	ψ'	έπτακόσιοι, -αι, -α	έπτακοσιοστός, -ή, -όν
800	ω'	όκτακόσιοι, -αι, -α	όκτακοσιοστός, -ή, -όν
900	ηρ'	έννακόσιοι, -αι, -α	έννακοσιοστός, -ή, -όν
1000	α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	β	διςχίλιοι, -αι, -α	διςχιλιοστός, -ή, -όν
3000	γ	τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ή, -όν
4000	δ	τετρακιςχίλιοι, -αι, -α	τετρακιςχιλιοστός, -ή, -όν
5000	ε	πεντακιςχίλιοι, -αι, -α	πεντακιςχιλιοστός, -ή, -όν
6000	ς	έξακιςχίλιοι, -αι, -α	έξακιςχιλιοστός, -ή, -όν
7000	ζ	έπτακιςχίλιοι, -αι, -α	έπτακιςχιλιοστός, -ή, -όν
8000	η	όκτακιςχίλιοι, -αι, -α	όκτακιςχιλιοστός, -ή, -όν
9000	θ	έννακιςχίλιοι, -αι, -α	έννακιςχιλιοστός, -ή, -όν
10,000	ι	μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ	διςμύριοι, -αι, -α	διςμυριοστός, -ή, -όν
100,000	ρ	δεκακιςμύριοι, -αι, -α	δεκακιςμυριοστός, -ή, -όν

REMARK. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*; e. g.

25: πέντε καί είκοσι, or είκοσι πέντε,

345: πέντε καί τετταράκοντα καί τριακόσιοι, or τριακ. τεττ. πεντε.

The same holds of the ordinals; e. g.

πέμπτος καί είκοστός, or είκοστός πέμπτος.

§ 68. Declension of the first four Numerals.

Nom.	εἷς	μία	ἓν	δύο and δύο	
Gen.	ἑνός	μῦς	ἑνός	δουῖν, Attic also δουεῖν	
Dat.	ἐνί	μῆ	ἐνί	δουῖν, more rarely δουί(ν)	
Acc.	ένα	μίαν	ἓν	δύο	
Nom.	τρεις		Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν			τεττάρων	
Dat.	τρισί(ν)			τέτταροι(ν)	
Acc.	τρεις		Neut. τρία	τέτταρας	Neut. τέτταρα.

REM. 1. The Gen. and Dat. of *μία*, viz. *μῦς*, *μῆ*, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like *εἷς* are also declined *οὐδέεις* and *μηδέεις*, no one, which have the same irregular accentuation, thus :

οὐδέεις, *οὐδεμία*, *οὐδέν*, Gen. *οὐθενός*, *οὐδεμῦς*, Dat. *οὐδενί*, *οὐδεμῆ*, etc., but in Pl. *οὐδένες* (*μηδένες*) -*ένων*, -*εσι*, -*ενας*.

REM. 2. *Δύο* is often used indeclinably for all the Cases. The numeral *ἄμφω*, both, like *δύο*, has -*οῖν* in the Gen. and Dat. (*ἀμφοῖν*); the Acc. is like the Nom. Like *δύο*, it is also sometimes used indeclinably.

XXXV. Vocabulary.

* <i>Ἀμφί</i> , about	bearing, furnished with	<i>πλήθος</i> , - <i>εος</i> = - <i>ους</i> , τό,
<i>ἀνά-βασις</i> , - <i>εως</i> , ἡ, a going up, an expedition (from the sea inland).	scythes.	a multitude, extent
<i>ἀριθμός</i> , - <i>οῦ</i> , ὁ, number, extent, length.	<i>ἐνιαυτός</i> , - <i>οῦ</i> , ὁ, a year.	<i>πούς</i> , <i>πόδος</i> , ὁ, a foot, <i>pes</i> , <i>pedis</i> .
<i>ἄρμα</i> , - <i>ατος</i> , τό, a chariot.	<i>εὐρος</i> , - <i>εος</i> = - <i>ους</i> , τό, breadth.	<i>σταθμός</i> , - <i>οῦ</i> , ὁ, a station, a day's journey, a march.
<i>ἄσυνετος</i> , - <i>ου</i> , senseless, stupid.	<i>κατά-βασις</i> , - <i>εως</i> , ἡ, a going down (from inland to the sea), retreat.	<i>στράτευμα</i> , - <i>ατος</i> , τό, an army, an armament.
<i>βάρβαρος</i> , - <i>ου</i> , ὁ, barbarian, (every one not a Greek).	<i>ὀπλίτης</i> , - <i>ου</i> , ὁ, a heavy-armed man.	<i>συγγράφω</i> , <i>conscribo</i> , to enlist, to describe.
<i>βῆμα</i> , - <i>ατος</i> , τό, a step, a pace.	<i>ἄρριμι</i> , to be present.	<i>συνπᾶς</i> , - <i>ασα</i> , - <i>ῶν</i> , all together, in a body, whole.
<i>δρεπανηφόρος</i> , - <i>ου</i> , scythe-	<i>πελταστής</i> , - <i>οῦ</i> , ὁ, a shieldsman.	<i>συνετός</i> , - <i>ῆ</i> , - <i>όν</i> , sensible, intelligent.

Ἐυφράτης ποταμός ἐστι τὸ εὐρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἰκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἰκοσι καὶ ἑξακοσίους πόδας. Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὐρος ἦν τρία πλέθρα. Τὸ δὲ πλέθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κόδνος Κιλικίας ποταμὸς εὐρός ἐστι δύο (δουεῖν) πλέθρων. Τοῦ Μαιάνδρου Φρυγίας ποταμοῦ τὸ εὐρὸς ἐστὶν εἰκοσι πέντε ποδῶν. Ὁ παρασύγης, Περαικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πενήκοντα καὶ ἑπτακοσίους καὶ ὀκτακιχίλιους καὶ μυρίου πόδας. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ἐπὶ Ξενοφάντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασύγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακιχίλια ἑξακόσια πενήκοντα, χρόνον πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτός καὶ τρεῖς μῆνες.

Ἐνὸς φιλία συνετοῦ κρείττων ἐστὶν ἄσυνέτων ἀπάντων. Τοῦ Κύρου στρατεύματος ἦν ἰριδιμὸς τῶν μὲν Ἑλλήνων ὀπλίται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἕμφι τὰ εἴκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (ἐν) Babylon to (εἰς) Cotyora on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

§ 69. *Numeral Adverbs.*

1 ἀπαξ, once	18 ὀκτωκαιδεκάκις
2 δίς, twice	19 ἑνεακαιδεκάκις
3 τρίς	20 εἰκοσάκις
4 τετράκις	30 τριακοντάκις
5 πεντάκις	40 τετταρακοντάκις ἢ τεσσαρ.
6 ἑξάκις	50 πενηκοντάκις
7 ἑπτάκις	60 ἑξηκοντάκις
8 ὀκτάκις	70 ἑβδομηκοντάκις
9 ἑννεάκις, ἑννάκις	80 ὀγδοηκοντάκις
10 δεκάκις	90 ἑνενηκοντάκις
11 ἑνδεκάκις	100 ἑκατοντάκις
12 δωδεκάκις	200 διακοσιάκις
13 τριςκαιδεκάκις	300 τριακοσιάκις
14 τετταρεςκαιδεκάκις ἢ τεσσαρ.	1000 χιλιάκις
15 πεντεκαιδεκάκις	2000 διςχιλιάκις
16 ἑκκαιδεκάκις	10,000 μυριάκις
17 ἑπτακαιδεκάκις	20,000 διςμυριάκις

CHAPTER VIII.

THE VERB.

§ 70. *Nature of the Verb.*

The verb expresses something which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. *Classes of Verbs.*

Verbs are divided, in relation to their meaning and form, into the following classes:

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω*, *I write*, *θάλλω*, *I bloom*;

2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βουλεύομαι*, *I advise myself*, *I deliberate*;

3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τίπτομαι ὑπό τινος*, *I am smitten by some one*.

§ 72. The Tenses.

1. The Greek language has the following Tenses:

I. (1) Present, *βουλεύω*, *I advise*,

(2) Perfect, *βεβούληκα*, *I have advised*;

II. (3) Imperfect, *ἔβουλενον*, *I was advising*,

(4) Pluperfect, *ἔβουλένκειν*, *I had advised*,

(5) Aorist, *ἐβούλεσα*, *I advised*, (indefinite);

III. (6) Future, *βουλεύσω*, *I shall or will advise*,

(7) Future Perfect (only in the Middle form), *βεβουλεύσομαι*, *I shall have advised myself*, or *I shall have been advised*.

2. All the Tenses may be divided into,

a. Principal tenses, viz. Present, Perfect and Future;

b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. The Modes.

The Greek has the following Modes:

I. The Indicative, which expresses what is actual or real; e. g. the rose *blooms*, *bloomed*, *will bloom*.

II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφοιμι*, with *scriberem*.

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. *βούλευε*, *advise*.

§ 74. *Participials.—Infinitive and Participle.*

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. *ἐθέλω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective-participial; e. g. *βουλεύων ἀνὴρ*, *an advising man*, i. e. *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 75. *Numbers and Persons of the Verb.*

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advisest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advices*; *βουλεύετε*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

✓ § 76. *The Conjugation of the Verb.*

The Greek has two forms for conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύω*, *to advise*, and the older conjugation in *-μι*, e. g. *ἵστημι*, *to station*.

§ 77. *Stem, Augment and Reduplication.—Verb-characteristic.*

1. Every verb is divided into the *stem*, which contains the ground-form of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres.; e. g. *βουλεύω*, *λέγω*, *τρίβω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. βουλευέ-ω, βουλευέ-σω, βουλευέ-σομαι; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. ἐ-βούλενον, *I was advising*, βε-βούλενα, *I have advised*.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. ἐ-βούλενα, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ε being changed into η (and in some cases ε into ει), ἰ and ῥ into ῖ and ῑ, and ο into ω.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. βε-βούλενα, *I have advised*, ἱκέτενα, *I have supplicated*, from ἱκετεύ-ω. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending -ω is cut off, is called the *verb-characteristic*, or merely the characteristic, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure*, *mute* and *liquid verbs*; e. g. βουλευέ-ω, *to advise*, τιμά-ω, *to honor*, τρίβ-ω, *to rub*, φαίν-ω, *to show*.

§ 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. βουλευέ-σ-ο-μαι. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

§ 79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

βε-βούλεν-κ-α

ἐ-βε-βουλευέ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ; e. g.

βουλευέ-σ-ω βουλευέ-σ-ομαι βε-βουλευέ-σ-ομαι
 ἐ-βούλευ-σ-α ἐ-βουλευ-σ-άμην ;

that of the first Aor. Pass. is *θ* ; in addition to the tense-characteristic *σ*, the first Fut. Pass. has the ending *-θη* of the first Aor. Pass., thus,

ἐ-βουλευέ-θ-ην βουλευ-θήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending*. Thus, e. g. in the form βουλευέσω, *σ* is the tense-characteristic of the Fut., and the syllable *σω*, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the *tense-stem*. Thus, e. g. in ἐβούλευσ-α, ἐβουλευσ is the tense-stem of the first Aor. Active.

✕ § 79 (b) *Personal-endings and Mode-vowels.*

The personal-ending takes a different form according to the different persons and numbers ; and the mode-vowel takes a different form according to the different modes ; e. g.

1 Pers. Sing. Ind. Pres. M.	βουλευέ-σ-ομαι	Subj.	βουλευέ-ω-μαι
3 " " Fut. "	βουλευέ-σ-ε-ται	Opt.	βουλευέ-σ-οι-το
1 " Pl. " Pres. "	βουλευ-ό-μεθα	Subj.	βουλευ-ώ-μεθα
2 " " " " "	βουλεύ-ε-σθε	"	βουλεύ-η-σθε
1 " Sing. " A. I. "	ἐβουλευ-σ-ά-μην	"	βουλεύ-σ-ω-μαι
3 " " " " "	ἐβουλευέ-σ-α-το	Opt.	βουλεύ-σ-αι-το.

REMARK. In the above forms, βουλευ is the verb-stem, and βουλευ, βουλευσ and ἐβουλευσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid. ; the endings *-μαι*, *-ται*, etc., are the personal-endings, and the vowels *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 80. *Remarks on the Personal-endings and Mode-vowels.*

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one ; e. g. βουλεύσ-ης, instead of βουλεύσ-η-ις, βουλεύ-η, instead of βουλεύ-ε-αι,—the *ε* and *α* coalescing and forming *η*, and *ι* being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, *-οϝ* ; e. g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλεύ-ε-σθον βουλεύ-ε-σθον ; but

the historical tenses form the *second* person Dual with the ending *-ο ν*, the *third* with the ending *-η ν*; e. g.

ἐβουλεύε-ε-τον ἐβουλεν-έ-τη ν, ἐβουλεύε-ε-σθον ἐβουλεν-έ-σθ η ν.

3. The principal tenses form the third person plural *active* with the ending *-σι (ν)* [arising from *-ν τ ι, -ν σ ι*], the third person plural *middle* with *-ν τ α ι*, the historical *active* with *-ν*, and the *middle* with *-ν τ ο*; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἐβούλεν-ο-ν
βουλεύ-ο-νται ἐ-βουλεύ-ο-ντο.

4. The principal tenses in the singular *middle* end in *-μαι, -σαι, ται*; the historical, in *-μην, -σο, -το*; e. g.

βουλεύ-ο-μαι ἐβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η ἐβουλεύ-ε-σο = ἐβουλεύ-ου
βουλεύ-ε-ται ἐβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	<i>βουλεύε-τον</i>	Subj.	<i>βουλεύη-τον</i>
	<i>βουλεύε-σθον</i>	"	<i>βουλεύη-σθον</i>
3 Pl. " "	<i>βουλεύου-σι(ν)</i>	"	<i>βουλεύω-σι(ν)</i>
	<i>βουλεύο-νται</i>	"	<i>βουλεύω-νται</i>
1 S. " "	<i>βουλεύο-μαι</i>	"	<i>βουλεύω-μαι</i>
2 " " "	<i>βουλεύ-η</i>	"	<i>βούλε-η</i>
3 " " "	<i>βουλεύε-ται</i>	"	<i>βουλεύη-ται</i>
2 and 3 Du. " Impf.	<i>ἐβουλεύε-τον, -έ-τη ν</i>	Opt.	<i>βουλεύοι-τον, -οί-τη ν</i>
	<i>ἐβουλεύε-σθον, -έ-σθ η ν</i>	"	<i>βουλεύοι-σθον, -οί-σθ η ν</i>
3 Pl. " "	<i>ἐβούλεον</i>	"	<i>βουλεύοι-εν</i>
	<i>ἐβουλέοντο</i>	"	<i>βουλεύοι-ντο</i>
1 S. " "	<i>ἐβουλεύε-μην</i>	"	<i>βουλεύοι-μην</i>
2 " " "	<i>(ἐβουλεύε-σο) ἐβουλεύ-ο ν</i>	"	<i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἐβουλεύε-το</i>	"	<i>βουλεύοι-το.</i>

REMARK. On *ν* *ἐφελκυστικόν*, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. o into ω, ε and α into η, and ει into η; e. g.

Ind. *βουλεύ-ο-μεν* Subj. *βουλεύ-ω-μεν*; Ind. *βουλεύ-ε-σθε* Subj. *βουλεν-η-σθε*.
Ind. *βουλεύ-εις* Subj. *βουλεύ-ης*.

7. The mode-vowel of the optative is *ι* in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο Opt. οι *ἐβούλεον* *βουλεύ-οι-μι*
" Plur. " Aor. I. Act. α " αι *ἐβουλέον* *βουλεύ-οι-μεν.*

§ 81. *Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.*

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted :

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. βουλεύ-ετον, βουλεύ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid.; βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεύσαι, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλεύω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύω, to advise? Answer: The verb-stem is βουλευ-, augment ἐ, thus ἐβουλεν; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ἐβουλεν-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ἐβουλεν-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is τω, thus ἐβουλεν-σ-α-τω.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

		THE		
		Indicative.	Subjunctive of the Principal tenses.	
<p style="text-align: center;">Person.</p> <p style="text-align: center;">at.</p> <p style="text-align: center;">Tense- stem:</p> <p style="text-align: center;">βουλευ-</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">D.</p> <p style="text-align: center;">P.</p>	<p>1. βουλεύ-ω,* I advise,</p> <p>2. βουλεύ-εις, thou adviseest,</p> <p>3. βουλεύ-ει, he, she, it advises,</p>	<p>βουλεύ-ω,* I may advise,</p> <p>βουλεύ-ης, thou mayest advise;</p> <p>βουλεύ-η,* he, she, it may adv.</p>	
		<p>2. βουλεύ-ετον, ye two advise,</p> <p>3. βουλεύ-ε τ ο ν, they two advise,</p>		<p>βουλεύ-η τ ο ν, ye two may adv.</p> <p>βουλεύ-η τ ο ν, they two may a.</p>
		<p>1. βουλεύ-ομεν, we advise,</p> <p>2. βουλεύ-ετε,* you advise,</p> <p>3. βουλεύ-ο σ ι (ν), they advise,</p>		<p>βουλεύ-ομεν, we may advise,</p> <p>βουλεύ-ητε, you may advise,</p> <p>βουλεύ-ωσι(ν), they may adv.</p>
	<p style="text-align: center;">Imperfect.</p> <p style="text-align: center;">Tense- stem:</p> <p style="text-align: center;">ἐ-βουλευ-</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">D.</p> <p style="text-align: center;">P.</p>	<p>1. ἐ-βούλευ-ον,* I was advising,</p> <p>2. ἐβούλευ-ες, thou wast advising,</p> <p>3. ἐ-βούλευ-ε(ν), he, she, it was adv.</p>	<p style="font-size: 2em;">ο</p>
			<p>2. ἐ-βουλεύ-ετον, ye two were adv.</p> <p>3. ἐ-βουλευ-έ τ η ν, they two were a.</p>	
			<p>1. ἐ-βουλεύ-ομεν, we were advising,</p> <p>2. ἐ-βουλεύ-ετε, you were advising,</p> <p>3. ἐ-βούλευ-ον,*they were advising,</p>	
	<p style="text-align: center;">Perfect I.</p> <p style="text-align: center;">Tense- stem:</p> <p style="text-align: center;">βε- βουλευ-κ</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">D.</p> <p style="text-align: center;">P.</p>	<p>1. βε-βούλευ-κ-α, I have advised,</p> <p>2. βε-βούλευ-κ-ας, thou hast adv'd,</p> <p>3. βε-βούλευ-κ-ε(ν),*he,she,it has a</p>	<p>βε-βουλεύ-κ-ω, I may have adv.</p> <p>βε-βουλεύ-κ-ης, thou mayest have advised, etc., declined like the Subj. Pres.</p>
			<p>2. βε-βουλεύ-κ-ατον, ye two have a.</p> <p>3. βε-βουλεύ-κ-α τ ο ν, they two have advised,</p>	
			<p>1. βε-βουλεύ-κ-αμεν, we have adv.</p> <p>2. βε-βουλεύ-κ-ατε, you have adv.</p> <p>3. βε-βουλεύ-κ-α σ ι (ν),they have a</p>	
<p style="text-align: center;">Pluper- fect I.</p> <p style="text-align: center;">Tense- stem:</p> <p style="text-align: center;">ἐ-βε- βουλευ-κ-</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">D.</p> <p style="text-align: center;">P.</p>	<p>1. ἐ-βε-βουλεύ-κ-ειν, I had adv'd,</p> <p>2. ἐ-βε-βουλεύ-κ-εις, thou hadst a.</p> <p>3. ἐ-βε-βουλεύ-κ-ει,he,she,it had adv.</p>		
		<p>2. ἐ-βε-βουλεύ-κ-ειτον, ye two had advised,</p> <p>3. ἐ-βε-βουλευ-κ-ε ί τ η ν, they two had advised,</p>		
		<p>1. ἐ-βε-βουλεύ-κ-ειμεν, we had adv.</p> <p>2. ἐ-βε-βουλεύ-κ-ειτε, you had adv.</p> <p>3. ἐ-βε-βουλεύ-κ-ε σ α ν,they had a.</p>		
<p style="text-align: center;">Perf. II.</p> <p style="text-align: center;">Plpf. II.</p>		<p>πέ-φην-α,¹ I appear,</p> <p>ἐ-πε-φην-ειν,* I appeared,</p>	<p>πε-φην-ω, I may appear,</p>	
	<p style="text-align: center;">Aor. I.</p> <p style="text-align: center;">Tense- stem:</p> <p style="text-align: center;">ἐ- βουλευ-σ-</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">D.</p> <p style="text-align: center;">P.</p>	<p>1. ἐ-βούλευ-σ-α, I advised, (indef.)</p> <p>2. ἐ-βούλευ-σ-ας, thou advisedst,</p> <p>3. ἐ-βούλευ-σ-ε(ν), he, she, it adv.</p>	<p>βουλεύ-σ-ω,* I may advise,</p> <p>βουλεύ-σ-ης, thou mayest ad- vise, etc., declined like the Subj. Pres.</p>
<p>2. ἐ-βουλεύ-σ-ατον, ye two adv'd,</p> <p>3. ἐ-βουλευ-σ-ά τ η ν, they two ad.</p>				
<p>1. ἐ-βουλεύ-σ-αμεν, we advised,</p> <p>2. ἐ-βουλεύ-σ-ατε, you advised,</p> <p>3. ἐ-βούλευ-σ-α ν, they advised,</p>				
<p style="text-align: center;">Aor. II.</p> <p style="text-align: center;">ἐ-λιπ-</p>	<p style="text-align: center;">S.</p> <p style="text-align: center;">2.</p>	<p>1. ἐ-λιπ-ον, I left,</p> <p>2. ἐ-λιπ-ες, etc., declined like Impf. Ind.</p>	<p>λιπ-ω, etc., declined like the Subj. Pres.</p>	
		<p>S. 1. βουλεύ-σ-ω,* I shall advise, declined like the Indic. Pres.</p>		

¹ The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

IV E.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infin.	Particip.
ο	βούλευ-ε, advise thou, βουλευ-έτω, let him a. βουλευ-ετον, ye two a. βουλευ-έτων, let them both advise, βουλευ-ετε,* do ye ad. βουλευ-έτωσαν, usually	βουλεύ- ειν, to advise,	βουλεύ-ων βουλεύ-ουσα βουλεύ-ου† G. βουλευ-οντος βουλευ-ούσης, advising,
βουλεύ-οιμι, I might advise, βουλεύ-οις, thou mightest advise, βουλεύ-οι, he, she, it might adv. βουλευ-οιτον, ye two might ad. βουλευ-οίτην, they two mig. a. βουλεύ-οιμεν, we might advise, βουλεύ-οιτε, you might advise, βουλεύ-οιεν, they might advise,			
ο	[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres.; yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.	βε-βου- λεύ- κ-έναι,† to have advised,	βε-βουλευ-κ-ώς† βε-βουλευ-κ-υία† βε-βουλευ-κ-ός† G. -κ-ότος, -κ- νίας, having advised,
βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις, thou mightest have advised, etc., declined like the Opt. Impf.			
πε-φην-οιμι, I might appear, βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις or -ειας βουλεύ-σ-αι*† or -ειε(ν) βουλεύ-σ-αιτον βουλευ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλεύ-σ-αιεν or -ειαν	πέ-φην-ε, appear thou, βούλευ-σ-ον, advise, βουλευ-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων βουλεύ-σ-ατε βουλευ-σ-άτωσαν, usually -σύντων*	πε-φη- νέ-ναι,† βου- λεύ- σαι,*† to advise,	πε-φην-ώς† βουλεύ-σ-ας βουλεύ-σ-ασα βουλεύ-σ-ύν† G. βουλεύ-σ-αντος βουλευ-σ-άσης, having advised,
λίπ-οιμι, etc., declined like the Opt. Impf.	λίπ-ε, etc., declined like the Imp. Pres.	λιπ- ειν,†	λιπ-ών, ούσα, όν† G. όντος, ούσης,
βουλεύ-σ-οιμι, I would advise, declined like the Opt. Impf.		βουλεύ- σ-ειν,	βουλεύ-σ-ων, etc., like Pr. Pt.

* The declension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

MID

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>βουλεύομαι</i> , I deliberate, or <i>βουλεύη*</i> [am advised, <i>βουλεύεται</i> <i>βουλευόμεθον</i> <i>βουλεύεσθον</i> <i>βουλεύεσθον</i> <i>βουλευόμεθα</i> <i>βύλλει-εσθε*</i> <i>βουλεύονται</i>	<i>βουλεύωμαι</i> , I may <i>βουλεύη*</i> [deliberate, <i>βουλεύηται</i> <i>βουλευόμεθον</i> <i>βουλεύησθον</i> <i>βουλεύησθον</i> <i>βουλευόμεθα</i> <i>βουλεύησθε</i> <i>βουλεύωνται</i>
<i>Imperfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>ἐβουλευόμην</i> , I was delibe- <i>ἐβουλεύου</i> [rating, <i>ἐβουλεύετο</i> <i>ἐβουλευόμεθον</i> <i>ἐβουλεύεσθον</i> <i>ἐβουλευέσθην</i> <i>ἐβουλευόμεθα</i> <i>ἐβουλεύεσθε</i> <i>ἐβουλεύοντο</i>	
<i>Perfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>βεβούλευμαι</i> , I have delibe- <i>βεβούλευσαι</i> [rated, <i>βεβούλευται</i> <i>βεβουλεύμεθον</i> <i>βεβούλευσθον</i> <i>βεβούλευσθον</i> <i>βεβουλεύμεθα</i> <i>βεβουλεύεσθε*</i> <i>βεβούλευνται</i>	<i>βεβουλευμένος ὦ</i> , I may have deliberated,
<i>Pluperfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>ἐβεβουλεύμην</i> , I had de- <i>ἐβεβούλευσο</i> [liberated. <i>ἐβεβούλευτο</i> <i>ἐβεβουλεύμεθον</i> <i>ἐβεβούλευσθον</i> <i>ἐβεβουλεύσθην</i> <i>ἐβεβουλεύμεθα</i> <i>ἐβεβούλευσθε</i> <i>ἐβεβούλευντο</i>	
<i>Aorist I.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>ἐβουλευσάμην</i> , I delibera- <i>ἐβουλεύσω</i> [ted, (indefinite) <i>ἐβουλεύσατο</i> <i>ἐβουλευσάμεθον</i> <i>ἐβουλεύσασθον</i> <i>ἐβουλευσάσθην</i> <i>ἐβουλευσάμεθα</i> <i>ἐβουλεύσασθε</i> <i>ἐβουλεύσαντο</i>	<i>βουλεύσωμαι</i> , I may <i>βουλεύσῃ*</i> [deliberate, etc., declined like Pres. Subj.
<i>Aorist II.</i>	S. 1.	<i>ἔλιπ-όμην</i> , I remained, decli- ned like Ind. Imperf.	<i>λίπ-ωμαι</i> , I may remain, declined like Pres. Subj.
<i>Future.</i>	S. 1.	<i>βουλεύσομαι</i> , I shall delibe- rate, declined like Pres. Ind.	
<i>Fut. Perf.</i>	ᾠ. 1.	<i>βεβουλεύσομαι</i> , I shall delibe- rate, declined like Pres. Ind.	

D.L.E.

MODES.		Participials.	
Optative i.e. Subj. of the Hist. tenses.	Imperative.	Infm.	Particip.
	<p>βουλεύ-ου, <i>deliberate thou,</i> βουλεύ-εσθω</p> <p>βουλεύ-εσθον βουλεύ-εσθων*</p> <p>βουλεύ-εσθε* βουλεύ-εσθωσαν, usually</p>	<p>βουλεύ-εσθαι, to <i>deliberate,</i></p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate,</i> βουλεύ-οιτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλευ-εσθαι, <i>deliberate thou</i> βε-βουλεύ-εσθω</p> <p>βε βούλευ-εσθον βε-βουλεύ-εσθων*</p> <p>βε-βουλεύ-εσθε* βε-βουλεύ-εσθωσαν, usually</p>	<p>βε-βουλεύ-εσθαι, † to have <i>de-</i> <i>liberated,</i></p>	<p>βεβουλευ-μένος, † βεβουλευ-μένη βουλευ-μένον, † <i>having deliberated,</i></p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> <i>might have deliberated,</i></p>			
<p>βουλευ-σαίμην, <i>I mig't</i> βουλεύ-σαοιο [<i>delibe-</i> βουλεύ-σαοιτο [<i>rate.</i> βουλευ-σαοίμεθον βουλεύ-σαοισθον βουλευ-σαοίσθην βουλευ-σαοίμεθα βουλεύ-σαοισθε βουλεύ-σαοιντο</p>	<p>βούλευ-σαι* <i>deliberate thou,</i> βουλευ-σαίσθω</p> <p>βουλεύ-σαισθον βουλευ-σαίσθων*</p> <p>βουλεύ-σαοισθε βουλευ-σαίσθωσαν, usually</p>	<p>βουλεύ-σασθαι, to <i>deliberate,</i></p>	<p>βουλευ-σάμενος βουλευ-σαμένη βουλευ-σάμενον <i>having delibe-</i> <i>rated,</i></p>
<p>λιπ-οίμην, <i>I mig't remain,</i> like Opt. Impf.</p>	<p>λιπ-ού, † -έσθω, <i>declined</i> like Pres. Imp.</p>	<p>λιπ-έσθαι, †</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σοίμην, <i>I m. have</i> <i>deliberated,</i> like Opt. Impf.</p>		<p>βουλεύ-σεσθαι</p>	<p>βουλευ-σόμε- νος, -η, -ον</p>
<p>βε-βουλευ-σοίμην, <i>I sh'd</i> <i>deliberate,</i> like Opt. Impf.</p>		<p>βε-βουλεύ-σεσθαι</p>	<p>βε-βουλευ-σόμε- νος, -η, -ον.</p>

Tenses.	Numbers and Persons.	P A S	
		T H E	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ- βουλευ-θ-	S. 1.	ἐ-βουλευ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-θ-ης	βουλευ-θ-ῆς [<i>been advised,</i>
	3.	ἐ-βουλευ-θ-η	βουλευ-θ-ῆ
	D. 2.	ἐ-βουλευ-θ-ῆτον	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ῆτην	βουλευ-θ-ῆτον
	P. 1.	ἐ-βουλευ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλευ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλευ-θ-ησαν	βουλευ-θ-ῶσι(ν)
Future I.	S. 1.	βουλευ-θή-σομαι, <i>I shall be adv.</i>	
	2.	βουλευ-θή-σῃ, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐτριβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῆς, etc., declined like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σῃ, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

§ 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in *-ειν*, a form in *-η*; e. g. ἐβεβουλευέκ-η, instead of *-κ-ειν*. The mode-vowel *ει* in the third Pers. Pl. is commonly shortened into *ε*; ἐβεβουλευέ-κ-ε-σαν, instead of ἐβεβουλευέ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in *-η*, use another in *-ει*; e. g. βουλευ-η and βουλευ-ει, βουλευ-σ-η and -ει, βεβουλευ-σ-η and -ει, βουλευθή-σ-η and -ει, τριβή-σ-η and -ει. This last form in *-ει* is exclusively used in the following forms of the three verbs, viz.

βούλομαι, *I wish,*
οιομαι, *I think,*
ὄψομαι, *I shall see.*

βούλει, *thou wishest* (but Subj. βούλη)
οίει, *thou thinkest* (but Subj. οίη)
ὄψει, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in *-σω*, *-σομαι*, from stems of two or more syllables, the short vowels *ä*, *e*, *i*, precede *σ*, certain verbs, instead of the regular form, have another, which, after dropping *σ*, takes the circumflexed ending *-ῶ*, *-οῦμαι*, and because it was frequently used by the Attic writers, it is called the *Attic Future*; e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλώ, -ῆς, -ῆ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att.

SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infm.	Participle.
βουλευ-θ-εῖην, <i>I might be advised</i> βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖητην βουλευ-θ-εῖημεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν	βουλευ-θ-ητι, <i>be thou advised</i> βουλευ-θ-ήτω [advised, βουλευ-θ-ητον βουλευ-θ-ήτων βουλευ-θ-ητε* βουλευ-θ-ήτωσαν	βουλευ-θ-ῆναι, <i>to be advised</i> , βουλευ-θ-ῆσθαι	βουλευ-θ-εῖς† βουλευ-θ-εῖσα† βουλευ-θ-εν† Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, having been advised,
βουλευ-θη-σοίμην, <i>I should be advised, etc., declined like the Impf. Opt. Mid.</i>		βουλευ-θή-σεσθαι	βουλευ-θη-σόμενος, -η, -ον
τριβ-εῖην, <i>I might be rubbed</i> , τριβ-εῖης, etc., declined like the first Aor. Opt. Pass.	τριβ-ηθι, -ήτω, etc., decl'd like first Aor. Imp. Pass.	τριβ-ῆναι	τριβ-εῖς, † etc., declined like I. Aor. Part. Pass.
τριβ-η-σοίμην, <i>I should be rubbed, etc., declined like the first Fut. Opt. Pass.</i>		τριβ-ῆ-σεσθαι	τριβ-η-σόμενος -η, -ον

βουλευ-τέος, -τέα, -τέον, to be advised.

τελῶ, -εις, -εἰ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(v); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἶ, -εῖται, etc.; κομίζω, to carry, Fut. κομίσω, Fut. Att. κομιῶ, -ιεις, -ιεί, -εῖτον, -ιοῦμεν, -ιείτε, -ιοῦσι(v); κομοῦμαι, -ιεί, -ιείται, -ιοῦμεθον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus τελῶ, τελεῖν, τελῶν; but τελέσομι. The verbs which have this form are the following: (a) ἐλάω (ελαίνω), to drive, τελέω, to finish, καλέω, to call, and, though seldom, ἀλέω, to grind;—(b) all polysyllables in -ίζω;—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -άννθμι and ἀμφιέννθμι, to clothe (ἀμφίσω, ἀμφιῶ, -τεῖς, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

§ 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύομαι, παῖε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

REM. 1. The diphthong -αι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -αι, however, is considered long; e. g. βουλεύομαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -οι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither beyond an existing augment; e. g.

φέρε πρόσφερε λείπε ἀπόλειπε δῶμεν ἐνδόμεν
 φεύγε ἐκφευγε οἶδα σύνοῖδα ἡμαί κάθημαι;

but *προείχον* like *είχον*, *παρέσχον* like *έσχον*, *έξηγον* like *ήγον*, *προήηκον* like *ήκον*, *άκείργον* like *είργον* (not *πρόρειχον*, *πάρεσχον*, etc.), but Imp. *άκείργε*.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms :

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπείν*, *λιπών*, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *είπέ*, *έλθέ*, *είρέ*, *λαβέ* and *ίδέ* (but in composition, *άπειπε*, *άπόλαβε*, *άπελθε*, *είριδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβού*, *θού*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *έκβαλε*, *έξελθε*, *έκδος*, *έκδοτε*, *άπόδος*, *άπόδοτε*, *μετάδος*, *μετάδοτε* (but not *άποδος*, *μέταδος*, see No. 2), but *έκβαλείν*, *έκβαλών*, *έκλιπείν*, *έξελθών*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. *έκβαλοú*, *άφικοú*, *έκλιποú*, *έπιλαθοú*, *άφελοú*, *έννεγκοú*; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. *προδοú*, *ένθοú*, *άφοú*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *άπόδοον*, *κατάδοον*, *άπόθοον*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *έκβάλεσθε*, *άπολάβεσθε*, *πρόδοσθε*, *ένθεσθε*, *άφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλενώς*, Gen. -ότος, *πεφηνώς*, Gen. -ότος, *βουλευθείς*, Gen. -έντος, *τυπείς*, Gen. -έντος, *ιστός*, Gen. -άντος, *τιθείς*, Gen. -έντος, *διδούς*, Gen. -όντος, *δεικνύς*, Gen. -ύντος, *διαστός*, *εκθείς*, *προδούς*, Gen. *διαστάντος*, *εκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλενωú*, *τριβωú*.

4. The accent is on the penult in the following forms :

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετέφθαι*, *βεβουλεúσθαι*, *τετιμήςθαι*, *πεφιλήςθαι*, *μεμισθώσθαι*;—*φυλάξαι*, *βουλεúσαι*, *τιμήσαι*, *φιλήσαι*, *μισθώσαι*;—*λιπέσθαι*, *εκθέσθαι*, *διαδόσθαι*;—*ιστέναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *σήναι*, *έκστήναι*, *θείναι*, *εκθείναι*, *δούναι*, *μεταδούναι*;—*βουλενωθήναι*, *τριβήναι*;—*βεβουλενωκέναι*, *λελοιπέναι*.

(b) In all Optatives in -οι and -αι, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner :

Inf. first Aor. Act. βουλεύσαι, ποιῆσαι	Imp. first Aor. Mid. βούλευσαι, ποιήσαι
Opt. first Aor. Act. βουλεύσῃαι ποιήσῃαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φ-λάσαι; but Imp. first Aor. Mid. φύλασαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, κεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

'Αγορεύω, to say.	ἕτερος, -α, -ον, alter, the	ὅτε, when.
ἄπειρος, -ον, (adv. ἀπει- ρως), w. gen., unac- quainted with, unskill- ed in.	other (of two), opposite, different.	οὕτως, (bef. cons. οὕτω,) so, thus.
ἀπο-τρέπω, to turn away, avert.	ἵνα, in order that.	παιδεία, -ας, ἡ, education, instruction.
- ἀπο-φεύγω, to flee away.	κάλλος, -εος = -ους, τό, beauty.	πλησιάζω, to approach.
ἄροτρον, -ου, τό, a plough.	κεύθω, to conceal.	πρόνοια, -ας, ἡ, foresight, precaution.
γενναίως, nobly, bravely.	μουσική (τέχνη understood) -ῆς, ἡ, every art under the patronage of the Muses, especially music.	προς-πίπτω, (in third pers. sing.), it falls out, it oc- curs, it presents itself.
δεινός, -ή, -όν, fearful, ter- rible, dangerous; τὸ δεινόν, the danger.	δταν, w. subj., when, when- ever.	στασιάζω, to live at va- riance with.

Δύο ὄδοι πρὸς τὴν πόλιν ἄγεται. Βόε τὸ ἄροτρον ἄγεται. Χαίρωμεν, ὡ παῖ-
δες. Ὡς ἡδὺν κάλλος, δταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλατ-
τόντων. Ἐταίρος ἐταίρου φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων
τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προς-
πιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ
παῖς τῷ πατρὶ ῥόδον ἐφερει, ἵνα χαίροι. Σωκράτης ὡς περ ἐγγίνωσκεν, οὕτως
ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς
καὶ Ἀριστοίδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπέειρος εἶχον.
Ἀποτρέποιτε, ὡ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἕτερον κεύθοις καρδιά νοῦν,
ἄλλα ἀγυρεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let
us flee from vice. The boys study literature diligently, that their parents may
rejoice. The boys studied literature very diligently, that their parents might
rejoice. Let the citizen defend the laws. Let friends care for friends. Two
horses, drawing the chariot, hastened. Two women sang. Those who are un-
acquainted with literature do not see, when they see. Bear nobly the danger
which presents itself (*part.*), O citizens! You speak (so) as you think. We
were unacquainted with music. May the gods avert the danger from us!

XXXVII. *Vocabulary.*

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -ά, -ον, be- longing to women, wo- manly.	κατα-λύω, to loosen, de- stroy, dissolve.	about to do, delay; τὸ μέλλον, the future.
ἐν-δύω, to go into, put on.	κυριεύω, <i>w. gen.</i> , to be or become master of, con- quer, obtain.	πολέμιος, -ά, -ον, hostile, ὁ πολέμιος, the enemy.
ἐπι-διώκω, to pursue.	μάντις, -εως, ὁ, a seer, a prophet.	ᾠροφητεύω, to prophesy.
κατα-δύω, to dip, go down, set, conceal oneself.	φύω, to bring forth.	Perf. to have become, be.
	μέλλω, to intend or be	

Οἱ πολέμοιο ἕκατόν πολίτας πεφονεύκασιν. Φερεκίδης ἔλεγε, μηδενὶ θεῷ τε-
θυκέναι. Νέος πεφυκὼς πόλλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-
λῶς πεπροφήτευκεν. Τὰ τέκνα εὐ πεκαίδευκας. Μήθεια τὰ τέκνα πεφονευκνία
ἐχαιρεν. Οἱ Λακεδαιμόνιοιο Πλαταιὼς κατελελύκεσαν. Σαρδανύπάλοιο στολήν
γυναικεῖαν ἐνεδεδύκει. Ὅτε ἥλιοιο κατεδεδύκει, οἱ πολέμοιο ἐπλησίαζον. Ἀλέ-
ξανδροιο ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυ-
ριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Pla-
taea. We admired the woman, who had put on (having put on) a purple robe.
Diodorus (Διόδωροιο) says that Alexander (*acc. w. inf.*), pursuing Darius, ob-
tained many treasures. The enemies had killed 400 soldiers. Thy friend
had brought up his (the) children well.

XXXVIII. *Vocabulary.*

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐκγονοιο, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, <i>ambo</i> .	ἐλπίζω, to hope, expect.	μετά, <i>w. gen.</i> , with; <i>w. acc.</i> ,
ἀνῶ, to complete, finish.	ἐπαγγέλλω, to announce.	after.
δάκρυον, -ον, τό, a tear.	ἐπι-βουλεύω, <i>w. dat.</i> , to plot against.	μηνίω, <i>w. dat.</i> , to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἔσχατοιο, -η, -ον (<i>superl. of</i> ὅτι, that, because.	
δικάζω, to judge.	ἐξ), outermost, utmost,	πρὶν ἄν, <i>w. subj.</i> , before,
δικαστής, -οῦ, ὁ, a judge, a magistrate.	last.	ere, until.
εἶθε, <i>w. opt.</i> , O that.	ἰκετεύω, to ask, suppli- cate, entreat.	ᾠφυτεύω, to plant.

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ὑπολύσουσιν. Ὁ χρηστοὶς ἄν-
θρωποιο καὶ τοῖο ἐκγόνοιοιο φυτεύσει. Ἐλπίζομεν πάντα εὐ ἀνύσειν. Ὁ ἄγγε-
λοιο ἐπήγγελλε τοῖο πολίταιοιο, ὅτι οἱ πολέμοιοιο τῷ στρατεύματι ἐπιβουλεύουσιεν.
Ἀχιλλέοιο Ἀγαμέμνοιοιο ἐμήνισεν. Οἱ Ἐλληνοιοιο ἀνδρείαοιο πολλὰ ἰσχυσαν. Ὁ Σω-
κράτηοιοιο οὐχ ἰκέτευσε τοδο δικαστοδοιοιο μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύουοιοιο τῷ
ταυτοδοιοιο ἀβλαβείαοιοιο ἐκινδύνευσε τὸν ἔσχατον κίνδυνον. Τῶοιο τῶν φαύλων συνηθείοιοιο

¹ also.

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἄμφω μύθον ἀκούσῃς,¹ μὴ δικάζῃς. Οἱ Λακεδαιμόνιοι Πλαταιὶς κατέλυσαν. Τίς ἂν πιστέουσι (πιστευέουσι) ψεύσῃ; Εἶθε πάντα καλῶς ἐνύσαιμι. Ἀκούσῃς (ἀκούσεις) μου,² ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμιοι τῇ στρατιῇ ἐπιβουλεύουσαιεν (ἐπιβουλεύουσαιαν). Ἀκούσόν μου, ὦ φίλε. Ἐταῖρος ἐταίρω πιστευούτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύουσαι.

RULE OF SYNTAX. The particle *ἂν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἔκτωρ*, -ορος). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*acc.*) is easier than to do. Medea rejoiced in having murdered (*acc. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ἀποδέχομαι, to receive, admit, approve of.	έρχομαι, to go, come.	πράττω, to do, to act; w. <i>adv.</i> , to fare.
σῦλος, -οῦ, ὁ, a flute.	ἡσυχος, quiet, quietly.	ἀδω, to fare.
ἐάν = ἦν, or ἂν, if, w. <i>subj.</i>	λανθάνω, w. <i>acc.</i> , to be concealed from, escape the notice of; <i>lateo</i> , <i>Mid.</i> , to forget.	στρατεύω, to make an expedition; <i>Mid.</i> to make war, march (in a hostile manner).
ἐγγύριος, -ον, and ἐγγύριος, -α, -ον, native, of the country.	μέσος, middle, in the mid-	ψεύδομαι, to lie.

Δύο ἄνδρες μάχεσθον. Γενναίως μαχόμεθα³ περὶ τῆς πατρίδος. Ἀναγκαῖόν ἐστι τὸν υἱὸν κείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχωρίοις ἐπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζόμενους. Ἐκαστος ἡσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις κειθέσθων. Τῷ ἀδελφῷ μοι ἐπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψεύδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. Οἱ Λακεδαιμόνιοι μετ' αὐτῶν ἐστρατεύοντο. Εἶθε πάντες ἄνευ ὀργῆς βουλεύοντο. Δύο καλῶ ἴπκω εἰς τὴν πόλιν ἤλαυνέσθην. Ἐὰν κένη, ὀλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἐάν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἰῶα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 168, 5. (b).

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

*Ἄκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said.
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.
 ἰστονομία, -ας, ἡ, freedom, κατακλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty
 independent legislation. up.

Οἱ λησταὶ πεφόνευσται. Δύο ἀδελφὰ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευ-
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων
 πολλοὶ νεφ' ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὐ βεβούλευσο.
 Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησταὶ
 πεφονεύσθων. Οἱ πολέμοι εἰς τὴν ἄκραν κατακεκλεισθαι λέγονται. Ξενοφών-
 τος υἱὸν, Γρύλλος καὶ Διοδώρος, ἐπεπαίδευσθην ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ
 τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

*Ἀναπαύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward; rest; Mid. to rest, re- transact with diligence, Mid. to go, march, set cover oneself. practise. out (w. pass. aorist).
 γέτω (τινὰ τινος), to give πολίτεια, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-
 any one a taste of any- the administration. ally in the plural).
 thing; mid. w. gen., to taste, enjoy.

Οἱ πολέμοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν
 σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληες
 ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. Ἀναπαυσόμεθα,¹ ὦ φίλοι. Πρὸ τοῦ ἔργου
 εὐ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. Ὁ πατήρ ἀναπαυσόμενος
 πορεύσεται. Αἱ πύλαι τῆς νυκτὸς³ κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πο-
 λιτείαν ἐπιτηδεύῃ, αὐτὴ εὐ βεβουλεύσεται.

You will deliberate about the safety of the citizens. The messenger announced (ἐπαγγέλλω), that the enemies would march against our town. The general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

¹ § 153, (α), (1).² § 158, 5. (α).³ § 158, 4.

XLII. *Vocabulary.*

(g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the *μή* after verbs of fear, *ω*. in *ω*, to be translated rule of the people, democracy. *αὐτῆς*, if a pres. perf. or fut. goes before; *ω. opt.*, *πολέμιος*, -ᾶ, -ον, hostile, if an historical tense of the enemy.
ἐπι-φέρω, to bring upon; goes before; as the Lat-
πρόλεμον τινι, *bellum infero*. *τύραννος* -ου, ὁ, a sovereign, a tyrant.

Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. Τὸ ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. Πολλὰ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοὺς πολίτας ἔχει, μὴ αἱ συνθήκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἶθε πάντες νεανία καλῶς παιδευθεῖεν. Φονεύθητι, ὦ κακούργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυθεισῶν, ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ λρστῆς φονευθήσεται.

You were both educated by the same teacher. We were freed (*ἀπολύω*) from a great danger. I fear much (a great fear holds me), that the friend, who set off (*παρτίσιρ*), six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. *A more particular view of the Augment and Reduplication.*

After the general view of the Augment and Reduplication (§ 77, 8 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *s* to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. *βουλεύω*, Impf. *ἔ-βούλευον*, Aor. *ἔ-βούλευσα*, Plup. *ἔ-βε-βουλεύειν*.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. *ρίπτω*, to throw, Impf. *ἔρριπτον*, Aor. *ἔρριψα*.

¹ Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to be about to do, among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθη and ἠβουλήθη; Impf. ἐδυνάμην and ἠδυνάμην, Aor. ἐδυνήθη and ἠδυνήθη (but always ἐδυνάσθη); Impf. ἐμελλον and ἠμελλον (the Aor. is very seldom ἠμέλλησα).

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεομάηκεσαν.

§ 86. (b) Temporal Augment.

The temporal augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

	α becomes η, e. g.	Impf. ἤγον	Perf. ἤχα	Plup. ἤχειν.
ε	η, " ἐπίξω	" ἤπιξον	" ἤπιχα	" ἤπικειν
ι	ι, " ἱκετεύω	" ἰκέτευσον	" ἰκέτευκα	" ἰκετέυκειν
ο	ω, " ὀμιλέω	" ὀμίλων	" ὀμίληκα	" ὀμίληκειν
υ	υ, " ὑβρίζω	" ὑβρίζω	" ὑβριχα	" ὑβρίκειν
αι	η, " αἰρέω	" ἤρουν	" ἤρηκα	" ἤρήκειν
ου	ου, " αὐλέω	" αὐλουν	" αὐλήκα	" αὐλήκειν
οι	οι, " οἰκτίζω	" οἰκτίζον	" οἰκτίκα	" οἰκτίκειν.

REMARK. Verbs which begin with η, ι, υ, ω, ου and ει, do not admit the augment; e. g. ἠττάομαι, to be overcome, Impf. ἠττώμην, Perf. ἠττημαι, Plup. ἠττήμην; ἠπώω, to press, Aor. ἠπωσα; ἠπνώω, to hurl to sleep, Aor. ἠπνωσα; ὠφέλεω, to benefit, Impf. ὠφέλουν; οὐτάζω, to wound, Impf. οὐταζον; εἰκω, to yield, Impf. εἰκον, Aor. εἶσα; εἰκάζω, to liken, is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἰκαζον, seldom ἠκαζον, εἰκασα, seldom ἠκασα, εἰκασμαι, seldom ἠκασμαι. Also those verbs whose stem begins with ου, usually take no augment; e. g. εὐχομαι, to supplicate, εὐχόμεν, more rarely ἠϋχόμεν, but Perf. ἠϋγμαi, not εὐγμαi; εὐρίσκω, to find, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have α instead of η; but those beginning with α, αν and οι followed by a vowel, do not admit the augment; e. g. αἶω, to perceive (poetic), Impf. αἶων; ἀηδίζομαι, to be disgusted with, Impf. ἀηδίζομην; ἀυαίνω, to dry, Impf. αὐαινον; οἰακίζω, to steer, Impf. οἰάκισον; also ἀνάλισκω, to destroy, although no vowel follows α, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, to believe, always takes the augment; e. g. φόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not take the augment; e. g. οἰκουρέω, to guard the house, Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for the augment, viz. ἐάω, to permit, Impf. εἶων, Aor. εἶασα; ἐθίζω, to accustom, (to which belongs also εἰθθα, to be accustomed); εἰσάμην, Aor. (stem ἘΔ), I es-

tablished, founded; ἐλίσσω, to wind; ἔλκω, to draw; Aor. ἐλκύσα (stem 'ΕΛΚΥ); εἶλον, to take, Aor. (stem 'ΕΛ) of αἰρέω; ἐπομαί, to follow; ἐργάζομαι, to work; ἐρπώ, ἐρπύζω, to creep, to go; ἐστίαώ, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἀγνῶμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἐάλωκα and ἤλωκα.

ὠθεῖω, to push, ἐώθουν, etc.

ὠνέομαι, to buy, Impf. ἠωνόμην, Perf. ἠώνημαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώκειν.

ἔλπομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΤΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὄραω, to see, Impf. ἔωρων, Perf. ἔώρακα, ἔώραμαι.

ἀνοίγω, to open, Impf. ἀνέγωγον, Aor. ἀνέωξα (Inf. ἀνοίξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἐάλων (Inf. ἀλῶναι, ᾶ) and ἤλων.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *s*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέλυκα, I have loosed; to the Fut. Perf., e. g. κεκοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment *s* before the reduplication; e. g. ἐβεβουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέλυκα	Plup. ἐλελύκειν
θύω, to sacrifice,	“ τέθυκα (§ 8, 10.)	“ ἐτεθύκειν
φυτεύω, to plant,	“ πεφύτευκα (§ 8, 10.)	“ ἐπεφυτεύκειν
χορεύω, to dance,	“ κεχόρευκα (§ 8, 10.)	“ ἐκεχορεύκειν
γράφω, to write,	“ γέγραφα	“ ἐγεγράφειν
κλίνω, to bend,	“ κέκλικα	“ ἐκεκλίκειν
κρίνω, to judge,	“ κέκρικα	“ ἐκεκρίκειν

* Such verbs are excepted on account of the difficulty of repeating these letters.—Γ.Β.

<i>πνέω, to breathe,</i>	Perf. <i>πέ-πνευκα</i>	Plup. <i>έ-πε-πνεύκειν</i>
<i>θλάω, to bruise,</i>	" <i>τέ-θλακα (§ 8, 10.)</i>	" <i>έ-τε-θλάκειν</i>
<i>θίπτω, to throw,</i>	" <i>έθριφα</i>	" <i>έθρίφειν</i>
<i>γνωρίζω, to make known,</i>	" <i>έ-γνώρικα</i>	" <i>έ-γνώρικειν</i>
<i>βλακτεύω, to be slothful,</i>	" <i>έ-βλάκευκα</i>	" <i>έ-βλακεύκειν</i>
<i>γλύφω, to carve,</i>	" <i>έ-γλυφα</i>	" <i>έ-γλύφειν.</i>

3. The reduplication is not used (beside the above cases of verbs beginning with ρ, γν, βλ, γλ), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

<i>ζηλώω, to emulate,</i>	Perf. <i>έ-ζήλωκα</i>	Plup. <i>έ-ζηλώκειν</i>
<i>ξενώω, to entertain,</i>	" <i>έ-ξενωκα</i>	" <i>έ-ξενώκειν</i>
<i>ψάλλω, to sing,</i>	" <i>έ-ψαλκα</i>	" <i>έ-ψάλκειν</i>
<i>σπείρω, to sow,</i>	" <i>έ-σπαρκα</i>	" <i>έ-σπάρκειν</i>
<i>κτίζω, to build,</i>	" <i>έ-κτικα</i>	" <i>έ-κτίκειν</i>
<i>πτύσσω, to fold,</i>	" <i>έ-πτυχα</i>	" <i>έ-πτύχειν.</i>

REM. 1. The two verbs *μειννήσκω* (stem MNA), *to remind*, and *κτάομαι*, *to acquire*, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: *μέ-μνημαι, κέ-κτημαι, έ-με-μνήμην, έ-κε-κτήμην.*

4. Five verbs beginning with a liquid do not repeat this letter, but take *ει* for the augment:

<i>λαμβάνω, to take,</i>	Perf. <i>είληφα</i>	Plup. <i>είλῆφειν</i>
<i>λαγχάνω, to obtain,</i>	" <i>είληχα</i>	" <i>είληχειν</i>
<i>λέγω, συλλέγω, to collect,</i>	" <i>συνείλοχα</i>	" <i>συνειλόχειν</i>
<i>ῥέω, to say,</i>	" <i>είρηκα</i>	" <i>είρήκειν</i>
<i>μείρομαι, to obtain,</i>	" <i>είμαρται (with rough Breathing), it is fated.</i>	

REM. 2. *Διαλέγομαι, to converse*, has Perf. *διείλεγμαi*, though the simple *λέγω* in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι, dictus sum* (Perf. Act. wanting).

§ 89. Attic Reduplication.

Several verbs, beginning with *α, ε* or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; *ήκηκόειν* has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

<i>άρώω, -ω, to plough,</i>		<i>έλώω (έλαύνω), to drive,</i>	
<i>άρ-ήροκα</i>	<i>άρ-ήρομαι</i>	<i>έλ-ήλακα</i>	<i>έλ-ήλαμαι</i>
<i>άρ-ηρόκειν</i>	<i>άρ-ηρόμην</i>	<i>έλ-ηλόκειν</i>	<i>έλ-ηλόμην</i>
<i>έλέγω, to convince,</i>		<i>όρύττω, to dig,</i>	
<i>έλ-ήλεγχα</i>	<i>έλ-ήλεγμαι</i>	<i>όρ-ώρυχα</i>	<i>όρ-ώρυγμαi</i>
<i>έλ-ηλέγχειν</i>	<i>έλ-ηλέγμην</i>	<i>όρ-ώρυχειν</i>	<i>όρ-ώρυγμην</i>

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except *ἔρειδω*, to prop, *ἐρήρεια*, *ἐρήρειαμαι*) :

<i>ἀλείφω</i> , to anoint,	<i>ἀλ-ήλιμα</i>	<i>ἰκούω</i> , to hear,	
<i>ἀλ-ήλιφα</i>	<i>ἀλ-ήλιμμαι</i>	<i>ἄκ-ήκοα</i>	<i>ἤκουσμαι</i>
<i>ἀλ-ηλίφειν</i>	<i>ἀλ-ηλίμμην</i>	<i>ἡκ-ηκόειν</i>	<i>ἠκούσμην</i>
<i>ἀγείρω</i> , to collect,		<i>ἐγείρω</i> , to awaken,	
<i>ἀγ-ήγερκα</i>	<i>ἀγ-ήγερμαι</i>	<i>ἐγ-ήγερκα</i>	<i>ἐγ-ήγερμαι</i>
<i>ἀγ-ηγέρκειν</i>	<i>ἀγ-ηγέρμην</i>	<i>ἐγ-ηγέρκειν</i>	<i>ἐγ-ηγέρμην.</i>

REMARK. The verb *ἄγω*, to lead, forms the second Aor. Act. and Mid., and *φέρω*, to carry, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure :

ἄγω, to lead, Aor. II. *ἤγαγον*, Inf. *ἀγαγεῖν*, Aor. II. Mid. *ἤγαγόμην*.

φέρω, to carry (stem 'ΕΓΚ), Aor. II. *ἤνεγκον*, Inf. *ἐνεγκεῖν*, Aor. I. *ἤνεγκα*, Inf. *ἐνεγκαί*, Aor. Pass. *ἤνεχθην*, Inf. *ἐνεχθῆναι*.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

<i>ἀπο-βάλλω</i> , to throw from, Im. <i>ἀπ-έβαλλον</i>	Pf. <i>ἀπο-βέβληκα</i>	Pip. <i>ἀπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , to throw around, <i>περι-έβαλλον</i>	<i>περι-βέβληκα</i>	<i>περι-εβεβλήκειν</i>
<i>προ-βάλλω</i> , to throw before, <i>προ-έβαλλον</i>	<i>προ-βέβληκα</i>	<i>προ-εβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , to throw in, <i>ἐν-έβαλλον</i>	<i>ἐμ-βέβληκα</i>	<i>ἐν-εβεβλήκειν</i>
<i>ἐγ-γίγνομαι</i> , to be in, <i>ἐν-εγγινόμην</i>	<i>ἐγ-γέγονα</i>	<i>ἐν-εγεγόνειν</i>
<i>σν-σκευάζω</i> , to rack up, <i>συν-εσκευάζον</i>	<i>συν-εσκευάκα</i>	<i>συν-εσκευάκειν</i>
<i>συν-ρίπτω</i> , to throw together, <i>συν-έριπτον</i>	<i>συν-έριψα</i>	<i>συν-ερίψειν</i>
<i>συν-λέγω</i> , to collect together, <i>συν-έλεγον</i>	<i>συν-είλοχα</i>	<i>συν-είλοχειν</i>

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

<i>δυσ-τυχέω</i> , to be unfortunate, <i>ἐ-δυστύχουν</i>	<i>δε-δυστύχηκα</i>	<i>ἐ-δε-δυστύχηκειν</i>
<i>δυσ-ωπέω</i> , to make ashamed, <i>ἐ-δυσώπουν</i>		
<i>δυσ-αρσετέω</i> , to be displeased, <i>δυσ-ηρέστον</i>	<i>δυσ-ηρέστηκα.</i>	

Verbs compounded with *σύν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *σύνεργετέω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

ἠβ-τόχουν, commonly εὐ-τόχουν
εὐ-ωχούμην
εὐ-ηργέτου, Perf. εὐ-ηργέτηκα, commonly εὐ-
εργέτου, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

<i>ἀμπεχομαι, to clothe oneself,</i>	Impf. <i>ἡμπεχόμην</i> or <i>ἀμπευχ.</i>	Aor. <i>ἡμπεσχόμην</i>
<i>ἀνέχομαι, to endure,</i>	“ <i>ἠνειχόμην</i>	“ <i>ἠνεσχόμην</i>
<i>ἀμφιγνοέω, to be uncertain,</i>	“ <i>ἡμφεγνόουν</i> and <i>ἡμφιγν.</i>	
<i>ἀνυρθώω, to raise up,</i>	“ <i>ἠνύρθουν</i> Perf. <i>ἠνύρθωκα</i>	“ <i>ἠνύρθωσα</i>
<i>ἐνοχλέω, to molest,</i>	“ <i>ἠνώχλουν</i> “ <i>ἠνώχληκα</i>	“ <i>ἠνώχλησα</i>
<i>παροινέω, to riot,</i>	“ <i>ἐπαρῶνουν</i> “ <i>ἐπαρῶνηκα</i>	“ <i>ἐπαρῶνησα.</i>

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτώ (from *δίαιτα, food*), (a) *to feed*, (b) *to be a judge*, Impf. *ἔδιττων* and *δίττων*, Perf. *δέδιττηκα*.

διακονέω, to serve (from *διάκονος, servant*), Impf. *ἔδιηκόνουν* and *διηκόνουν*, Perf. *δέδιηκόνηκα*.

ἀμφισβητέω (from *ἈΜΦΙΣΒΗΤΗΣ, to dispute*), Impf. *ἡμφεσβήτουν* and *ἡμφισβήτουν*.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

<i>ἀμφιγνοέω (νοέω), to be uncertain,</i>	Impf. <i>ἡμφιγνόουν</i> or <i>ἡμφεγνόουν</i> (No. 1)
<i>ἀμφιέννυμι, to clothe,</i>	Aor. <i>ἡμφίεσα</i> , Perf. <i>ἡμφίεσμαι</i>
<i>ἐπίσταμαι, to know,</i>	Impf. <i>ἠπιστάμην</i>
<i>καθίζω, to cause to sit,</i>	“ <i>ἐκάθιζον</i> , Perf. <i>κεκάθικα</i>
<i>καθέζομαι, to sit,</i>	“ <i>ἐκαθεζόμην</i> and <i>καθεζ.</i> (without Aug.)
<i>κάθημαι, to sit,</i>	“ <i>ἐκαθήμην</i> and <i>καθήμην</i> (without Aug.)
<i>καθεύδω, to sleep,</i>	“ <i>ἐκάθευδον</i> , seldom <i>καθηῦδον</i> .

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

<i>ἐναντιοῦμαι, to oppose oneself to,</i>	from <i>ἐναντίος</i>	Impf. <i>ἠναντιόμην</i>
<i>ἀντιδικέω, to defend at law,</i>	“ <i>ἀντίδικος</i>	“ <i>ἠντιδίκουν</i>
<i>ἐμπεδός, to establish,</i>	“ <i>ἐμπεδος</i>	“ <i>ἠμπέδουν</i> .

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο; e. g. παιδεν-ω, to educate, λυ-ω, to loose;

B. Contract verbs, whose characteristic is either α, ε or ο; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

A. Mute verbs, whose characteristic is one of the nine mutes; e. g. λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;

B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ; e. g. ἀγγέλλ-ω, to announce, νίμ-ω, to divide, φαιν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμάω, φιλάω, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλευ-σα, βεβούλευ-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

ι into ι, e. g. μην-ιω, μηνι-σω, ἐ-μήνι-σα, etc.;

ε̄ into υ, e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλύ-κός		
Plup.	Ind. ἐ-κε-κωλύ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	

MIDDLE.				
Pres.	Ind. κωλδ-ομαι	Subj. κωλδ-ωμαι	Imp. κωλδ-ου	Inf. κωλδ-εσθαι
	Part. κωλδ-όμενος			
Impf.	Ind. ἐ-κωλδ-όμην	Opt. κωλδ-οίμην		
Perf.	S. 1.	Ind. κε-κάλδ-μαι	Imperative	Infinitive
	2.	κε-κάλδ-σαι	κε-κάλδ-σο	κε-κάλδ-σθαι
	3.	κε-κάλδ-ται	κε-κάλδ-σθω	Participle
	D. 1.	κε-κάλδ-μεθον		κε-κάλδ-όμενος
	2.	κε-κάλυ-σθον	κε-κάλυ-σθον	Subjunctive
	3.	κε-κάλυ-σθον	κε-κάλυ-σθων	κε-κάλδ-μένος ὦ
	P. 1.	κε-κάλδ-μεθα		
	2.	κε-κάλυ-σθε	κε-κάλυ-σθε	
3.	κε-κάλυ-νται	κε-κάλυ-σθωσαν ἢ κε-κάλδ-σθων]		
Plup.	S. 1. ἐ-κε-κάλδ-μην	D. ἐ-κε-κάλδ-μεθον	P. ἐ-κε-κάλδ-μεθα	Opt. κε-
Ind.	2. ἐ-κε-κάλδ-σο	ἐ-κε-κάλυ-σθον	ἐ-κε-κάλυ-σθε	[κάλυ-μέ
	3. ἐ-κε-κάλδ-το	ἐ-κε-κάλυ-σθην	ἐ-κε-κάλυ-ντο	νος εἶην
Fut.	Ind. κωλδ-σομαι	Opt. κωλδσοίμην	Inf. κωλδ-σεσθαι	Part. κωλδ-σόμενος
Aor.	Ind. ἐ-κάλδ-σάμην	Subj. κωλδ-σομαι	Opt. κωλδ-σαίμην	Imp. κάλδ-σαι
		Inf. κωλδ-σασθαι	Part. κωλδ-σάμενος.	
PASSIVE.				
Aor.	Ind. ἐ-κάλδ-θην	Subj. κωλδ-θῶ	Opt. κωλδ-θείην	
		Imp. κωλδ-θητι	Inf. κωλδ-θῆναι	Part. κωλδ-θείς
Fut.	Ind. κωλδ-θήσομαι	Opt. κωλδ-θησοίμην	Inf. κωλδ-θήσεσθαι	
		Part. κωλδ-θησόμενος.		

§ 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

$\chi\rho\iota\omega$, to prick, Fut. $\chi\rho\iota\sigma\omega$, Aor. $\epsilon\chi\rho\iota\sigma\alpha$, Inf. $\chi\rho\iota\sigma\alpha\iota$. Pass. with σ ; (but $\chi\rho\iota\omega$, to anoint, Fut. $\chi\rho\iota\sigma\omega$, Aor. $\epsilon\chi\rho\iota\sigma\alpha$, Inf. $\chi\rho\iota\sigma\alpha\iota$, Aor. Mid. $\epsilon\chi\rho\iota\sigma\acute{\alpha}\mu\eta\nu$; Perf. Mid. or Pass. $\epsilon\acute{\kappa}\rho\iota\sigma\mu\alpha\iota$, $\kappa\epsilon\chi\rho\iota\sigma\theta\alpha\iota$; Aor. Pass. $\epsilon\chi\rho\iota\sigma\theta\eta\nu$).

$\lambda\upsilon\nu\theta\omega$, to complete, Fut. $\lambda\upsilon\nu\theta\omega$; Aor. $\eta\nu\theta\sigma\alpha$. Pass. with σ .

$\acute{\alpha}\rho\theta\omega$, to draw water, Fut. $\acute{\alpha}\rho\theta\omega$; Aor. $\eta\rho\theta\sigma\alpha$. Pass. with σ .

$\mu\acute{\upsilon}\theta\omega$, to close, e. g. the eyes, Fut. $\mu\acute{\upsilon}\theta\omega$, Aor. $\epsilon\mu\acute{\upsilon}\theta\sigma\alpha$; but Perf. $\mu\acute{\epsilon}\mu\theta\kappa\alpha$, I am silent, am silent.

$\pi\tau\acute{\upsilon}\theta\omega$, to spit, Fut. $\pi\tau\acute{\upsilon}\theta\omega$; Aor. $\epsilon\pi\tau\acute{\upsilon}\theta\sigma\alpha$. Pass. with σ .

$\iota\delta\rho\acute{\upsilon}\theta\omega$, to cause to sit, Fut. $\iota\delta\rho\acute{\upsilon}\theta\omega$; Aor. $\iota\delta\rho\acute{\upsilon}\theta\sigma\alpha$ (later $\iota\delta\rho\acute{\upsilon}\theta\omega$, $\iota\delta\rho\acute{\upsilon}\theta\sigma\alpha$); Aor. Pass. $\iota\delta\rho\acute{\upsilon}\theta\eta\nu$.

2. The following dissyllables in $-\theta\omega$ lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and $\acute{\delta}\acute{\omega}$ also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except $\acute{\delta}\acute{\omega}$), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

$\acute{\delta}\theta\omega$, to wrap up, Fut. $\acute{\delta}\acute{\theta}\omega$ Aor. $\epsilon\acute{\delta}\theta\sigma\alpha$ Perf. $\acute{\delta}\acute{\epsilon}\theta\kappa\alpha$ $\acute{\delta}\acute{\epsilon}\theta\mu\alpha\iota$, Aor. Pass. $\epsilon\acute{\delta}\theta\theta\eta\nu$

$\theta\theta\omega$, to sacrifice, " $\theta\theta\omega$ " $\epsilon\theta\theta\sigma\alpha$ " $\tau\acute{\epsilon}\theta\acute{\upsilon}\kappa\alpha$ $\tau\acute{\epsilon}\theta\acute{\upsilon}\mu\alpha\iota$ " " $\epsilon\tau\theta\theta\eta\nu$

$\lambda\theta\omega$, to loose, " $\lambda\theta\omega$ " $\epsilon\lambda\theta\sigma\alpha$ " $\lambda\acute{\epsilon}\lambda\acute{\upsilon}\kappa\alpha$ $\lambda\acute{\epsilon}\lambda\acute{\upsilon}\mu\alpha\iota$ " " $\epsilon\lambda\theta\theta\eta\nu$.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. *λύω, λελύσομαι.*

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plurp. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plurp. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω ἐ-τελέ-σ-θην τε-τέλε-σ-μαι
 τελε-σ-θήσομαι ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. *ἀκούω, to hear, Aor. ἤκού-σ-θην, Fut. ἴκου-σ-θήσομαι, Perf. ἤκου-σ-μαι, Plurp. ἤκού-σ-μην; ἐνάω, to kindle; κελεύω, to command; κυλλίω, to roll; λείω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); ψάω, to touch, etc.*

κελεύω, to command.		ACTIVE.			
Prea.	κελεύ-ω	Perf.	κε-κέλευ-κα	Fut.	κελεύ-σω
Impf.	ἐ-κέλευ-ον	Plurp.	ἐ-κε-κελεύ-κειν	Aor.	ἐ-κέλευ-σα.
MIDDLE.					
Present	κελεύ-ομαι		Impf. ἐ-κελευ-όμην		
Perf. S. 1.	κε-κέλευ-σ-μαι		Imperative		Infinitive
Ind. 2.	κε-κέλευ-σαι		κε-κέλευ-σο		κε-κελεύ-σθαι
3.	κε-κέλευ-σ-ται		κε-κελεύ-σθω		Participle
D. 1.	κε-κελεύ-σ-μεθον		κε-κέλευ-σθον		κε-κελευ-σ-μένος
2.	κε-κέλευ-σθον		κε-κελεύ-σθων		Subjunctive
3.	κε-κέλευ-σθον		κε-κελεύ-σθων		κε-κελευ-σ-μένοι ὦ
P. 1.	κε-κελεύ-σ-μεθα		κε-κέλευ-σθε		
2.	κε-κέλευ-σθε		κε-κελεύ-σθωσαν		οἱ κε-κελεύ-σθων]
3.	κε-κελευ-σ-μένοι εἰσὶ				
Plurp. S. 1.	ἐ-κε-κελεύ-σ-μην		D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα	
Ind. 2.	ἐ-κε-κέλευ-σο		ἐ-κε-κέλευ-σθον		ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-σ-το		ἐ-κε-κέλευ-σθην		κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένοι εἴην				
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι	Aor.	ἐ-κελευ-σάμην.
PASSIVE.					
Aorist	ἐ-κελεύ-σ-θην		Future κελευ-σ-θήσομαι.		

REM. 1. Some vary between the regular formation and that with σ.

θραύω, to break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην κλείω, to shut, κέκλεισμαι and Ait. κέκλῃμαι; Aor. ἐκλείσθην. κρούω, to strike upon, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

REM. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. *δύω, θύω, λύω, mentioned § 94, 2.*

XLIII. *Vocabulary.*

Διοδάνομαι, <i>v. gen. or acc.</i> , to perceive, observe.	δρόμος, -ου, ὁ, a course, running.	καταπαύω, to put a stop to.
ἄσπίς, -ίδος, ἡ, a shield.	δύναμις, -εως, ἡ, strength, power, might.	κρούω, to knock, beat
δεινῶς, terribly, violently, extraordinarily.	θραύω, to break, shatter, crush.	σεισμός, -οῦ, ὁ, an earth- quake.
		σείω, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη κατὰ ἕκαστον σεισμοῦ δεινῶς ἐσεισθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμιοι εἰς τὴν ἄκραν κατεκλείσθησαν. Ὅτε οἱ βάρβαροι τῶν ἄσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἠσθάνοντο, δρόμῳ ἔφηνον. Ὁ πόλεμος καταπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. *Contract Pure Verbs.*

1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic α , ϵ or $ο$, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here :

$\alpha + \epsilon$ becomes α	$\epsilon + \epsilon = \epsilon\epsilon$	$ο + \epsilon = ο\omega$
$\alpha + \eta = \alpha$	$\epsilon + \eta = \eta$	$ο + \eta = \omega$
$\epsilon + \eta = \eta$	$\epsilon + \eta = \eta$	$ο + \eta = ο\iota$
$\alpha + ο = \omega$	$\epsilon + \theta = \sigma\upsilon$	$ο + \theta = ο\upsilon$
$\alpha + \omega = \omega$	$\epsilon + \omega = \omega$	$ο + \omega = \omega$
$\alpha + \epsilon\iota = \eta$	$\epsilon + \epsilon\iota = \epsilon\epsilon$	$ο + \epsilon\iota = ο\iota$ (<i>οι</i> in Inf.)
$\alpha + ο\iota = \upsilon$	$\epsilon + ο\iota = ο\iota$	$ο + ο\iota = ο\iota$
$\alpha + ο\upsilon = \omega$	$\epsilon + ο\upsilon = ο\upsilon$	$ο + ο\upsilon = ο\upsilon$

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

ϵ into η , e. g. φιλέ-ω, to love, φιλή-σω, πε-φιλή-κα, etc.

$ο$ into ω , e. g. μισθό-ω, to let out, μισθώ-σω, με-μίθω-κα, etc.

α into η , e. g. τιμά-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.

α into $\bar{\alpha}$, e. g. ἐά-ω, to permit, Fut. ἐά-σω. This lengthening into $\bar{\alpha}$ occurs, when ϵ , ι or ρ precedes (Comp. § 26, 1); e. g.

ἰά-ω, ἐά-σω; μεῖδιᾶ-ω, to laugh, μεῖδιᾶ-σομαι; φωρᾶ-ω, to catch

a thief, φωρά-σω (but ἐγγυᾶ-ω, to give as a pledge, ἐγγυήσω; βοᾶ-ω, to cry out, βοή-σομαι, like ὀδύη). To these verbs belong the following:

ἀλοά-ω, to thresh, ἀλοά-σω,
ἀκροά-ομαι, to hear, ἀκροά-σομαι.

REMARK. The verbs χράω, to give an oracle, χράομαι, to use, and τιτρεύω, to bore, although a ρ precedes, lengthen ᾶ into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

Handwritten note: α - ᾶ - ἠ

9*

Handwritten notes:
α - ᾶ - ἠ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ
α + ῥ - ῥᾶ - ῥῆ

PARADIGMS OF

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic a.	Characteristic e.	Characteristic o.
Indicative,	S. 1.	τιμ(ᾶ-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ᾶ-εις)ᾶς	φιλ(έ-εις)εἶς	μισθ(ό-εις)οἶς
	3.	τιμ(ᾶ-ει)ᾶ	φιλ(έ-ει)εἶ	μισθ(ό-ει)οἶ
	D. 1.			
	2.	τιμ(ᾶ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ᾶ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ᾶ-ο)ᾶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ᾶ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ᾶ-ου)ᾶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ᾶ-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ᾶ-ης)ᾶς	φιλ(έ-ης)ᾶς	μισθ(ό-ης)οἶς
	3.	τιμ(ᾶ-η)ᾶ	φιλ(έ-η)ᾶ	μισθ(ό-η)οἶ
	D. 1.			
	2.	τιμ(ᾶ-η)ᾶ-τον	φιλ(έ-η)ᾶ-τον	μισθ(ό-η)ᾶ-τον
	3.	τιμ(ᾶ-η)ᾶ-τον	φιλ(έ-η)ᾶ-τον	μισθ(ό-η)ᾶ-τον
	P. 1.	τιμ(ᾶ-ω)ᾶ-μεν	φιλ(έ-ω)ᾶ-μεν	μισθ(ό-ω)ᾶ-μεν
	2.	τιμ(ᾶ-η)ᾶ-τε	φιλ(έ-η)ᾶ-τε	μισθ(ό-η)ᾶ-τε
	3.	τιμ(ᾶ-ω)ᾶ-σι(ν)	φιλ(έ-ω)ᾶ-σι(ν)	μισθ(ό-ω)ᾶ-σι(ν)
Imperative,	S. 2.	τιμ(α-ε)α	φιλ(ε-ε)εἶ	μισθ(α-ε)ου
	3.	τιμ(α-ε)ᾶ-τω	φιλ(ε-ε)εἶ-τω	μισθ(α-ε)οῦ-τω
	D. 2.	τιμ(ᾶ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ᾶ-ε)ᾶ-των	φιλ(ε-ε)εἶ-των	μισθ(α-ε)οῦ-των
	P. 2.	τιμ(ᾶ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ᾶ-ε)ᾶ-τωσαν or τιμ(α-ό)οῦ-ντων	φιλ(ε-ε)εἶ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(α-ε)οῦ-τωσαν or μισθ(α-ό)οῦ-ντων
Infin.		τιμ(ᾶ-ειν)ᾶν	φιλ(έ-ειν)εἶν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ᾶ-ων)ᾶν	φιλ(έ-ων)ᾶν	μισθ(ό-ων)ᾶν
		τιμ(ᾶ-ον)ᾶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
		τιμ(ᾶ-ον)ᾶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ᾶ-ο)ᾶ-ντος τιμ(α-ού)ᾶ-σης	φιλ(έ-ο)οῦ-ντος φιλ(ε-ού)οῦ-σης	μισθ(ό-ο)οῦ-ντος μισθ(α-ού)οῦ-σης.
Imperfect.				
Indicative.	S. 1.	ἐτιμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμισθ(α-ον)οῦν
	2.	ἐτιμ(α-εις)ᾶς	ἐφίλ(ε-εις)εἶς	ἐμισθ(α-εις)οῦς
	3.	ἐτιμ(α-ε)α	ἐφίλ(ε-ε)εἶ	ἐμισθ(α-ε)ου
	D. 1.			
	2.	ἐτιμ(ᾶ-ε)ᾶ-τον	ἐφίλ(έ-ε)εἶ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(ᾶ-ε)ᾶ-την	ἐφίλ(ε-ε)εἶ-την	ἐμισθ(α-ε)οῦ-την
	P. 1.	ἐτιμ(ᾶ-ο)ᾶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ᾶ-ε)ᾶ-τε	ἐφίλ(έ-ε)εἶ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτιμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμισθ(α-ον)οῦν

CONTRACT VERBS.

MIDDLE.		
<i>Present.</i>		
Characteristic <i>a.</i>	Characteristic <i>ε.</i>	Characteristic <i>ο.</i>
τιμ(ά-ο)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾶ-ται τιμ(α-ό)ῶ-μεθον τιμ(ά-ε)ᾶ-σθον τιμ(ά-ε)ᾶ-σθον τιμ(α-ό)ῶ-μεθα τιμ(ά-ε)ᾶ-σθε τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-μαι φιλ(έ-η)ῆ φιλ(έ-ε)εἶ-ται φιλ(ε-ό)οῦ-μεθον φιλ(έ-ε)εἶ-σθον φιλ(έ-ε)εἶ-σθον φιλ(ε-ό)οῦ-μεθα φιλ(έ-ε)εἶ-σθε φιλ(έ-ο)οῦ-νται	μισθ(ό-ο)οῦ-μαι μισθ(ό-η)οἶ μισθ(ό-ε)οῦ-ται μισθ(ο-ό)οῦ-μεθον μισθ(ό-ε)οῦ-σθον μισθ(ό-ε)οῦ-σθον μισθ(ο-ό)οῦ-μεθα μισθ(ό-ε)οῦ-σθε μισθ(ό-ο)οῦ-νται
τιμ(ά-ω)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾶ-ται τιμ(α-ώ)ῶ-μεθον τιμ(ά-η)ᾶ-σθον τιμ(ά-η)ᾶ-σθον τιμ(α-ώ)ῶ-μεθα τιμ(ά-η)ᾶ-σθε τιμ(ά-ω)ῶ-νται	} Like the Indicative.	φιλ(έ-ω)ῶ-μαι φιλ(έ-η)ῆ φιλ(έ-η)ῆ-ται φιλ(ε-ώ)ῶ-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-ώ)ῶ-μεθα φιλ(έ-η)ῆ-σθε φιλ(έ-ω)ῶ-νται
τιμ(ά-ου)ῶ τιμ(α-έ)ᾶ-σθω τιμ(ά-ε)ᾶ-σθον τιμ(α-έ)ᾶ-σθων τιμ(ά-ε)ᾶ-σθε τιμ(α-έ)ᾶ-σθωσαν or τιμ(α-έ)ᾶ-σθων		φιλ(έ-ου)οῦ φιλ(ε-έ)εἶ-σθω φιλ(έ-ε)εἶ-σθον φιλ(ε-ε)εἶ-σθων φιλ(έ-ε)εἶ-σθε φιλ(ε-έ)εἶ-σθωσαν or φιλ(ε-έ)εἶ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εἶ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)ῶ-μενος τιμ(α-ο)ῶ-μένη τιμ(α-ό)ῶ-μενον τιμ(α-ο)ῶ-μένου τιμ(α-ο)ῶ-μένης	φιλ(ε-ό)οῦ-μενος φιλ(ε-ο)οῦ-μένη φιλ(ε-ό)οῦ-μενον φιλ(ε-ο)οῦ-μένου φιλ(ε-ο)οῦ-μένης	μισθ(ο-ό)οῦ-μενος μισθ(ο-ο)οῦ-μένη μισθ(ό-ό)οῦ-μενον μισθ(ο-ο)οῦ-μένου μισθ(ο-ο)οῦ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην ἐτιμ(ά-ου)ῶ ἐτιμ(ά-ε)ᾶ-το ἐτιμ(α-ό)ῶ-μεθον ἐτιμ(ά-ε)ᾶ-σθον ἐτιμ(α-έ)ᾶ-σθην ἐτιμ(α-ό)ῶ-μεθα ἐτιμ(ά-ε)ᾶ-σθε ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(ε-ό)οῦ-μην ἐφιλ(έ-ου)οῦ ἐφιλ(έ-ε)εἶ-το ἐφιλ(ε-ό)οῦ-μεθον ἐφιλ(έ-ε)εἶ-σθον ἐφιλ(ε-έ)εἶ-σθην ἐφιλ(ε-ό)οῦ-μεθα ἐφιλ(έ-ε)εἶ-σθε ἐφιλ(έ-ο)οῦ-ντο	ἐμισθ(ο-ό)οῦ-μην ἐμισθ(ό-ου)οῦ ἐμισθ(ό-ε)οῦ-το ἐμισθ(ο-ό)οῦ-μεθον ἐμισθ(ό-ε)οῦ-σθον ἐμισθ(ο-ε)οῦ-σθην ἐμισθ(ο-ό)οῦ-μεθα ἐμισθ(ό-ε)οῦ-σθε ἐμισθ(ό-ο)οῦ-ντο

Modes and Participials.	Numbers and Persons.	Imperfect.			
		Characteristic α.	Characteristic ε.	Characteristic ο.	
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οἶ-μι	μισθ(ό-οι)οἶ-μι	
	2.	τιμ(ά-οις)ῶ-ς	φιλ(έ-οις)οἶ-ς	μισθ(ό-οις)οἶ-ς	
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οἶ	μισθ(ό-οι)οἶ	
	D. 1.				
	2.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οἶ-τον	μισθ(ό-οι)οἶ-τον	
	3.	τιμ(α-οἶ)ῶ-την	φιλ(ε-οἶ)οἶ-την	μισθ(ο-οἶ)οἶ-την	
P. 1.	1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οἶ-μεν	μισθ(ό-οι)οἶ-μεν	
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οἶ-τε	μισθ(ό-οι)οἶ-τε	
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οἶ-εν	μισθ(ό-οι)οἶ-εν	
Attic Optative,	S. 1.	τιμ(α-οἶ)ῶ-ην	φιλ(ε-οἶ)οἶ-ην	μισθ(ο-οἶ)οἶ-ην	
	2.	τιμ(α-οἶ)ῶ-ης	φιλ(ε-οἶ)οἶ-ης	μισθ(ο-οἶ)οἶ-ης	
	3.	τιμ(α-οἶ)ῶ-η	φιλ(ε-οἶ)οἶ-η	μισθ(ο-οἶ)οἶ-η	
	D. 2.	τιμ(α-οἶ)ῶ-ητον	φιλ(ε-οἶ)οἶ-ητον	μισθ(ο-οἶ)οἶ-ητον	
	3.	τιμ(α-οἶ)ῶ-ητην	φιλ(ε-οἶ)οἶ-ητην	μισθ(ο-οἶ)οἶ-ητην	
	P. 1.	1.	τιμ(α-οἶ)ῶ-ημεν	φιλ(ε-οἶ)οἶ-ημεν	μισθ(ο-οἶ)οἶ-ημεν
		2.	τιμ(α-οἶ)ῶ-ητε	φιλ(ε-οἶ)οἶ-ητε	μισθ(ο-οἶ)οἶ-ητε
		3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οἶ-εν	μισθ(ό-οι)οἶ-εν
	Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμισθώκα
Plup.		ἔτετιμήκειν ἔπεφώρακειν	ἔπεφιλῆκειν	ἔμεμισθώκειν	
Fut.		τιμήσω φωράσω	φιλήσω	μισθώσω	
Aor.		ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμισθώσα	
F.Pf.					
PAS					
Aorist,		ἐτιμήθην ἐφωράθην	ἐφιλῆθην	ἐμισθώθην	
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον.					

§ 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in *-έω* with a monosyllabic stem, e. g. *πλέω, to sail, πνέω, to breathe, θέω, to run*, are contracted only in *εἰ* (arising from *έει* or *εε*), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. *πλέω, πλείς, πλεῖ, πλέομεν, πλείτε, πλέουσι (ν).*
 Subj. *πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι (ν).*
 Imp. *πλεῖ. Inf. πλεῖν. Part. πλέων, πλέουσα, πλέον.*
 Impf. Ind. *ἔπλεον, ἐπλείς, ἐπλεῖ, ἐπλέομεν, ἐπλείτε, ἐπλεον.*
 Opt. *πλέοιμι, πλέοις, etc.*
 Mid. Pr. Ind. *πλέομαι, πλέη, πλείται, πλεόμεθον, πλείσθον, etc.*
 Inf. *πλείσθαι. Part. πλεόμενος. Impf. ἐπλεόμενος.*

2. The verb *δέω, to bind*, is commonly contracted in all the forms, particularly in compounds; e. g. *τὸ δούν, τοῦ δούντος, διαδοῦμαι, κατέδουν.*

3. Several verbs deviate from the general rules of contraction; e. g.

(a) *-ας* and *-αις* are contracted into *-η* and *-η*, instead of into *-α* and *-αι*; e. g.

<i>Imperfect.</i>		
Characteristic <i>a.</i>	Characteristic <i>ε.</i>	Characteristic <i>ο.</i>
τιμ(α-οί)ῶ-μην τιμ(ά-οι)ῶ-ο τιμ(ά-οι)ῶ-το τιμ(α-οί)ῶ-μεθον τιμ(ά-οι)ῶ-σθον τιμ(α-οί)ῶ-σθην τιμ(α-οί)ῶ-μεθα τιμ(ά-οι)ῶ-σθε τιμ(ά-οι)ῶ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-ο φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-ο μισθ(ό-οι)οί-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-σθε μισθ(ό-οι)οί-ντο
τετίμημαι πεφόραμαι	πεφίλημαι	μεμίσθωμαι
έτετιμήμην έπεφοράμην	έπεφιλήμην	έμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
έτιμησάμην έφωράσάμην	έφιλησάμην	έμισθωσάμην
τετιμήσομαι πεφοράσομαι	πεφιλήσομαι	μεμισθώσομαι
SIVE.		
Future, τιμηθήσομαι φωράθήσομαι φιληθήσομαι μισθωθήσομαι φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.		

ξ(ά-ω)ῶ, to live, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Impf. ζῶν, -ης, -η, -ῆτον, -ῆτην, -ῆτε;—πειν(ά-ω)ῶ, to hunger, Inf. πεινῆν, etc.;—διψ(ά-ω)ῶ, to thirst, διψῆς, etc., Inf. διψῆν;—κν(ά-ω)ῶ, to scrape, Inf. κνῆν;—σμ(ά-ω)ῶ, to smear, Inf. σμῆν;—ψ(ά-ω)ῶ, to rub, Inf. ψῆν;—χρ(ά-ο)ῶ-μααι, to use, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμααι, to have enouigh, to abuse, ἀποχρησθαι;—ἀπὸ χρη (abridged from ἀποχρῆ), it suffices, Inf. ἀποχρῆν, Impf. ἀπέχρη;—χρ(ά-ω)ῶ, to give an oracle, to prophesy, χρῆς, χρῆ, Inf. χρῆν.

(b) -oo and -oe are contracted into -ω, instead of into -ον, and -όη into -ῶ, instead of into -οί, in βιγ(ό-ω)ῶ, to freeze, Inf. βιγῶν and βιγούν, Part. Gen. βιγῶντος and βιγούντος, Subj. βιγῶ, Opt. βιγῶην, etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is much more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the Attic form is always the same as the common form; e. g. τιμῶεν.

5. The verb *λοῦω*, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is *-ε* or *-ο*; e. g. *ἔλου* instead of *ἔλουε*, *ἐλούμεν* instead of *ἐλούμεν*, Mid. *λούμαι*, (*λοεῖ*), *λούται*, etc., Imp. *λού*, Inf. *λούσθαι*, Impf. *ἐλούμεν*, *ἐλοῦ*, *ἐλοῦτο*, etc., as if from the stem *ΛΟΕΩ*.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in *-άω* in the Pres. and Impf. Act.

'Αγαπάω, to love.	ζάω, to live.	πρίν, <i>w. inf.</i> , before.
ἀθάνατος, <i>-ον</i> , immortal.	ἡλικία, <i>-ας, ἡ</i> , age, especially youth or manhood.	πῶς; how?
ἐθλίω, miserably, unfortunately.	θαρραλέως, boldly, courageously.	σιωπάω, to be silent.
ἄκμη, <i>-ῆς, ἡ</i> , a point, height, full power, bloom.	ἰδέα, <i>-ας, ἡ</i> , an appearance, an outward figure.	συγκυκιάω, to move together, bring into confusion, confound.
δοτράπτω, to lighten.	νικάω, to conquer, overcome.	σύμμαχος, <i>-ον</i> , fighting with; <i>subst.</i> , a fellow-combatant, or ally.
βροντάω, to thunder.	δλοφύρομαι, <i>w. acc.</i> , to pity.	τελευτάω, to finish, (<i>βίον</i> understood) to die.
διψάω, to thirst, or be thirsty.	δράω, to see.	τολμάω, to dare, venture, prevail upon oneself.
δράω, to do, act.	δρμάω, to rush, advance.	
ἐξ-ασπατάω, to completely deceive, or mislead.	πεινάω, to hunger, or be hungry.	
ἐράω, <i>w. gen.</i> , to love (ardently).		

Πολλάκις γνώμην ἐξασπατώσιν ἰδέαι. Μὴ σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιώπα, ἡ λέγε ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. Νοῦς ὄρα καὶ νοῦς ἀκούει. Θαρραλέως, ὡ στρατιῶται, ὁρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσι. Οὐκ ἐστὶ τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἤστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. Εἶδε πάντες παῖδες τοὺς γονεάς ἀγαπῆν. Πῶς ἂν τολμῶν τὸν φίλον βλύπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῆ ἢ πεινῆ; Ψυχὴ ἀθάνατος καὶ ἀγῆρωσ ζῆ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστιν ἢ ζῆν ἀθλίως. Ὅλοφύρομεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μὴ, w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. Vocabulary.

(b) Contract Verbs in -έω in the Pres. and Impf. Act.

ἄθνυμι, to be dispirited, despair.	θέλω and ἐθέλω, to will, wish, be willing.	well to, to confer a favor on.
ἀμελέω, w. gen., to neglect, not to care for.	κάν, w. subj. = καί and the modal adverb ἄν, or	πονέω, λαθρόν, to take trouble, work, toil.
ἄν (instead of ἐάν), w. subj., if.	καὶ ἐάν, even if, although; or καί and the particle ἄν.	προσδοκίω, to expect, presume.
ἀπορρέω, to flow away, or from.	κρατέω, w. gen., to be master of, have power over, command.	ρίψ, ριπός, δ, ἦ, a reed.
ἀσκέω, to practise, adorn.	λαλέω, to talk, prate.	σιγίω, to be silent.
δέω, w. gen., to want; δεῖ, there is need, it is necessary, one must; w. acc. and inf.	μάλιστα, (superlative of μάλα, very) most, especially.	συλλαμβάνω, w. dat., to take in common with, help, assist.
δυστυγχέω, to be unfortunate.	μέλι, -τιος, τό, honey.	συμπονέω, w. dat., to work with, help, assist.
ἐπαινέω, to approve of.	μήτε—μήτε, neither—nor.	τελέω, to accomplish, fulfil.
εὐτυγχέω, to be fortunate, happy.	οὐδέποτε, never.	ὑπέρ, w. gen., instead or in behalf of, on account of; w. acc., above, beyond.
εὐχή, -ῆς, ἦ, a request, a prayer.	πλέω, to sail.	φρονέω, to think; μέγα φρονεῖν, to be haughty.
	ποιέω, to make, do; ποιεῖν, w. acc., to do	

Ἄνθρωπος πονηρὸς δυστυχεῖ, κἀν εὐτυχῇ. Βίος κράτιστος, ἂν θυμοῦ¹ κρατῆς. Σιγῆν μᾶλλον, ἢ λαλεῖν πρέπει. Ὁ τι ἂν ποιῆτε, νομίζετε ὄραν θεόν. Φίλος φίλω συμπονῶν αὐτῷ² ποιεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονοῦντων ὑπὲρ θεοῦ. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. Οὐδέποτε ἄθυμειν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίω δὲ προσδοκᾶν αἰεὶ. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαιοσύνην ἀσκεῖτε καὶ ἔργω καὶ λόγῳ. Ἄπὸ τῆς Νέστορος γλώττης, ὥσπερ μέλι, ὁ λόγος ἀπέβη. Ὁ Σωκράτης τοῦ σώματος οὐκ ἠμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπιβέβη. Εἶθε, ὦ θεός, τελοίης (τελοῖς) μοι τὴν εὐχὴν. Εἶθε εὐτυχοῖτε (εὐτυχοῖητε), ὦ φίλοι. Θεοῦ θέλοντος,³ κἀν (καὶ ἂν) ἐπὶ ριπὸς πλείους.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

XLVI. Vocabulary.

(c) Contract Verbs in -όω in the Pres. and Impf. Act.

Ἀμαυρώω, to darken, destroy, weaken, blunt.	ἀμέλεια, -ας, ἦ, carelessness.	ἀνθρώπινος, -η, -ον, human.
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¹ § 158, 7. (α).

² § 161, 5.

³ Genitive Absolute.

ἀπορροή, -ῆς, ἡ, a flowing off, a source.	ζητέω, to seek, strive. ζωή, -ῆς, ἡ, life.	δρεῖς, -εως, ἡ, a striving after, a desire.
• δολώω, to outwit, trick, deceive.	θεῖος, -α, -ον, godlike, divine.	δρθώω, to make straight, erect, raise up.
δουλώω, to enslave, sub- jugate.	ἴνα, in order that, that, (after a principal tense with the subj.; after a historical tense with the opt.).	οὔτε—οὔτε, neither—not. ὅσπερ, ἤπερ, ὅπερ, who- ever, whatever.
ἐλευθερώω, to set free, to free.	κοινωνία, -ας, ἡ, commu- nion, intercourse.	συν-εξ-ομοίω, to make e- qual.
ἐξισώω, to make equal.	λιμός, -οῦ, ὁ, hunger.	τυφλώω, to make blind, to blind.
ζηλώω, to strive after, imi- tate, value, think hap- py, admire.		χαλεπῶς, with difficulty.

Τὸ ἀληθές κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορροήν, οὔτε πόνοσ ἢ λιμός ἢ ἀμέλειά τις, οὔτε ὁ πολὺς χρόνος ἄμαυροί. Αἱ φιλίαι τὰ εὖη ζητοῦσι συνεξομοιοῦν. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης (ἐξισοίς) τοὺς ἐπαινοῦς. Εἰννομία ἄμαυροὶ ἔβριν. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἀνδρας. Πολλοὺς κακῶς πράττοντας ἔρθοι τύχη. Πλήθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἄμαυροί. Αἱ περὶ τι σφοδραὶ δρέξεις τυφλοῦσιν εἰς τάλλα¹ τὴν ψυχὴν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλωμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶς φρένας. Οἱ πολέμοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζηλοῦεν. Οἱ πολέμοι ἐπλησίαζον, ἴνα τοὺς ἀιχμαλώτους ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

XLVII. Vocabulary.

(d) Contract Verbs in -ύω in the Pres. and Impf. Mid. or Pass.

'Αδυνατέω, to be unable.	set my mind or heart upon, desire.	μηχανάομαι, <i>māchínōr</i> , to contrive.
ἀεικῆς, -ές, unseemly, dis- graceful.	ἐνεργετέω, <i>w. acc.</i> , to do well to, benefit.	ὁμοίως, in like manner, alike.
ἀκροόομαι, <i>w. gen.</i> , to hear, listen to.	ἡδομαι, <i>w. pass. aor. and fut.</i> , to rejoice.	πειράομαι, <i>w. pass. aor.</i> , to try.
ἀξιώω (τινά τινος), to think deserving, consider worth- y, desire, wish.	ἡμεροδρόμος, -ον, ὁ, (run- ning through the day,) a courier.	τιμάω, to esteem, honor. ὑπόδημα, -ατος, τό, (bound under) a sandal, a shoe.
γάρ, for.	ἰάομαι, to heal.	χράομαι, <i>w. dat.</i> , to use; <i>utor</i> .
εἴτε — εἴτε, <i>sive — sive</i> ; whether — or.	μακάριος, -α, -ον, blessed, happy.	ὠφελέω, <i>w. acc.</i> , to benefit.
ἐπιθυμῶ, <i>w. gen. or inf.</i> , to		

Ὅμοίως ἄμφοιν ἀκροᾶσθαι δεῖ. Ὅταν ἀδυνατῆς τῷ πλούτῳ χρῆσθαι. τί δια-

¹ By Crasis instead of τὰ ἄλλα.

φέρεις τοῦ πένητος; Ἐθνους λόγος λύπην λάται. Τιμώμενοι πάντες ἤδονται βροτοί. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. Μακάριος, ὃς οὐσίαν καὶ νοῦν ἔχει· χρεῖται γὰρ εἰς αὐτὸν δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο υποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικῆς, ἐν τις ὑπ' ἐχθρῶν ἐξαπατᾶται. Εἶθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθων. Εἶτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετεῖ, εἶτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει, εἶτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανατῶσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (*part.*) honored by others. We wish to be loved by our friends and honored by the citizens. Among (*παρά, w. dat.*) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

XLVIII. Vocabulary.

(e) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.

'Αδικέω, <i>w. acc.</i> , to do wrong to, injure, do injustice.	ἔτος, -εος = -ους, τό, a year.	<i>ind. fut.</i> , after verbs of care.
αἰδέομαι, <i>w. acc.</i> , to be ashamed before anyone, reverence, esteem, worship.	ἰσχυρός, -ά, -όν, strong, powerful.	πλησίος, -α, -ον, near; οἱ πλησίον, those near, neighbors, fellow-men.
ἀπιστέω, <i>w. dat.</i> , to disbelieve; <i>pass.</i> , ἀπιστεύομαι, to be disbelieved.	καταφρονέω, <i>w. gen.</i> , to despise; <i>pass.</i> , καταφρονέομαι, to be despised.	πολιορκέω, to besiege.
ἀπό-λυσις, -εως, ἡ, deliverance, liberation.	λοιδορέω, to scold, abuse.	προς-ποιέω, to add; <i>mid.</i> , to acquire, claim, or make for oneself.
δέομαι, <i>w. pass. aor.</i> and <i>gen.</i> , to want, need.	μισέω, to hate.	φοβέω, to frighten; <i>mid. w. pass. aor.</i> , to be frightened, fear.
	ὅπως, how; in order that;	
	<i>w. subj.</i> , after a principal tense; <i>w. opt.</i> , after an historical tense; <i>w.</i>	

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἑταῖρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρῶτον εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. Αἰδέσθαι δεῖ φίλους. Ἀπιστοῦνται οἱ λάλοι, κἄν ἀληθεύσωσι. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ καταφρονοῦντο. Ὁ μηδὲν ἀδικῶν οὐδεὶς δεῖται νόμου. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκεῖτο. Λοιδορούμενος φέρε· ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προσποιῆται, λοιδορεῖται λοιδορῶν. Μηδεὶς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (*pl.*) God. One who loves (*part.*) is loved, one who hates (*part.*) is hated. Those who do no (not) injustice (*part.*) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that

¹ Instead of εἰς ταῦτα, εἰς αὐτὸν.

² See § 48.

³ § 158, 5. (a).

the town will be besieged by the enemies. May you make (pl.) good men your friends. Parents delight to be honored (part.) by their children. It is not disgraceful to be hated by the bad.

XLIX. Vocabulary.

(f) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.

ἄλκῃ, ἤς, ἡ, strength.	ἐξ-αμανρώω, ἀμανρώω	μερίζω, to part, divide.
γαυρόω, to make proud;	strengthened by ἐξ,	σάρξ, -ρκός, ἡ, flesh.
mid. w. pass. aor., to be	page 107.	ταπεινώω, to bring low,
proud, pride oneself in.	ζημιόω, to punish.	humble.
ἐγλόω, to make known or	ἦθος, -εος = -ος, τό, cus-	ὑπερήφανος, -ον, haughty,
evident, show.	tom, manner, the char-	proud.
ἐναντιόομαι, w. dat., ad-	acter.	χειρόομαι, to worst, sub-
versar, to oppose, resist,	μήτε—μήτε, neither—nor.	due, subjugate.
thwart.		

Δουλούμεθα τῇ σαρκί¹ καὶ τοῖς πάθεσιν. Ἰπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμανροῦται. Τοὺς φίλους ἐλευθέρωμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφίᾳ,² μήτ' ἄλκῃ, μήτε πλοῦτι. Τὸ ἦθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ ὑπερήφανος ταπεινοῖτο. Οὐ καλὸν ἐστὶ, τῇ σοφίᾳ γαυροῦσθαι. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοι εἰσι ζημιοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδουλοῦντο. Πάντες κακοὶ ζημιόιντο.

The immoderate are enslaved to the flesh and the passions. Be (pl.) not proud of your wisdom (dat.). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by (ὑπὸ, w. gen.) the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (part.) his (the) wisdom (dat.) is not wise.

§ 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (§ 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, *Pass. with σ* (§ 95). They are the following:

(a) -έω.

- γελᾶω, to laugh, Fut. γελᾶσομαι; Aor. ἐγέλασα. Pass. with σ.
 ἐλάω (usually ἐλάωνω), to drive, Fut. ἐλάσω (Att. ἐλώ, § 83), etc.
 θλάω, to bruise, θλάσω, etc. Pass. with σ.
 κλάω, to break, κλάσω, etc. Pass. with σ.
 χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

¹ § 161, 2. (a), (δ).

² § 161, 2.

δαμάω (usually δαμάζω), to subdue, Aor. ἐδάμυσα. Pass. with σ
 παράω, to transport, to sell, Fut. παρήσω; Aor. ἐπέρασα; Perf. πεπέρακα; but
 παρώ, to pass over (Intrans.), Fut. παρήσω; Aor. ἐπέρασα. (These seven
 verbs have a liquid before the characteristic-vowel α).

σπάω, to draw, σπάσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχάσω, etc.

(b) -έω.

ἀκέομαι, to heal, ἀκέσομαι, ἠκεσάμην; Perf. Mid. or Pass. ἠκεσμαι; Aor. Pass.
 ἠκέσθην.

ἀλέω, to grind, to beat, Fut. ἀλώ (§ 83); Perf. Mid. or Pass. ἀλήλεσμαι (§ 89).

ἀρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

ἐμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμή-
 μεσμαι (§ 89).

ζέω, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ.—τελέω, to accomplish, Fut. τελῶ (§ 83). Pass.
 with σ.

τρέω, to tremble.—χέω, to pour.

REMARK. The following have in some tenses the long, in others, the short
 vowel:

αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἠνέσθην;
 but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to take, Aor. Pass. ἠρέσθην; also η; e. g. αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ (§ 83); Aor. ἐγημα; Perf. γεγάμηκα; Aor. Pass.
 ἐγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἐδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf.
 δεθήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by
 the Attic writers.

καλέω, to call, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid.
 or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor.
 Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid.
 ἐκαλεσάμην.

ποθέω, to desire, old Attic Fut. ποθέσομαι; Aor. ἐπόθεσα; elsewhere ποθήσω,
 ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, labour, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπό-
 νηκα in both senses.

(c) -ίω.

ἄρόω, to plough, Fut. ἄρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἄρήρομαι (§ 89);
 Aor. Pass. ἠρόσθην.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic <i>a</i> .	Characteristic <i>e</i> .	Characteristic <i>o</i> .
Present	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to accom-	ἄρ(ό-ω)ῶ, to plough,
Imperfect	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [plish,	ἤρ(ο-ον)ουν
Perfect	ἔσπᾰκα	τετέλεκα	ἄρ-ἤροκα
Pluperfect	ἔσπᾰκειν	ἔτετελέκειν	ἄρ-ἤροκειν
Future	σπᾰσω	τελῶ	ἄρῶσα
Aorist	ἔσπῦσα	ἔτέλεσα	ἤρῶσα
PAS			
Aorist	ἔσπᾰ-σ-θῆν	ἔτετέλ(ε-σ-θ)ῆν	ἤρῶθῆν
Verbal adjectives: σπα-στέος, -τέα, -τέον			

REM. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in ἄρ-ἤρομαι, § 89, (a).—The further inflection of ἔσπα-σμαι, ἔσπᾰ-σ-μην, τετέλε-σμαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σμαι, ἐκεκελεύ-σ-μην (§ 95).

REM. 2. On the Attic Fut. (τελίω = τελῶ, τελεῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, etc.), see § 83.

REM. 3. Two contract verbs assume *σ* in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χόω, to hear, Fut. χῶσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχῶσθην, and χράω, to give an oracle, Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. ἐχρήσθην.—Χράομαι, to use, Fut. χρήσομαι, has in the Perf. κέχρημαι, but in the Aor. ἐχρήσθην. On the contrary, ελάω, αινέω, αἰρέω, δέω and ἄρόω, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass. remains short. Comp. § 98.

L. *Vocabulary.*

Formation of the Tenses of Contract Verbs.

ἄγρός, -οῦ, ὁ, <i>ager</i> , a field.	ἐάω, to let, allow, permit, leave.	κτάομαι, to acquire, gain; <i>perf.</i> , to possess, have.
ἄδοξος, -ον, inexperienced, ignorant.	ἔλκος, -εος = -ους, τό, ἡ, <i>ulcer</i> , a sore, an ulcer.	λογίζομαι, to think, consider, reflect.
ἄθετος, to heal.	λατρός, -οῦ, ὁ, a physician.	λόγιος, -α, -ον, eloquent, intelligent.
ἀκολουθέω, <i>w. dat.</i> , to follow, go behind, imitate.	καίριος, -α, -ον, and <i>καίριος</i> , -ον, at the right time, opportune, fitting.	μηδέποτε, <i>w. imp. or subj.</i> in an <i>imp. sense</i> , never.
ἀνελευθερία, -ας, ἡ, <i>illiberality</i> , disgraceful avarice.	καρπύομαι, to enjoy the fruits of.	οἰκέω, to dwell, inhabit.
ἀτυχέω, to be unhappy.	κοσμέω, to adorn.	οἰκοδομέω, to build a house, build.
ἔδηλος, -η, -ον, evident.		

digns.

MIDDLE.			
Characteristic a.	Characteristic e.	Characteristic o.	
σπ(ά-ο)ῶμαι ἐσπ(α-ό)ῶ-μην ἐσπα-σ-μαι ἐσπά-σ-μην σπάσομαι ἐσπασάμην	τελ(έ-ο)οῦμαι ἐτελ(ε-ό)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἄρ(ό-ο)οῦμαι ἤρ(ο-ό)οῦ-μην ἄρ-ήρομαι ἄρ-ήρομην ἄροσομαι ἤροσάμην	
SIVE.			
Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἄροθήσομαι
	τελε-σ-τέος, -έα, -έον	ἄρο-τέος, -έα, -έον.	

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ἐψῶ, to elevate.
 πλουτέω, to be or become rich. σφάλλω, to shake, make rich. χηρέω, to deprive, rob,
 rich. fall, deceive. βερανα.

Οἱ περὶ τὸν Λεωνίδα τριακόσιοι¹ γενναῖος μαχόμενοι ἐτελετήσαν. Νίκη-
 σον ὄρηγν τῷ λογίζεσθαι² καλῶς. Μακάριος, ὅστις εὐτύχησεν εἰς τέκνα. Πολ-
 λος κακῶς πράττωντας ὠρθωσε τύχη. Σφάλλει ἐκείνους, οὗς ἂν ἐψῶσθ τύχη.
 Ῥάδια πάντα θεῶ τέλει. Μηδέποτε κρίνειν ἀδαήμονας ἀνδρας ἐόσης. Ἐν
 οἷς ἂν τόποις τις ἀτυχῆσθ, τοῦτοις πλησιάζων οὐχ ἕδεται. Ὁ νεανίας ἀκολο-
 θησάτω τῇ σοφίᾳ.³ Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεά σιωπηλότατον πεποιή-
 κεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρὸς ἀνήρ ἀψα μάλ'
 ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι' ἀνελευθερίαν.
 Δόσανόρος, ὁ Σπαρτιάτης, μεγάλων πῦν⁴ ἡξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρή-
 σαντο ὑποδήμασιν⁵ ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν⁶ ἐχηρώθη. Οἱ λα-
 τροὶ τὰ ἔλκη ἀκέουσται. Ἡ γλῶττα σιγῆν καιρίαν κεκτημένη καὶ γέροντι καὶ
 νέῳ τιμῆν φέρει. Οὐδεὶς ἐπαινον ἠδοναῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἀγρὸν φυ-
 τευσσάμεν⁷ δῆλον, ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησάμεν⁸ δῆ-
 λον, ὅστις οἰκῆσει.

The good will love (ἀγαπῶ) and honor the good. Noble youths will follow
 virtue. The citizens will think the brave warriors deserving of great honor.
 Alexander, king of the Macedonians (ὁ Μακεδῶν, -όνος), conquered Darius
 king of the Persians. Leonidas and his 300 warriors adorned their country by
 their bravery. The citizens thought the brave warriors deserving of great honors.
 Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the ene-
 mies. The war has robbed the town of many citizens. The enemies were con-
 quered. The brave warriors will be thought by the citizens deserving of great
 honors. The physicians healed the ulcer. No one will gain praise by pleasures.
 The town has been robbed of many citizens. It has all (plur.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.² § 161, 3.³ § 161, 2. (a), (δ).⁴ § 158, 7. (γ).⁵ § 158, 5. (a).

§ 100. 2. *Impure Verbs.*

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:

(a) There is either a strengthening consonant added; e. g. *τύπ-ε-ω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*;

(b) or the stem-vowel is lengthened; e. g. *φεύγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήκ-ω*, stem *ΤΑΚ*;

(c) or there is a change of the stem-vowel in the tenses; this change may be called *variation*, and the vowel subject to the change, the *variable* vowel; e. g. *κλέπτ-ω*, *ἔ-κλάπ-ην*, *κέ-κλοφ-α*; Comp. English *fly, flew, flown,—sing, sang, sung.*

2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the *pure*, the latter the *impure*, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. <i>τύπ-ε-ω</i> , to strike,	Aor. II. Pass. <i>ἔ-τῦπ-ην</i>	Fut. <i>τύψω</i> (<i>τύπ-σω</i>)
<i>λείπ-ω</i> , to leave,	Aor. II. Act. <i>ἔ-λίπ-ον</i>	<i>λείψω</i> (<i>λείπ-σω</i>)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Theme* (*θέμα*), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. form in use, *ΦΤΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔ-φῦγ-ον*.

§ 101. *Strengthening of the Stem.*

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

<i>τύπτω</i> , to strike,	Aor. II. Pass. <i>ἔ-τῦπ-ην</i>
<i>τάττω</i> , to arrange,	“ <i>ἔ-τᾶγ-ην</i>
<i>κράζω</i> , to cry out,	“ Act. <i>ἔ-κράγ-ον</i> .

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. τύπτω Impf. ἐτυπτον Aor. II. Pass. ἐτόπην Fut. τύψω (τύπω).

REMARK. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω, is called the pure characteristic; that of the impure stem, e. g. πτ in τύπτ-ω, the impure characteristic.

3. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reappears in the second Aor., and in the Fut. of liquid verbs. Thus;

ā is changed into η in mute verbs,	e. g. (ἐ-λᾶθ-ον)	λήθω
ā " ai " liquid "	" (φᾶν-ῶ)	φαίνω
ε " ει " " "	" (φθέρ-ῶ)	φθείρω
ι " ει " mute "	" (ἐ-λίπ-ον)	λείπω
ι " ι " and liquid verbs,	" (ἐ-τριβ-ην)	τριβω
ο " ο " " " "	" (ἐ-φθγ-ην)	φθγγω
ο " ου " mute verbs,	" (ἐ-φύγ-ον)	φεύγω.

§ 102. Change or Variation of the Stem-vowel.

1. The change or variation of the stem-vowel, § 100, 1. (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the variable vowel, namely, short ᾶ in the second Aor. instead of ε; e. g.

τρέπ-ω, to turn,	Aor. II. Act. ἐ-τρᾶπ-ον
τρέφ-ω, to nourish,	" Pass. ἐ-τρᾶφ-ην
στέλλ-ω, to send,	" " ἐ-στᾶλ-ην
φθείρ-ω, to destroy,	" " ἐ-φθᾶρ-ην.

But not polysyllables; e. g. ἀγγέλλω, to announce, Aor. II. Pass. ἠγγέλην.

REM. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g. βλέπω, to see, Impf. ἐβλεπον, second Aor. Pass. ἐβλέπην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the variable ᾶ, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

στέλλω, to send, Fut. στελῶ Perf. ἐ-σταλ-κα ἐ-σταλ-μαι Aor. ἐ-στάλ-θην. But not polysyllables; e. g. ἠγγελα, ἠγγέλθην from ἀγγέλλω. Comp. No. 2.

4. Those mute verbs, which have ε in the final stem-syllable of the Pres., take the variable ο in the second Perf.; but those which have ει in the final stem-syllable, take οι; liquid-verbs, which have ε or ει in this syllable, take ο; e. g.

τρέφω, to nourish, τέτροφα
λείπω, to leave, λέλοιπα

δέρω, to flag, δέδωρα
σπείρω, to sow, έσπορα.

5. The following take the variable *o*, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέλεμμαι (κέκλαμμαι very rare and only poetic).

λέγω, to collect, first Perf. ξυνείλοχα, έξειλοχα; but Perf. Mid. or Pass. συνέιλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα, (in form like the second Perf. of τρέφω, to nourish).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *e*, like liquid verbs (No. 3), take the variable *α* in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

στρέφω, to turn, Perf. Mid. or Pass. έστραμμαι, but first Aor. Pass. έστρέφθην

τρέπω, to turn, " τέτραμμαι, " " έτρέφθην

τρέφω, to nourish, " τέθραμμαι " " έθρέφθην.

§ 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb; e. g. second Aor. έ-λίπ-ον, but first Aor. έ-παίδευσ-α; partly in being formed throughout from the unchanged pure verb-stem, e. g. λείπω έ-λ-ιπ-ον, φεύγω έ-φ-ύγ-ον; and partly in having the variable vowel, e. g. στρέφω, έ-στρέφ-ην, στρέφ-ήσομαι; but έ-στρέφ-θην.

REM. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz. *υ* into *η*, and after *ρ* and vowels into *α*; e. g.

κράζω, to cry out,	second Aor. έ-κράγ-ον	second Perf. κέ-κράγ-α
φρίσσω, to shudder,	stem: ΦΡΙΚ(ι)	" κέ-φρικ-α
θάλλω, to bloom,	Fut. θάλλ-ω	" τέ-θηλ-α;

so, πέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres.; e. g. πέφευγα from φεύγω, but second Aor. Act. έφύγον, τέτηκα from τήκω, but second Aor. Pass. έτάκην.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γράφω Impf. έγρᾶφον Aor. II. Act. wanting Aor. II. Pass. έγρᾶφην.

A. MUTE VERBS.

§ 104. *Introduction.*

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

1. Verbs, whose characteristic is a Pi-mute (β , π , φ pure characteristic; $\pi\tau$ impure characteristic); e. g.
 - (a) pure characteristic, $\pi\acute{\epsilon}\mu\pi\text{-}\omega$, to send, $\tau\rho\acute{\iota}\beta\text{-}\omega$, to rub, $\gamma\rho\acute{\alpha}\varphi\text{-}\omega$, to write;
 - (b) impure characteristic, $\tau\acute{\upsilon}\pi\tau\text{-}\omega$, to strike, (pure characteristic π , pure stem $T\Pi\Pi$), $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$, to injure, (β , $B\Lambda\Lambda B$), $\rho\acute{\iota}\pi\tau\text{-}\omega$, to hurl, (φ , $P\acute{I}\Phi$).
2. Verbs, whose characteristic is a Kappa-mute (κ , γ , χ pure characteristic; $\sigma\sigma$ or Attic $\tau\tau$, impure characteristic); e. g.
 - (a) pure characteristic, $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, to weave, $\acute{\alpha}\gamma\text{-}\omega$, to lead, $\tau\acute{\epsilon}\nu\chi\text{-}\omega$, to prepare;
 - (b) impure characteristic, $\varphi\rho\acute{\iota}\sigma\text{-}\omega$, Att. $\varphi\rho\acute{\iota}\tau\tau\text{-}\omega$, to shudder, (pure characteristic κ , pure stem $\Phi\Pi\kappa$), $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$, Att. $\tau\acute{\alpha}\tau\tau\text{-}\omega$, to arrange, (γ , $T\Lambda\Gamma$), $\beta\acute{\eta}\sigma\sigma\text{-}\omega$, Att. $\beta\acute{\eta}\tau\tau\text{-}\omega$, to cough, (χ , $BH\chi$).
3. Verbs, whose characteristic is a Tau-mute (τ , δ , θ pure characteristic; ζ impure characteristic); e. g.
 - (a) pure characteristic, $\acute{\alpha}\nu\tau\text{-}\omega$, to complete, $\acute{\alpha}\delta\text{-}\omega$, to sing, $\pi\sigma\acute{\iota}\theta\text{-}\omega$, to persuade;
 - (b) impure characteristic, $\varphi\rho\acute{\alpha}\zeta\text{-}\omega$, to say, (pure characteristic δ , pure stem $\Phi P\Lambda\Delta$).

§ 105. *Remarks on the Characteristic.*

1. Some verbs in $-\sigma\sigma\omega$, $-\tau\tau\omega$, have a Tau-mute—not a Kappa-mute—for the pure characteristic: $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$ ($\acute{\alpha}\rho\mu\acute{o}\zeta\omega$), to fit, Fut. $-\acute{o}\sigma\omega$;— $\acute{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$, to row, Fut. $-\acute{\epsilon}\sigma\omega$;— $\pi\acute{\upsilon}\sigma\sigma\omega$, to scatter, Fut. $-\acute{\upsilon}\sigma\omega$;— $\pi\lambda\acute{\alpha}\sigma\sigma\omega$, to form, Fut. $-\acute{\alpha}\sigma\omega$;— $\pi\tau\acute{\iota}\sigma\sigma\omega$, to pound, Fut. $-\acute{\iota}\sigma\omega$.

The verb $\nu\acute{\alpha}\sigma\sigma\omega$, to press together, varies between the two formations, Fut. $\nu\acute{\alpha}\zeta\omega$, etc., Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\alpha\sigma\mu\alpha\iota$, verbal adjective $\nu\alpha\sigma\acute{o}\varsigma$.

2. The following verbs in $-\zeta\omega$, which for the most part express a call or sound, have for their pure characteristic not a Tau but a Kappa-mute, usually γ , viz. $\alpha\acute{\iota}\acute{\upsilon}\zeta\omega$, to groan, Fut. $\alpha\acute{\lambda}\acute{\upsilon}\zeta\omega$; $\acute{\alpha}\lambda\alpha\lambda\acute{\upsilon}\zeta\omega$, to shout; $\kappa\omicron\acute{\iota}\zeta\omega$, to squeak, to grunt (like a swine); $\kappa\rho\acute{\alpha}\zeta\omega$, to scream; $\kappa\rho\acute{\omega}\zeta\omega$, to caw; $\mu\alpha\sigma\tau\acute{\iota}\zeta\omega$, to whip; $\delta\acute{\alpha}\zeta\omega$, to bite; $\omicron\acute{\iota}\mu\acute{\omega}\zeta\omega$, to lament, Fut. $\omicron\mu\acute{\omega}\xi\omicron\mu\alpha\iota$; $\delta\lambda\omicron\lambda\acute{\upsilon}\zeta\omega$, to howl; $\rho\nu\sigma\tau\acute{\alpha}\zeta\omega$, to drag to and fro; $\sigma\tau\acute{\alpha}\zeta\omega$ and $\sigma\tau\alpha\lambda\acute{\upsilon}\zeta\omega$, to trickle; $\sigma\tau\epsilon\nu\acute{\alpha}\zeta\omega$, to sigh;

στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφάζω (Att. σφάττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτριγα); φλύζω, to bubble.

3. The following verbs in -ζω vary between the two modes of formation: βασιτάζω, to bear, Fut. -άσω, etc., Aor. ἐβασιάχθην;—νυστάζω, to nod, to sleep, Fut. -άσω and -άξω;—παίζω, to sport, Fut. παιξοῦμαι (§ 116, 3) and παίζομαι, Aor. ἔπαισα, Perf. Mid. or Pass. πέπαισμαι.

4. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to sound, to clang, Perf. κέ-κλαγγα, Fut. κλάγξω, Aor. ἐκλαγξα;—πλάζω, to cause to wander, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην;—σαλπίζω, to blow a trumpet, Fut. -ίγξω.

§ 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κειν, when it is a Tau-mute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. πείθω, to persuade, πέπεισμαι, -σται; φράζω, to speak, πέφρασμαι, -σται; still, the second Pers. is πέπεισαι. The vowels α, ι, υ in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσσω, ἔφρασα, πέφρακα; πλάσσω, to form, πλάσσω; νομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσσω, etc.

REM. 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ, φ, μ or τ, and before the aspirated endings -ά, -είν, and also on the lengthening of ε into ει before σ of verbs in -ένθω or -ένθω, e. g. σπένδω, to make a libation, Fut. (σπένδω) σπείσω, see § 8.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in πέμπω, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ; thus πέμπω, to send, πέπεμμαι (instead of πέπεμπμαι, πέπεμμμαι), κάμπω, to bend, κέ-καμμαι (instead of κέ-καμπμαι, κέ-καμμμαι). So also when two γ's stand before μ, one of them is omitted; e. g. σφίγγω, to bind, ἔσφιγγμαι (instead of ἔσφιγγμαι).

REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.

REM. 4. Endings beginning with σθ drop the σ after a mute, and the mute is changed into an aspirate on account of the θ following; e. g. κεκρύφθαι instead of κεκρύψθαι, πεπλήχθαι instead of πεπλέψθαι.

REM. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in -νται and -ντο, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

the plural of the Perf. Part., and the third person Pl. Pres. and Impf. of *είναι*, to be; sometimes however the *ν* is dropped, and its place supplied by an *ι*, which is aspirated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated; e. g.

τριβ-ω, to rub, τέ-τριμ-μαι third Pers. Pl. τερτρίφῃται (instead of τέτριβνται)
 Plup. ἐτερτρίφῃτο
 πλέκ-ω, to twist, πέ-πλεγ-μαι third Pers. Pl. πεπλέχεται (instead of πέπλεκνται)
 τάττ-ω, to arrange, τέ-ταγ-μαι “ τετάχεται (instead of τέταγνται)
 σκευύ-ω, to prepare, ἐ-σκευασ-μαι “ ἐσκευάδαται (instead of ἐσκευαδνται)
 χωρίζ-ω, to separate, κε-χώρισ-μαι “ κεχωρίδαται (instead of κεχωρίδνται).

PARADIGMS OF MUTE VERBS.

§ 107. A. Verbs, whose Characteristic is a Pi-mute (β, π, φ).

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τριβ-ω, to rub.

ACTIVE.						
Pres.	Ind. τριβ-ω	Subj. τριβ-ω	Imp. τριβ-ε	Inf. τριβ-ειν	Part. τριβ-ων	
Impf.	Ind. ἐ-τριβ-ον Opt. τριβ-οιμι					
Perf.	Ind. (τέ-τριβ-ά)	τέ-τριφ-α	Subj. τε-τριφ-ω	Imp. not used	Inf. τε-τριφ-έναι	
Plup.	Ind. (ἐ-τε-τριβ-ειν) ἐ-τε-τριφ-ειν Opt. τε-τριφ-οιμι					
Fut.	Ind. (τριβ-σω) τριψω Opt. τριψοιμι Inf. τριψειν Part. τριψων					
Aor. I.	Ind. ἐ-τριψα Subj. τριψω Opt. τριψαιμι Imp. τριψον Inf. τριψας					
MIDDLE.						
Pres.	Ind. τριβ-ομαι	Subj. τριβ-ωμαι	Imp. τριβ-ου	Inf. τριβ-εσθαι		
Impf.	Ind. ἐ-τριβ-όμην Opt. τριβ-οίμην					
Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.		Infinitive.	
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)		(τε-τριβ-θαι)	
	2.	τέ-τριψαι	τέ-τριψο		τε-τριφ-θαι	
	3.	τέ-τριπ-ται	τε-τριφ-θω			
	D. 1.	τε-τριμ-μεθον	τε-τριφ-θον		Participle.	
	2.	τέ-τριφ-θον	τε-τριφ-θων			τε-τριμ-μένος, -η, ον
	3.	τέ-τριφ-θον				
	P. 1.	τε-τριμ-μεθα	τε-τριφ-θε		Subjunctive.	
	2.	τέ-τριφ-θε	τε-τριφ-θωσαν			τε-τριμ-μένος ὃ
	3.	τε-τριμ-μένοι εισί(ν)	οι τε-τριφ-ῆται			
Plup.	S. 1.	ἐ-τε-τριμ-μην	D. ἐ-τε-τριμ-μεθον	P. ἐ-τε-τριμ-μεθα		
Ind.	2.	ἐ-τέ-τριψο	ἐ-τέ-τριφ-θον	ἐ-τέ-τριφ-θε		
	3.	ἐ-τέ-τριπ-το	ἐ-τέ-τριφ-θην	τε-τριμ-μένοι ἦσαν.		
Opt.	τε-τριμ-μένος εἴην					
Fut.	Ind. τριψομαι Opt. τριψοίμην Inf. τριψεσθαι Part. τριψόμενος					
Aor. I.	Ind. ἐ-τριψάμην Subj. τριψωμαι Opt. τριψαίμην Imp. τριψαι Inf. τριψασθαι Part. τριψάμενος					
F. Pf.	Ind. τε-τριψομαι Opt. τε-τριψοίμην Inf. τε-τριψεσθαι Part. τε-τριψόμενος.					

PASSIVE.			
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
Aor. II.	Ind. ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην Imp. τρίβ-ηθι Inf. τρίβ-ῆναι Part. τρίβ-είς
Fut. II.	Ind. τρίβ-ήσομαι	Opt. τρίβ-ησοίμην	Inf. τρίβ-ήσεσθαι Part. τρίβ-ησόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμεν	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμα	
Plup. I.	ἐ-κε-κόφ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόψ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	Fut. I. κοφ-θήσομαι
Fut. Pf.		κε-κόνομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass. κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμ-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι 2. κέκαμψαι 3. κέκαμπται D. 1. κέκαμμεθον 2. κέκαμψθον 3. κέκαμψθον P. 1. κέκαμμεθα 2. κέκαμψθε 3. κέκαμμένοι εισί(ν)	Imperative. κέκαμψο κέκαμψθω κέκαμψθον κέκαμψθων κέκαμψθε κέκαμψθωσαν or κέκαμψθων]	Infinitive. κεκάμψθαι Participle. κεκαμμένος, -η, -ον Subjunctive. κεκαμμένος ᾧ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

LI. Vocabulary.

Αἶψα, -ῶνος, ὁ, <i>aevum</i> , duration of time, time, lifetime.	βυσσόθεν (<i>fr.</i> ὁ βυθός, the deep), from the depth, or the bottom.	κάμπτω, to bend.
ἀλείψω, to anoint.	γυμνός, -ή, -όν, naked.	καταλείπω, to leave behind, desert.
ἀνατρέπω, to turn up, overturn, destroy.	ἐξ-αλείψω, to wipe or rub off, obliterate.	κεχηρημένος, (perf. part. of χρώμαι, <i>utor</i> .) wanting, <i>v. gen.</i>
βίσιος, -ου, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

κρύπτω, to hide, conceal.	πρεσβευτής, -ος, ὁ, an ambassador, pl. οἱ πρέσβεις.	τάξις, -εις, ἡ, order, rank.
μέλος, -τος = -ους, τό, a song, a melody.	προ-λείπω, to forsake, desert.	τρέβω, to rub. [phy.
μόχρατος, -η, -ον, inmost, hidden.	ρίπτω, to throw, throw out.	τρόπαιον, -ου, τό, a trophy; mid. to show; mid. to appear.
ναυμαχία, -ας, ἡ, a sea-fight.	σκληρός, -ά, -όν, dry, rough, hard.	φθόνος, -ου, ὁ, envy.
περι-τρέπω, to turn round, overturn.	συν-θάπτω, to bury together with.	φώρα, -ωρός, ὁ, a thief.
		χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἐπερ-
ψαν. Οἶνος καὶ τὰ κεκρυμμένα φαίνει βυσσόθεν. Πᾶν ἔψος ἐν θυητῷ γένει
περιέτρεψεν² ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν
ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνῶς
ἀλληλιμμένος³ ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἴκους προλελοιπότες ἔρχο-
νται βίβτου κεκρημένοι. Πολλῆς ὀργῆ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ Ἐπα-
μεινώνδου σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρὸς. Τῆς ἀρετῆς
τὸν πλοῦτον οὐ διαμεψόμεθα τοῖς χρήμασι. Εὐριπίδης ἐν Μακεδονίᾳ τέθει-
ται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυψεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἡθέσι. Ἀκούσας καλὸν μέλος τερψθεῖς ἔν. ῥῆμα παρὰ καιρῶν
διεφθὲν ἀνέτρεψε πολλὰς βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν.⁵ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁶

The letter is (i. e. has been) written by the boy. Ambassadors were sent (aor.)
by enemies into the town. Wine often discovers what the man has concealed
(part. sing.) in his heart. With the body of Epaminondas the power of the The-
bans was buried (aor. 2). The future has been concealed by God from men.
The Lacedaemonians brought up (aor.) their children in rough manners. A
beautiful song delights (aor.) us. Many treasures have been stolen by the
thieves. The enemies destroyed (aor.) (overturned) the town. By the soldiers
the ranks were deserted.

§ 109. B. Verbs, whose Characteristic is a Kappa- mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and
Impf, σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω-ω	τάσσω-ομαι	τάσσ-ομαι
Impf.	ἐ-πλέκ-ον	ἐ-πλέκ-όμην	ἐ-τασσ-ον	ἐ-τασσ-όμην	ἐ-τασσ-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)		
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α		τέ-ταγ-μαι
Plup.	ἐ-πε-πλέχ-ειν	ἐ-πε-πλέγ-μην	ἐ-τε-τάχ-ειν		ἐ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω		τάξομαι
Aor.	ἐ-πλεξα	ἐ-πλεξάμην	ἐ-ταξα		ἐ-ταξάμην
F. Pf.		πε-πλέξομαι			τε-τάξομαι

¹ Even. ² The Aor. expresses a custom. ³ § 89. ⁴ § 102, 5. ⁵ § 101, 3.

PASSIVE.			
Aor. I.	(ε-πλέχ-θην)	ε-πλέχ-θην	(ε-τάχ-θην) ε-τάχ-θην
Fut. I.		πλεχ-θήσομαι	ταχ-θήσομαι
Aor. II.	ε-πλάκ-ην and	ε-πλέκ-ην	ε-τάχ-ην
Fut. II.	πλακ-ήσομαι		ταχ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τός, -τέα, -τέον; τακτός, τακτός.			
Inflection of the Perf. Mid. or Pass. τάσσω, to arrange, and σφίγγω (§ 106, Rem. 2), to bind.			
Ind. S. 1.	τέταγμαi	εσφιγμαi	Imperative.
2.	τέτασαι	εσφίγσαι	τέταξο
3.	τέτακται	εσφίγκται	εσφίγξο
D. 1.	τετάγμεθον	εσφίγμεθον	τετάχθω
2.	τέταχθον	εσφίγχθον	τέταχθον
3.	τέταχθον	εσφίγχθον	εσφίγχθον
P. 1.	τετάγμεθα	εσφίγμεθα	τετάχθων
2.	τέταχθε	εσφίγχθε	εσφίγχθων
3.	τεταγμένοι εισί(ν) or τετάχεται	εσφιγμένοι εισί(ν)	τέταχθε
			εσφίγχθεσσαν or εσφίγχθων
Inf. τετάχθαι		εσφίγχθαι	Part. τεταγμένος εσφιγμένος.

LII. Vocabulary.

'Αμαρτία, -ας, ἡ, an offence, a fault.	θέλω, to charm, soften, soothe.	παρα-πλάζω, to lead from the right way, mislead.
ἀν-ἐλπιστος, -ον, unexpected.	κατα-πλήττω, to strike down, astonish, alarm.	πενητεύω, to be poor.
ἀνορύττω, to dig up again.	κατα-φλέγω, to burn down, or totally consume.	περι-άγω, to lead round.
ἀπο-κηρύττω, to cause to be proclaimed, disinherit.	κλόπιμος, -η, -ον, thievish, [ness.	πλέκω, to knit, weave.
ἀσθένεια, -ας, ἡ, weakness.	κλώψ, -ωπός, ὁ, a thief.	συν-τάττω, to order, arrange systematically.
ἄστεγος, -ον, without a roof, houseless.	κράζω (§ 103, Rem. 1), to cry, cry out.	σφίγγω, to squeeze, or draw together.
ἄφρων, -ον, foolish, brainless.	λίαν, very, violently, overmuch. [range.	ταράττω, to throw into confusion, disturb, render uneasy.
δια-τάσσω, to order, arrange.	μεταλλάττω, to change.	ταραχή, -ῆς, ἡ, confusion, disturbance.
διχόμυθος, -ον, double-speaking, false.	ξένος, -ου, ὁ, a stranger, a guest.	τάσσω, to arrange, order.
εὖ-τακτος, -ον, well-ordered.	ὀρέγω, to stretch the hand	τύμβος, -ου, ὁ, a tomb.
ἥπιος, -ον, and ἥπιος, -α, -ον, mild.	παραθήκη, -ης, ἡ, deposit, that which is laid down by any one.	φυλάττομαι, w. acc., to guard oneself from, be on one's guard against, take care.

Πολλάκις ἥπιος μῦθος καὶ ἄφρονα ἄνδρα ἐθελεξεν. Μὴ τύμβον τεθαμμένον ἀνορύξῃς.¹ Αἱ φρονῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Ὁ πλοῦτος πολλάκις περιήγγαγεν² εἰς ἀσθένειαν. Θεμοστοκλέα, τὸν Ἀθηναῖον, ὁ πατήρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι ἀμαρτίας. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν ὄρεξον. Ἐὰν ἔχωμεν χρήματα, ἔσομεν³

¹ § 153, Rem. 2. ² See § 89, Rem. ³ ἔχω has the rough breathing in the Fut.

φίλους. Οἱ πόλεμοι εἰς τὴν πόλιν κερφεύσασιν. Ξένου σιγῆν κρείττον, ἢ κερραγῆναι. Ἐλπίζε τιμῶν¹ τοὺς γονεάς πύζειν καλῶς. Δίαν φίλων² σεαυτὸν οὐχ ἔξεις φίλον. Ὡν ὁ τρόπος ἐστὶν εὐτακτος, τούτοις καὶ ὁ βίος συντέτακται. Οἱ πόλεμοι εἰδιώθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲπραχθήσεται. Εἰ πόλεμον καὶ πραγμάτων φροντίζεις, ὁ βίος σου παραχθήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμενον ἔχουσιν. Ἄσπεγον εἰς οἶκον δέξαι. Φυρῶν μὴ δέξῃ κλοπίμην ἀνδρῶν παραθήκην· ἀμφότεροι κλέπες, καὶ ὁ δεξιόμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος,³ ὁ πόνου γλυκεῖς. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βύρβαροι καταπλαγῆντες ἀπέφυγον.

The barbarians, pursued by the Hellenes, fled into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (*aor.*) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved (*πράττω*) by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. Verbs, whose Characteristic is a Tau-mute (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in the Pres. and Impf., ζ, rarer σσ.—Fut. -σω.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive,	ψεύδ-ομαι, to lie,	φράζ-ω, to say,	φράζ-ομαι, to think,
Impf.	ἐ-ψεύδ-ον	ἐ-ψεύδ-όμην	ἐ-φράζ-ον	ἐ-φράζ-όμην
Perf.	(ἐ-ψεύδ-κα) ἐ-φην-κα	(ἐ-ψεύδ-μαι) ἐ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρά-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι
Plup.	ἐ-ψεύ-κειν	ἐ-ψεύσ-μην	ἐ-πε-φρά-κειν	ἐ-πε-φράσ-μην
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)
Aor. I.	ψεύ-σω	ψεύ-σομαι	φρά-σω	φρά-σομαι
F. Pf.	ἐ-ψευ-σα	ἐ-ψευ-σάμην	ἐ-φρά-σα	ἐ-φρα-σάμην
		ἐ-ψεύ-σομαι		πε-φρά-σομαι
PASSIVE.				
Aor. I.	(ἐ-ψεύδ-θην)	ἐ-ψεύσ-θην	(ἐ-φράδ-θην)	ἐ-φράσ-θην
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι
Verbal adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.				
Inflection of Perf. Mid. or Pass.				
Ind. S. 1.	ἐψευσ-μαι	Imper.	ἐψευ-σο	Infinitive.
2.	ἐψευ-σαι		ἐψεύ-σθω	ἐ-ψεύσ-θαι
3.	ἐψευσ-ται			
D. 1.	ἐψεύσ-μεθον			Participle.
2.	ἐψευ-σθον		ἐψευ-σθον	ἐ-ψευσ-μένος, -η, -ον
3.	ἐψευ-σθον		ἐψεύ-σθων	
P. 1.	ἐψεύσ-μεθα			Subjunctive.
2.	ἐψευ-σθε		ἐψευ-σθε	ἐ-ψευσ-μένος ὦ.
3.	ἐψευσ-μένοι εἰσί(ν).		ἐψεύ-σθωσαν or ἐψεύ-σθων]	

¹ § 176, 1.

² Gen. absolute.

LIII. Vocabulary.

'Αμαρτάνω, to err, be mis-	μετέπειτα, afterwards.	to trust to, rely upon.
taken, commit a fault.	δύστος, -ου, ὁ, riches, pros-	πληγή, -ῆς, ἡ, a blow, a
ἀρπάζω, to plunder.	perity.	wound.
εὖθις, again. [thirst.	δράζω, to let follow, be-	ρίγος, -εος = -ους, τό, cold.
διψός, -εος = -ους, τό,	stow.	σκεδάζω, to scatter, dissi-
ἐγκώμιον, -ου, τό, eulogy, a	δρίζω, to fix, appoint.	patē.
encomium.	παύω, to cause to cease;	σπανίζω, to be in want.
ἔτι, still, besides.	τινά τινος, to free a	στρέφω, to turn.
εὐφροσύνη, -ης, ἡ, mirth.	person from anything;	συν-αρμόζω, to fit togeth-
ἔφηβος, -ου, ὁ, a youth.	mid. to cease, <i>w. part.</i>	er, adjust, arrange.
ἤδη, already.	πείθω, <i>w. acc.</i> , to persuade;	φράζω, to tell, express,
μαλακίζω, to soften, ren-	<i>perf.</i> 2, πέποιθα, <i>w. dat.</i> ,	pronounce.
der effeminate.		

Παῦσόν με, ὦ φίλε, κόπων, σκάσασον δὲ μερίμνας, στρέψον δ' εὖθις εἰς εὐφροσύνας. Σπανιοῦσιν¹ οἱ τοῖς χρήμασιν οὐ χρώνται. Μιθριδάτης Ἀσίαν ἤρπασεν. Δόγμασι πρὸ ἔργου. Οἱ θεοὶ τοῖς θνητοῖς δόλον ὤκασαν. Ὁ θεὸς ἅπαντα συνῆρμονεν. Ἦν σὸ κακῶς δικάσῃς, σὲ θεὸς μετέπειτα δικάσει. Τοὺς συνετοὺς ἂν τις πείσειε τάχιστα εὐ λέγων.² Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὤριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος. Πλούτῳ πεποιθὲς³ ἄδικα μὴ περιῶ ποιεῖν. Ἦπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμα. Οἱ τῶν Ἑλλήνων ἐφηβοὶ εὐθις ἠσθασαν⁴ φέρειν λιμὸν τε καὶ δίψος καὶ βίγος, ἔτι δὲ πληγὰς καὶ πόνοὺς ἄλλους. Εἰ πολέμων⁵ φροντιεῖς,¹ ὁ βίος σου ταραχθήσεται. Οἱ Ἀθηναῖοι ἀεὶ θανμασθήσονται. Πλούτῳ⁶ πολλοὶ ἤδη ἐμαλακίσθησαν.

Cares are dissipated through (*διά, w. acc.*) thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (*ἂν, w. opt.*) quickly be persuaded (*aor. 1 pass.*). Draco fixed (*aor.*) for all offenders one punishment, death. Wealth had already rendered (*aor.*) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrates was admired for (*ἐπί, w. dat.*) his wisdom. It is not well to rely upon riches. The song has dissipated the cares.

B. LIQUID VERBS.

§ 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, but the Perf. Act. with the tense-characteristic κ; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλῶ, first Aor. ἐσφάλη-α, Perf. ἐσφαλέ-κα.

REM. 1. The future-endings of liquid verbs, viz. -ῶ and -οῦμαι (arising from

¹ § 83.² § 176, 1.³ On the Augment, see § 87, 3.⁴ § 158, 6. 1, (b).⁵ § 161, 3.

-έω, -έσμαι), are inflected like the Pres. Act. and Mid. of contracts in -έω; e. g. φιλέω, φιλοῦμαι. The Fut. Perf. is usually wanting in liquid verbs.

2. The Present tense of these verbs—with the exception of a few whose stem-vowel is ε—is strengthened, either by doubling the characteristic λ, or by inserting the liquid ρ after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in -ίω, όρω, όρω, or by changing it into a diphthong; e. g. σφάλλ-ω, τέμ-ω, κρίν-ω, άμύν-ω, κτείν-ω, φαιν-ω, (stems ΣΦΑΛΛ, TEM, KPIN(ι), ΆMTN(υ), KTEN, ΦAN); but μέν-ω, νέμ-ω with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e. g. σφάλλ-ω (ΣΦΑΛΛ), Fut. σφάλλ-ω, second Aor. Pass. έ-σφάλλ-ην, first Perf. Act. έ-σφαλ-κα, first Aor. Act. έ-σφηλ-α, first Aor. Mid. έ-σφηλ-άμην.

4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is α, ε, ι or υ before the ending -ω. In the first Aor. Act. and Mid., α is lengthened into η, ε into ει, ι into ι, υ into υ. Thus:

I. Class with α in the Future.

Pres.	Fut.	Aor.
κάμν-ω, to labor,	κ ά μ-οῦμαι	wanting
τεκμαίρ-ω, to place a limit,	τε κ μ ά ρ-ῶ	έ-τέκμηρ-α
φαίν-ω, to show,	φ ά ν-ῶ	έ-φην-α.

II. Class with ε in the Future.

μέν-ω, to remain,	μ εν-ῶ	έ-μεν-α
άγγελλ-ω, to announce,	ά γ γ ε λ-ῶ	ήγγειλ-α
τέμν-ω, to cut,	τε μ-ῶ	wanting
νέμ-ω, to divide,	νε μ-ῶ	έ-νειμ-α
ίμειρ-ω, to desire,	ι μ ε ρ-ῶ	ίμειρ-α.

III. Class with ι in the Future.

τίλλ-ω, to pluck,	τι λ-ῶ	έ-τιλ-α
κρίν-ω, to separate,	κ ρ ι ν-ῶ	έ-κρην-α.

IV. Class with υ in the Future.

σθρ-ω, to dance,	σ θ ρ-ῶ	έ-σθρ-α
άμύν-ω, to defend,	ά μ υ ν-ῶ	ήμυν-α.

REM. 2. The following verbs in -αίνω of the first class, take ε in the Aor. instead of η, namely, ισχναίνω, to make emaciated, (ισχνάνα, ισχνάνα), κερδαίνω, to gain, (έκέρδανα, κερδάναι), κοιλαίνω, to hollow out, (έκοιλανα, κοιλάναι), λενκαίνω, to whiten, όργαίνω, to sow, πεπαίνω, to ripen; also all verbs in -ραίνω, e. g. περαίνω, to accomplish, Fut. περανῶ, Aor. έπέρανα, Inf. περάνα (except τετραίνω, to bore, έτέτρηνα, τετρήναι), and all in -ιαίνω, e. g. πιαίνω, to make fat, έπίανα, πίαναι (except μαίνω, to stain, μιήναι, rarely μίαναι).

5. The first Perf. Act. of verbs with the characteristic *ν*, according to § 8, 4, would end in *-γκα*, e. g. *μέμιαγ-κα* (from *μιαίνω* instead of *με-μίας-κα*), *πέφαγκα* (from *φαίνω*), *παροξύνγκα* (from *παροξύνω*, to excite). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδακα* (from *κερδαίνω*), or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* (from *MENEΩ*).

6. The three following verbs drop the characteristic *ν*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass. :

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίθην</i>
<i>κλίνω</i> , to bend,	<i>κέκλικα</i>	<i>κέκλιμαι</i>	<i>ἐκλίθην</i>
<i>πλύνω</i> , to wash,	<i>πέπλυκα</i>	<i>πέπλυμαι</i>	<i>ἐπλύθην</i> .

7. On the formation of the Perf. Mid. or Pass. the following things should be noted :

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4) ; e. g. *ἠγγέλθαι* (instead of *ἠγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ένω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω*, *πέφα-σ-μαι*, *πε-φά-σ-μεθα* ; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *παροξύνω*, to excite, *παροξυμμαι* ; *αἰσχύν-ω*, to shame, *ἠσχυμμαι*, Inf. *ἠσχύνθαι*. The Perf. of *τείνω* is *τέταμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4 ; e. g. *φαίν-ω*, first Aor. *ἔ-φη-α*, second Perf. *πέ-φη-α* ; but *σπείρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

§ 112. Paradigms of Liquid Verbs.

ἄγγελλω, to announce.

ACTIVE.				
Present,	Ind. ἄγγελλ-ω	Subj. ἄγγελλω	Imp. ἄγγελλε	Inf. ἄγγελλειν
	Part. ἄγγέλλων			
Impf.	Ind. ἠγγελλ-ον	Opt. ἄγγέλλοιμι		
Perf. I.	Ind. ἠγγελ-κα	Subj. ἠγγέλω	Imp. not in use	Inf. ἠγγελκέναι
	Part. ἠγγελκώς			
Plup. I.	Ind. ἠγγέλ-κειν	Opt. ἠγγέλ-κοιμι		
Perf. II.	ἔ-φθορ-α, perdidī, from φθείρ-ω, perdo ; Plup. II. ἔ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἀγγεῶ	Opt. ἀγγελοίμ	or	ἀγγελοίην
	2.	ἀγγελοῖς	ἀγγελοῖς	"	ἀγγελοῖς
	3.	ἀγγελοι	ἀγγελοι	"	ἀγγελοῖη
	D. 2.	ἀγγελοῖτον	ἀγγελοῖτον	"	ἀγγελοῖητον
	3.	ἀγγελοῖτην	ἀγγελοῖτην	"	ἀγγελοῖητην
	P. 1.	ἀγγελοῦμεν	ἀγγελοῦμεν	"	ἀγγελοῦμεν
	2.	ἀγγελοῖτε	ἀγγελοῖτε	"	ἀγγελοῖητε
	3.	ἀγγελοῖεν	ἀγγελοῖεν	"	ἀγγελοῖηεν
			Inf. ἀγγελεῖν	Part. ἀγγελῶν, -ούσα, -όν	

Aor. I.	Ind. ἠγγεῖλα	Subj. ἀγγεῖλω	Opt. ἀγγεῖλαίμ	Imp. ἀγγεῖλον
	Inf. ἀγγεῖλαι	Part. ἀγγεῖλας		
Aor. II.	Ind. ἠγγεῖλον	Subj. ἀγγέλω	Opt. ἀγγέλοιμ	Imp. ἀγγελε
	Inf. ἀγγελεῖν	Part. ἀγγελῶν, -ούσα, -όν.		

MIDDLE.

Pres.	Ind. ἀγγέλλομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλου	Inf. ἀγγέλλεσθαι
		Part. ἀγγελλόμενος		
Impf.	Ind. ἠγγελλόμην	Opt. ἀγγελλοίμην		

Ff. Ind.	S. 1.	ἠγγέλλομαι	Imperative.	ἠγγέλλομαι
	2.	ἠγγέλλοσαι	ἠγγέλλο	ἠγγεῖλαι
	3.	ἠγγέλλοται	ἠγγέλλο	ἠγγεῖλαι
	D. 1.	ἠγγέλλομεθον	ἠγγέλλο	ἠγγεῖλαι
	2.	ἠγγέλλοθον	ἠγγέλλο	ἠγγεῖλαι
	3.	ἠγγέλλοθον	ἠγγέλλο	ἠγγεῖλαι
	P. 1.	ἠγγέλλομεθα	ἠγγέλλο	ἠγγεῖλαι
	2.	ἠγγέλλοθε	ἠγγέλλο	ἠγγεῖλαι
	3.	ἠγγέλλομένοι εἰσί(ν)	ἠγγέλλοσαν	or ἠγγέλλο

Plp. Ind.	ἠγγέλλομαι, -σο, -το, -μεθον, -ον, -θην, -μεθα, -θε, ἠγγελλόμενοι ἦσαν
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Fut. Ind.	S. 1.	ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Infinitive.
	2.	ἀγγελοῖ or -ει	ἀγγελοῖο	ἀγγελοῖσθαι
	3.	ἀγγελοῖται	ἀγγελοῖτο	Participle.
	D. 1.	ἀγγελοῦμεθον	ἀγγελοῦμεθον	ἀγγελοῦμενος
	2.	ἀγγελοῖσθον	ἀγγελοῖσθον	
	3.	ἀγγελοῖσθον	ἀγγελοῖσθον	
	P. 1.	ἀγγελοῦμεθα	ἀγγελοῦμεθα	
	2.	ἀγγελοῖσθε	ἀγγελοῖσθε	
	3.	ἀγγελοῦνται	ἀγγελοῖντο	

Aor. I.	Ind. ἠγγελοῦμαι	Subj. ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Imp. ἀγγελοῦ
	Inf. ἀγγελοῦσθαι	Part. ἀγγελοῦμενος		
Aor. II.	Ind. ἠγγελοῦ	Subj. ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Imp. ἀγγελοῦ
	Inf. ἀγγελοῦσθαι	Part. ἀγγελοῦμενος.		

PASSIVE.

Aor. I.	Ind. ἠγγελοῦμαι	Subj. ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Imp. ἀγγελοῦ
	Inf. ἀγγελοῦσθαι	Part. ἀγγελοῦμενος		
Fut. I.	Ind. ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Inf. ἀγγελοῦσθαι	
	Part. ἀγγελοῦμενος			
Aor. II.	Ind. ἠγγελοῦμαι	Subj. ἀγγελοῦμαι	Opt. ἀγγελοῦμην	Imp. ἀγγελοῦ
	Inf. ἀγγελοῦσθαι	Part. ἀγγελοῦμενος		
Fut. II.	Ind. ἀγγελοῦμαι, etc., like the first Fut. Pass.			

Verbal adjective: ἀγγελοῦς, -τέα, -τέον.

§ 118. *Shorter Paradigms, arranged according to the Stem-vowel of the Future.*

(a) with *ā* in the Future, *σφάλλω*, to deceive; *φαίνω*, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἐ-σφαλλ-ον	ἐ-σφαλλ-όμεν	ἐ-φαίν-ον	ἐ-φαίν-όμεν
Perf. I.	ἐ-σφαλ-κα	ἐ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι
Plup. I.	ἐ-σφάλ-κειν	ἐ-σφάλ-μην	(ἐ-πε-φύγ-κειν)	ἐ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appeared,	
Plup. II.			ἐ-πε-φήν-ειν, I appeared,	
Fut.	σφᾶλ-ῶ, εἰς, εἰ	wanting	φᾶν-ῶ	φᾶν-σῶμαι
Aor. I.	ἐ-σφηλ-α	wanting	ἐ-φην-α	ἐ-φην-άμην.
PASSIVE.				
Aor. I.	ἐ-σφάλ-θην		ἐ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι		φαν-θήσομαι	
Aor. II.	ἐ-σφάλ-θην		ἐ-φᾶν-ην, I appeared,	
Fut. II.	σφᾶλ-ήσομαι		φᾶν-ήσομαι, I will appear.	
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.				
Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, to stretch.				
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τά-μαι	
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τά-σαι	
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τά-ται	
D. 1.	πε-φάσ-μεθον	ἐ-ξηράμ-μεθον	τε-τά-μεθον	
2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
3.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
P. 1.	πε-φάσ-μεθα	ἐ-ξηράμ-μεθα	τε-τά-μεθα	
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φασ-μένοι εἰσι(ν)	ἐ-ξηραμ-μένοι εἰσί(ν)	τέ-τα-νται	
Imp. S. 2.	(πέ-φην-σο)	(ἐ-ξήραν-σο)	τέ-τά-σο	
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τά-σθω	
D. 2.	πέ-φην-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τά-σθων	
P. 2.	πέ-φην-θε	ἐ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φάν-θωσαν or πε-φάν-θων	ἐ-ξηράν-θωσαν or ἐ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων	
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τά-σθαι	
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τά-μένος.	

§ 114. (b) with *e* in the Future, *ἰμείρ-ω* (Ion. and Poet.), to desire, and *στέλλω*, to send.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἰμείρ-ω	ἰμείρ-ομαι	στέλλ-ω	στέλλ-ομαι
Impf.	ἰμειρ-ον	ἰμειρ-όμην	ἔ-στέλλ-ον	ἔ-στέλλ-όμην
Perf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plup. I.	ἰμέρ-κειν	ἰμέρ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Perf. II.			ἔ-φθόρ-α fr. φθείρ-ω, I have perished,	
Plup. II.			ἔ-φθόρ-ειν, I had perished,	
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἰμειρ-α	ἰμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	Aor. II.	ἔ-στάλ-ην
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	Fut. II.	στάλ-ήσομαι
Verbal adjective: ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.				

§ 115. (c) with *i* and *υ* in the Future.

(a) τίλλ-ω, to pick, σβρω, to draw, μολν-ω, to defile.

Pres.	τίλλ-ω	σβρ-ω	μολν-ω
	τίλλ-ομαι	σβρ-ομαι	μολν-ομαι
Perf.	τέ-τιλ-κα	σέ-σвр-κα	(με-μόλνυ-κα)
	τέ-τιλ-μαι	σέ-σвр-μαι	με-μόλνυ-μαι
Fut.	τιλ-ῶ	σвр-ῶ	μολν-ῶ
	τιλ-οῦμαι	σвр-οῦμαι	μολν-οῦμαι
Aor. I.	ἔ-τιλ-α	ἔ-σвр-α	ἔ-μόλνυ-α
	ἔ-τιλ-άμην	ἔ-σвр-άμην	ἔ-μολνυ-άμην
A. I. P.	ἔ-τιλ-θην	ἔ-σвр-θην	ἔ-μολνυ-θην
F. I. P.	τιλ-θήσομαι	σвр-θήσομαι	μολνυ-θήσομαι
Aor. II. and Fut. II. P.	ἔ-σвр-ην, σвр-ήσομαι		
Verbal adjective: τιλ-τός, τιλ-τέος, σвр-τός, σвр-τέος, μολνυ-τός, μολνυ-τέος.			
REM. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-σвр-μαι, is like ἤγγελ-μαι, and με-μόλνυ-μαι like τέ-φασ-μαι, and ἕσυχνυ-μαι, from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλιν-ω, to bend, πλυν-ω, to wash, with *ν* dropped (§ 111, 6).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλιν-ω	κλιν-ομαι	πλυν-ω	πλυν-ομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυ-κα	πέ-πλυ-μαι
Fut.	κλιν-ῶ	κλιν-οῦμαι	πλυν-ῶ	πλυν-οῦμαι
Aor. I.	ἐ-κλιν-α	ἐ-κλιν-άμην	ἐ-πλυν-α	ἐ-πλυν-άμην
PASSIVE.				
Aor. I.	ἐ-κλι-θην	Fut. I. κλι-θήσομαι	ἐ-πλυ-θην	πλυ-θήσομαι
Aor. II.	ἐ-κλιν-ην	Fut. II. κλιν-ήσομαι		
Verbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυ-μαι is like τέ-τίλ-μαι, and corresponds with that of pure verbs.				

LIV. Vocabulary.

'Αγγέλλω, to announce.	ἐπεί, when, since.	πεδίον, -ου, τό, a plain.
ἄδύνατος, -ον, impossible.	ἱμεῖρω, to desire. ●	πεπαίνω, to make ripe,
ἀμύνω, to keep off, repel;	καθαίρω, to purify, clear.	mitigate.
μῖδ', to revenge oneself.	κάμνω, to labor, be weary.	περι-στέλλω, to clothe,
ἀπο-κτείνω, to kill.	κερδαίνω, to gain, get ad-	decorate.
ἀπο-στέλλω, to send, de-	vantage.	πλύνω, τό wash.
spatch.	κλίνω, to bend. [secret.	σπείρω, to sow. }
ἄσματος, -ον, bodiless,	κρυπτός, -ή, -όν, concealed,	στέλλω, to send. }
incorporeal.	μένω, to remain.	σῶω, to draw.
αἰξίσις, -εως, ἡ, increase.	μετα-βάλλω, to alter,	τείνω, to stretch. ●
γῶα, -ης, ἡ, a field.	change.	τεκμαίρω, to limit.
δυσχεραίνω, w. dat., to be	μαίνω, to pollute.	τέμνω, to cut, lay waste.
displeased with.	ναυαγός, -ον, naufrāgus,	τίλλω, to pull, pluck.
ἐκ-φαίνω, to show forth,	ship-wrecked.	φθείρω, to lay waste, de-
make known, express.	νίκη, -ης, ἡ, victory.	stroy.
● ἐξ-οκέλλω, to drive (prop-	νοέω, to think.	χαίνω and χύσκω, to yawn;
erly a ship) away from	ξηραίνω, to dry. ●	perf. 2, κέχνηνα, to gape,
the right course, mis-	οἰκτείρω, w. acc., to pity.	wait with open mouth,
lead.	παραδόξως, unexpectedly.	listen.

Κρίναι φίλους οὐ βόδιον. Ἡ ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. Ὁ πλοῦτος κολλάκις ἐξώκειλε τὸν κεκτημένον εἰς ἕτερον ἦθος. Ὁ ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πολέμοι τὴν χώραν διέφθειραν. Ναυαγοὺς οἰκτεῖρον, ἐπεὶ πλοῦς ἔστιν ἀδύνατος. Ἦν ἀποκτείνης ἐχθρὸν σου, χεῖρα μανεῖς. Σπερῶ γῶας· ὁ δὲ θεὸς αὐτῆσιν παρέξει. Τὰ κρυπτὰ μὴ ἐκφήνης φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ βόδιον. Ἡ τύχη κολλάκις τοὺς μέγα φρονούντας παραδόξως ἐσφηλεν. Οἱ Πέρσαι πολλὰς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοῆσαι, χαλεπὸν φράσαι δὲ, ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοήμασι περίστειλον. Ὁ κῆπος καλοῖς βόδοις τέθηλεν.¹ Τί κέχνηνας, ὦ παῖ; Οἱ πολέμοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκερδάναν. Ἐκάθρηε Θεσεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροίης. Καλὸν ἐστὶ τὴν ὀργὴν πεπᾶναι. Μὴ δυσχεράνης τοῖς ἀγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (aor. 2 pass.) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (aor.) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (acc.). Thou hast derived great gain (hast gained many things) from wisdom. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (aor.) the fields, but the enemies laid them waste (aor.). Vice will soon² show itself. The fields will soon be laid waste by the enemies (fut. 2 pass.).

¹ τέθηλα has a present signification.

² quickly.

LV. Vocabulary.

'Αθλητής, -οῦ, ὁ, a wrestler.	κοινός, -ή, -όν, common, public, general.	πολιορκία, -ας, ἡ, a siege.
αἶρω, to raise.	μακρῶν (sc. ὁδῶν), far, at a distance.	σπουδάζω, to be in earnest, zealous, active.
* αἰσχύνω, to shame; mid. w. pass. aor., be ashamed.	ὀμιλέω, w. dat., to associate or have intercourse with.	στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course.
ἀποφαίνω, to show; mid., show of oneself, express, declare.	δρασις, -εως, ἡ, sight.	ταῦρος, -ου, ὁ, a bull.
βασκαίνω, fascino, to bewitch.	οὐ-ποτε, not once, never.	τάχα, quickly, soon.
διασπείρω, dissemino, to scatter, spread.	παιδίον, -ου, τό (diminutive of παῖς), a little child.	τέλος, -εος = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.
ἐμπύω, to spit into or on.	παρατείνω, to stretch out.	τιθήνη, -ης, ἡ, a nurse.
* ἐντέλλω, -ομαι, to commission, order, enjoin upon.	παροξύνω, to encourage.	τόξενμα, -ατος, τό, an arrow.
ἤττα, -ης, ἡ, a defeat.	πλήττω, to strike, wound.	

Οἱ στρατιῶται ὑπὸ τοῦ θτρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγεὶς τοξέματι διεφθάρη¹ τὴν δρασιν. Σοφίας ὁ καρπὸς οὐποτε φθαρῆσεται. Αἰσχυνθεῖν ἔν, εἰ φανεῖν μάλλον φροντίζειν τῆς ἑμαυτοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἠράμενος ἔφερε διὰ τοῦ σταδίου μέσσω. Εἰς τὴν πόλιν διέσκαρτο ὁ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἤττης ἄμνησθαι. Εἰ σπουδάζετε, πάντα τάχα περανθήσεται. Εὐβοία μακρὰν παρατέταται. Κακὰ ἔργα εἰς τέλος ἐξεφάνη.² Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. Αἱ τιθῆναι ἐμπύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν. Οἱ πολέμοι διεσπάρησαν. Ὁλόφουραι τοὺς πένητας. Ὁ κριτὴς τὴν γνώμην ἀπέφηνε. Ἀγαθοῖς ἀνθρώποις ὀμιλῶν μάλιστ' ἀν ἐφρανθείης.

The general encouraged (aor.) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (plur. 2) again. If thou hast intercourse (part.) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (part.) more for his own reputation than for the general welfare. If thou hast had pity (aor. mid. part.) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

¹ Lost.

² The Aor. here denotes a custom.

§ 116. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*; ἀπαντάω, *to meet*, Fut. ἀπαντήσομαι, *I shall meet*, Aor. ἀπήντησα; ἀπολαύω, *to enjoy*, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, etc. Comp. § 144, c.

2. The two following verbs in -άω or -αίω, have αυ* in the Fut. and Aor.:

κ α ί ω, Att. κᾶω (without contraction), *to wipe*, Fut. κούσω; Aor. ἔκασα; Perf. κέκακα; Perf. Mid. or Pass. κέκαμαι; Aor. Pass. ἐκάσθην; Fut. Pass. κανθήσομαι; verbal adjective, καστέος, καστός, καντός; κ λ α ί ω, Att. κλάω (without contraction), *to weep*. See No. 3.

3. The five following verbs in -έω, viz. θέω, νέω, πλέω, πνέω and ῥέω, have ευ* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.

θ έ ω, *to run*, Fut. θεύσομαι or θενσοῦμαι.

ν έ ω, *to swim*, Fut. νεύσομαι or νενσοῦμαι, No. 3; Aor. ἔνευσα.

π λ έ ω, *to sail*, Fut. πλεύσομαι, usually πλενσοῦμαι; Aor. ἐπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal adjective, πλευστέος.

π ν έ ω, *to blow, to breathe*, Fut. πνεύσομαι or πνενσοῦμαι; Aor. ἐπνευσα; Aor. Pass. ἐπνεύσθην.

ρ έ ω, *to flow*, Fut. ρεύσομαι; Aor. ἔρρευσα; instead of these forms the Attics use, Fut. ῥήσομαι; Aor. ἔρρηην, and Perf. ἔρρηκα.

χ έ ω, *to pour out*, differs from the preceding, Fut. χέω; Aor. ἔχεα; Perf. κέχυκα; Fut. Mid. χέομαι; Aor. Mid. ἐχέμην; Perf. Mid. or Pass. ἐχύμαι; Aor. Pass. ἐχύσθην.

κ λ α ί ω, Att. κλάω (without contraction), *to weep*, Fut. κλανσοῦμαι and κλαβσομαι; Aor. ἔκλαυσα; verbal adjective, κλανστέος and κλανστός. Comp. § 125, 14.

φ ε ύ γ ω, *to flee*, Fut. φευξοῦμαι and φεύξομαι; Aor. ἔφηνγον; Perf. πέφευγα. πα ί ζ ω, *to sport*, Fut. παιξοῦμαι and παίξομαι; Aor. ἐπαισα; Perf. Mid. or Pass. πέπαισα. Comp. § 105, 3.

π ί π τ ω, *to fall* (stem ΠΕΤ), Fut. πεσοῦμαι. See § 123.

* The *v* in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel *v*. The Digamma would regularly stand in the Pres. before the personal-ending -ω, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant *σ*.—Tr

LVI. Vocabulary.

* <i>ἄμα</i> , at the same time.	<i>κηρός</i> , -οῦ, ὁ, wax.	<i>πτερόν</i> , -οῦ, τό, a wing.
<i>ἀναρπάω</i> , to seize, catch up quickly.	<i>κλαίω</i> , to weep, <i>μουνη</i> for, deplore.	<i>στρατιά</i> , -ᾶς, ἡ, an army.
<i>ἐπαντάω</i> , to meet.	<i>κόλπος</i> , -ου, ὁ, a bosom, a gulf.	<i>συγχέω</i> , to pour together, <i>confundo</i> ; confuse, confound, disturb.
<i>ἀπολαύω</i> , to enjoy.	<i>νῦν</i> , <i>now</i> , now.	<i>σφαίρα</i> , -ας, ἡ, a ball.
<i>σβριον</i> , to-morrow.	<i>ὄπλον</i> , -ου, τό, a weapon.	<i>τήκω</i> , to melt anything; <i>mid. w. 2 aor. and 2 fut.</i>
<i>ἐκ-νέω</i> , <i>ἐπᾶτο</i> , to swim out.	<i>πέλαγος</i> , -εος = -ους, τό, the sea.	<i>pass.</i> , to melt (<i>intrans.</i>).
<i>ἐκ-πλέω</i> , to sail out.	<i>περιβρέω</i> , to flow round; to fall down or away.	<i>τιμωρία</i> , -ας, ἡ, punishment.
<i>ἐμπίπτω</i> , to fall into; <i>w. dat. or εις and acc.</i>	<i>πίστις</i> , -εως, ἡ, belief, trust, confidence.	<i>χθών</i> , <i>χθονός</i> , ἡ, the earth, the ground, the soil.
<i>ἐναντίος</i> , -α, -ον, opposite.		
<i>ἡγέομαι</i> , <i>duco</i> , to lead, consider.		
<i>κατα-καίω</i> , to burn down.	<i>πνέω</i> , to breathe, blow.	

Ἡ στρατιά σβριον ἐκπλεύσεται (ἐκπλευσείται). Ἄνεμος βορρᾶς ἐναντίος τῆ στρατιά ἐπνευσεν. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ οἱ Πελοποννήσιοι ἄνδρας τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξέγενυσαν αὐτῶν. Ὅταν οἱ πολέμοι τῇ πόλει¹ πλησιάζουσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θεύουσιν πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι² κέκτανται τὰνθρόπινα, τιμωρίαν ἡγουμένους εἶναι τὸν βίον. Τίς οὐκ ἔω κλαύσειε τὸν φίλον ἀτυχῆ; Οἱ πολῖται ἤλπισαν τοὺς πολεμίους φευξείσθαι. Οἱ παῖδες σφαίραν παιζοῦνται. Σωκράτης πολλὰκις ἐπαίσειν ἄμα σπουδάζων. Συγκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος.³ Οἱ πολέμοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. Ἰκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερόν περιβρέντων, εἰς τὸ πέλαγος ἐπέπιπτεν. Οἱ πολέμοι τὴν πόλιν κατέκαυσαν. Αἱ ἐν Λυδία Σάρδεϊς ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (*inf. fut.*) through the river. The soldiers were going to run to the gates (*inf. fut.*). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball. If thou hast intercourse with children (*part.*, having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (*aor.*) O boy, the water on (*εις*) the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (*acc. w. inf.*).

4. The following pure verbs, and impure ones, but which by assuming an s as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κτᾶ-ομαι, to obtain, Perf. κέκτημαι, I possess, Subj. κεκτώμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτώμην, -ῶ, -ῶτο.

¹ § 161, 2. (a), (β). ² Dat. instead of ὑπό with Gen. ³ ὁ καθ' ἡμᾶς βίος, our age.

μιννήσκω (MNAΩ), to remind. See § 122, 12.

ααλέω, to name, Perf. κέκλημαι, I am named; Plur. ἐκεκλήμην, Opt. κεκλήμην, -ῶ, -ῆτο.

§ 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Aor. regularly ἤγειρα; first Perf. ἐγήγαξα; second Perf. ἐγρήγορα, I awake; second Plur. ἐγρηγόρειν, I awoke; Aor. Mid. ἤγρομένην, I awoke; πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμεν, πτίσθαι.

2. Metathesis is the transposition of a vowel and a liquid. Thus: βάλλω, to throw, Fut. βαλῶ; Aor. ἐβῆλον; BAA, Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΑΜΑ, Perf. δέδαμκα; Perf. Mid. or Pass. δέδαμμαι; Aor. Pass. ἐδάμηθη, ἐδάμην.

καλέω, to call, Perf. κέκληκα (§ 98, Rem.).—On κάμνω, see § 119.

σκελλω, σκελέω, to make dry, Perf. ἐσκεληκα; Fut. σκλησομαι.

§ 118. Verbs in -ω with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by τ and σ and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb forms the Fut. and Aor. middle.—D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle*, when its Aor. has a *middle* form, and *deponent passive*, when its Aor. has a *passive* form.—The μ in parenthesis shows that the form standing before it, is analogous to the conjugation in -μ, which will be treated more at large below.

§ 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. βαίνω has lengthened the stem-vowel α into αι; ελαίνω, α into αυ; δένω and πίνω, υ and ι into υ and ι.

1. βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. ἔβην (μ, § 142); Pass. in compounds, e. g. παραβέβημαι; Aor. παραβέβηθη.

2. *ἐλαυνω*, to drive, Fut. *ἐλάσω*, Att. *ἐλάω*, -ᾶς, -ᾶ, Inf. *ἐλάειν*, § 83; Aor. *ἤλασα*; Perf. *ἐήλακα*; Perf. Mid. or Pass. *ἐήλαμαι*; Inf. *ἐηλάσθαι*; Aor. Pass. *ἤλασθην*.—On *ᾶ* in the tense-formation, see § 98, (a).—Mid.

3. *πίνω*, to drink, Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πιεῖν*, Part. *πιεόν*, Imp. *πίθι* (*μ*, § 142), poet. *πίς*; (*ΠΙΟ-*) Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἔπόθην*.

4. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτισα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἔτίσθην*; Mid. *τίνομαι*, to avenge oneself, to punish, *τίσομαι*, *ἔτισάμην*.

5. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*; first Aor. *ἔφθασα*; second Aor. *ἔφθην* and *ἔφθάμην* (*μ*, § 142); Perf. *ἔφθακα*.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, to bite, Aor. *ἔδακον*; Fut. *δήξομαι*; Perf. Act. *δέδηκα*; Perf. Mid. or Pass. *δέδημαι*; Aor. Pass. *ἔδήχθην*.

κάμνω, *λαβδρο*, to exert oneself, to weary oneself, to be weary, Aor. *ἔκαμον*; Fut. *καμοῦμαι*; Perf. *κέμηκα* (§ 117, 2).

τέμνω, to cut, Fut. *τεμῶ*; Aor. *ἔτεμον*; Perf. *τέμηκα*; Perf. Mid. or Pass. *τέμημαι*; Aor. Pass. *ἔτημήθην*; Fut. Perf. *τεμησομαι*.—Mid.

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *νε* before the ending.

1. *βῦ-νέ-ω*, to stop up, fill up, Fut. *βύσω*; Aor. *ἔβυσα*; Perf. Mid. or Pass. *βέβυσμαι*; Aor. Pass. *ἔβύσθην* (§ 95).

2. *ἀφικ-νέ-ομαι*, to come, Fut. *ἀφίξομαι*; Aor. *ἀφικόμην*; Inf. *ἀφικέσθαι*; Perf. *ἀφίγμαι*; Inf. *ἀφίχθαι*; Plur. *ἀφίγμην*, *ἀφίχτο*.

3. *ὑπισχ-νέ-ομαι*, to promise, Aor. *ὑπεσχ-όμην*, Imp. *ὑπόσχου*; but *ὑποσχέσομαι*; Perf. *ὑπέσχημαι*. So *ἀμισχοῦμαι* or *ἀμπέχομαι*, to put on, to wear, (from *ἀμπέχω*, to put round, Fut. *ἀμφέξω*; Aor. *ἤμισχον*, *ἀμισχεῖν*); Fut. *ἀμφέξομαι*; Aor. *ἤμισχόμην* and *ἤμπεσχόμην* (§ 91, 1).

LVII. Vocabulary.

* <i>ἄκρος</i> , -α, -ον highest, at the point; ῥδ <i>ἄκρον</i> , the top, the point	<i>ἄπαξ</i> , once.	[exclude.	<i>γέ</i> (enclitic), a strengthening particle, at least, certe.
* <i>ἐμισχοῦμαι</i> or <i>ἀμπέχομαι</i> , to put on, wear.	<i>ἀπο-τίνω</i> , to compensate, pay; mid., to punish, avenge oneself.	<i>ἐκ-βαίνω</i> , to walk or go out, turn out, evade.	

ἐκ-πίνω, to drink out, or up.	ῥόπαλον, -ου, τό, a club.	one is anticipated; generally it may be translated by an adverb, as <i>before</i> , or <i>sooner than</i> , and the part. may be expressed by the finite verb, as <i>οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες</i> , "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."
ἐξ-ελαίνω, expello, to drive	συμβαίνω, to go with; συμβαίνει, it happens, occurs.	
εὐδαιμονέω, to be happy, or fortunate.	σμπίνω, to drink with.	
ἐφικνέομαι, <i>w. gen.</i> , to arrive at, attain to, reach.	τάλαρος, -ου, ό, a little basket.	
ἱμάτιον, -ου, τό, a robe, a garment.	τίνω, to expiate, pay.	
μεθύω, to drink μέθυ (unmixed wine); hence to be drunk.	τοί (enclitic), a strengthening particle, certainly, indeed.	
νήμα, -ατος, τό, spinning thread, yarn.	φθάνω, to come before, anticipate, <i>w. the acc. of the person who is anticipated</i> , and the part. of the verb which expresses the action in which any	
πολυτέλεια, -ας, ἡ, costliness, splendor, sumptuousness.		

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς ὀμιλῶν καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκούργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσῶν οὐδεις ἀπελήλαται νόμῳ¹ τιμῶν² καὶ ἀρχῶν.³ Πολλοὶ συμπίνοντες ἀπαξ γίνονται φίλοι. Ὁ μεθύων δοῦλός ἐστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίδαινο. Οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες. Κῶν⁴ δῆξεται τὸν δακόντα. Ὁ λαγῶς⁴ ὑπὸ τοῦ κυνὸς ἐδήχθη. Οὐκ ἂν μὴ καμῶν εὐδαιμονοίης. Οἱ κεκμηκότες στρατιώται ἀνεπαύσαντο. Ἀττικὴ ὑπὸ τῶν Περσῶν ἐμήθη. Ὁ Ἡρακλῆς τὸ ῥόπαλον, δ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. Ὁ τάλαρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἀκρων ἀνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίεσθαι. Αἱ γυναῖκες ἠμπέσχοντο καλὰ ἱμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (*part.*), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (*aor.*) the basket with yarn. The father is come. The friend will promise me, to come (*ful.*) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

¹ § 161, 3.² § 157.³ § 47, 6.⁴ § 30.

§ 121. III. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *äv*, more rarely *av*, before the ending.

(a) *äv* or *av* is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed *ε*, which is changed in the inflection into *η*.—The *α* in the ending *-άνω* is short.

1. *αἰσθ-άν-ομαι*, to perceive, Aor. ἤσθ-όμην, αἰσθήσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. *ἀμαρτάνω*, to miss, Aor. ἤμαρτος; Fut. ἀμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι.

3. *ἀπεχθάνομαι*, to be hated or odious, Aor. ἀπήχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, I am hated.

4. *αὐξάνω* (and *αὐξω*), to cause to increase, to increase, Fut. αὐξήσω; Aor. ἠύξησα; Perf. ἠύξηκα; Mid. and Pass. to grow, Perf. ἠύξημαι; Fut. αὐξήσομαι; Aor. ἠύξήθη.

5. *βλαστάνω*, to sprout, spring, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἔβλάστηκα and βεβλάστηκα (§ 88, 2).

6. *δαρτάνω*, to sleep, Aor. ἔδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.

7. *ὀλισθάνω*, to slip, to glide, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὀλίσθηκα.

8. *ὀσφραίνομαι*, to smell, Aor. ὄσφρόμην; Fut. ὀσφρήσομαι.

9. *ὀφλισκάνω*, to be liable to a fine, to incur punishment, to owe,—the double strengthening *ισκ* and *av* is to be noted—Aor. ὄφλον; Fut. ὀφλήσω; Perf. ὄφληκα; Perf. Mid. or Pass. ὄφλημαι.

(b) *äv* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The *ν* before a Pi-mute is changed into *μ*, before a Kappa-mute, into *γ*.

10. *θιγγάνω*, to touch. Aor. ἔθιγον; Fut. θίξομαι.

11. *λαγγάνω*, to obtain by lot, to acquire, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληκα; Perf. Mid. or Pass. εἴλημαι (§ 88, 4); Aor. Pass. ἐλήχθη.

12. *λαμβάνω*, to take, Aor. ἔλαβον, Imp. λαβί; Fut. λήψομαι;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 88, 4); Aor. Mid. εἰλαβόμην; Aor. Pass. εἰλήφθην.

13. λανθάνω, (seldom λήθω), to be concealed, Aor. ἔλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Aor. ἐλαθόμην.

14. μανθάνω, to learn, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem ΜΑΘΕ, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυνθόμην; Perf. πέπυσμαι, πέπυσαι, etc.; Fut. πεύσομαι; verbal adjective, πειυστός, πειυστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἐτύχον; Fut. τεύξομαι (ΤΕΥΧ-); Perf. τετύχηκα (ΤΥΧΕ- according to No. a).

LVIII. Vocabulary.

'Αγγελία, -ας, ἡ, a mes-	δίς, bis, twice.	κατα-δαρθάνω, to fall a-
sage, news.	δοκέω, to think, appear,	sleep, sleep.
ἄγε, age! come now.	seem.	λυγρός, -ά, -όν, sad.
ἐνα-στρέφω, to turn round	ἐλπομαι, to hope.	ὀπίσω, behind, back.
(trans. and intrans.).	ἐξ-αμαρτάνω, ἀμαρτάνω	προσ-ήκων, -ήκουσα, -ήκων,
ἐνθεμον, -ου, τό, a flower,	strengthened by ἐξ.	fitting, becoming.
a blossom.	(§ 121, 2).	πώ (enclitic), yet.
βούλευμα, -ατος, τό, ad-	ἐπαρκέω, w. dat., to help.	συμφορά, -άς, ἡ, an event,
vice, a decision, a reso-	ἐπιβουλή, -ῆς, ἡ, a plot.	especially a misfortune.
lution.	ἐπι-ορκέω, to swear false-	χρυσίον, -ου, τό (diminutive
βραχύς, -εῖα, -ύ, short.	ly; w. acc., to any one.	of χρυσός), gold.
γενναῖος, -α, -ον, of noble	εὐεργεσία, -ας, ἡ, a favor,	ὥς, as; ὥς τάχιστα, as
birth, noble, brave.	beneficence.	soon as.
δεῦρο, hither.	κάμηλος, -ου, ὁ, ἡ, a camel.	

Ἀ ἡ σ ε ι ν διὰ τέλους μὴ δοκεῖτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχον τεύξῃ θεοῦ.¹ Γράμματα μαθεῖν δεῖ καὶ μαθεύοντα νοῦν ἔχειν. Αββὲ πρόνοιαν τοῦ προσήκοντος βίου. Ἐβνοις ἐπαρκῶν² τῶν ἰσων τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς³ οὐκ ἔσθ' εἶτο. Οἱ Πέρσαι τοῖς Ἑλλησιν⁴ ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφάνετο διὰ χρυσίου μάλλον, ἢ διὰ τῶν ὀπλων ἡύξῃ κέναι τὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὠσφροντο τάχιστα τῶν καμήλων⁵ οἱ ἵπποι, ὀπίσω ἀνέστρεφον. Μῆθ' ἵγῃς τοῦ κύνος.⁶ Ἄγε δεῦρο, ἵνα πύθῃ τῆς λυγρᾶς ἀγγελίας.⁷ Θεὸν ἐπιορκῶν μὴ δοκεῖ λελεθῆναι. Ἄρχῃς τετυχηκὼς¹ ἰσοῖ ταύτης ἄξιος. Καλὸν, μὴδὲν εἰς φίλους ἀμαρτεῖν. Μακάριος, ὅστις ἐτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφοράν. Οὐδεὶς πω ξένου ἐξαπατήσας ἀθανάτους ἔλαθεν. Ἄπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

¹ § 158, 3. (b).

⁴ § 161, 2. (c).

² § 176, 1.

⁵ § 158, 5. (a).

³ § 158, 5. (b).

⁶ § 158, 3. (b).

Καὶ κακὸς πολλὰκις τιμῆς καὶ δόξης ἐλαχεν. Παρὰ τῶν θεῶν πολλὰ παρε-
λήφαμεν δῶρα. Οὐδέ λ' ἐληθ' εν, ὅστις ἀδίκῃ ἐργῇ πράττει. Εἰ θεὸν ἀνὴρ τις
ἐλπεται λαθεῖν, ἀμαρτάνει. Δις ἐξ αμαρτεῖν ταύτων¹ οὐκ ἀνδρὸς σοφοῦ.
Ἐξ ἀγαθῆς χθονὸς ἐβλάσαστε² καλὸν ἀνθεμα, ἐκ δ' ἐρθῶν φρενῶν βουλευμάτων
ισθλά. Τῆς εὐεργεσίας οὐποτε λήσομαί.

The king will not perceive the plots against him. If thou drinkest (drink-
ing), talk not much (*pl.*); for thou wilt err. What man has not once erred? The bad (man) is hated by the good. Philip increased (*aor.*) his royal au-
thority more by money than by arms. From a correct understanding will al-
ways spring (*βλαστάνω*) excellent resolutions. I have slept only a short time. I will not touch the dog. Pericles has acquired great fame. The bad will never acquire true fame. We shall take precaution for a becoming life (*gen.*). The town was taken (*aor.*) by the enemy. The ungrateful (person) has for-
gotten the favor. The boy has studied literature well. Hast thou heard the sad news?

§ 122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants σκ or the syllable ισκ.

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. εὐρ-ίσκω (from *ΕΥΡΕ-*). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι.

1. αἰ-ίσκ-ομαι, to be taken, to be conquered, Impf. ἡλίσκόμεν; (*ΑΙΟ-*) Fut. αἰλώσομαι; second Aor. ἦλων, and ἐάλων (μ, § 142, 9), I was taken; Perf. ἦλωκα, and ἐάλωκα, I have been taken (Aug., § 87, 6). The Act. is supplied by αἰρεῖν (§ 126, 1), signifying, to take captive, to conquer.

2. ἀνᾶλίσκω, to spend, to consume, Impf. ἀνᾶλίσκον; Fut. ἀνᾶλώσω; Aor. ἀνᾶλῶσα and ἀνάλωσα, κατηγάλωσα; Perf. ἀνᾶλῶκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνᾶλωμαι and ἀνάλωμαι; Aor. Pass. ἀνᾶλώθη.

3. ἀρέσκω, to please, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθη.—Mid.

4. γηράσκω or γηράω, to grow old, Fut. γηράσομαι; Aor. ἐγήρασα; Inf. γηραῖσαι; Perf. γεγήρακα.

5. γινώσκω, to know, (*ΓΝΟ-*) Fut. γνώσομαι; second Aor. ἔγνωσθαι (μ, § 142); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 95); verbal adjective, γνωστός, γνωστέος.

¹ § 60, Rem. ² On the Sing. verb, see p. 27.

6. διδράσκω, to run away (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μ, § 142, 1).

7. εὐρίσκω, to find, second Aor. εὔρον; Imp. εὐρέ; (ΕΥΡΕ-) Fut. εὐρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην; Aor. Mid. εὔρόμην; verbal adjective, εὔρετός.

8. ἡβιάσκω, to come to one's strength, to come to the state of manhood, Aor. ἡβησα (ἡβία, to be young, but ἀνῆβία, to become young again).

9. θνήσκω, commonly ἀποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθᾶνον; Fut. ἀποθανοῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, I shall be dead.

10. ἰλάσκομαι, to propitiate, Fut. ἰἄσομαι; Aor. ἰἄσάμην.

11. μιμνήσκω, to remind, (ΜΝΑ-) Fut. μνήσω; Aor. ἐμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -ῆο, -ῆτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἐπάθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

- 13. πιπίσκω, to give to drink, Fut. πισω; Aor. ἐπίσα.

14. πεπράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπραῖσθαι); Aor. ἐπράθην; Fut. Perf. πεπραῖσομαι in the sense of the simple Fut. πραθήσομαι (not used).

15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστέρήθην.

16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, to think, to say, to affirm, assert (Ind. not used), Impf. ἔφρασκον; Fut. φήσω; Aor. ἔφησα.

18. χάσκω, to gape, (ΧΑΝ-) Aor. ἔχᾶνον; Fut. χᾶνοῦμαι; Perf. κέχηγα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω; Aor. εἰδίδαξα; Perf. δεδίδακα; Aor. Pass. εἰδάχθην.—Mid.

LIX. *Vocabulary.*

'Αλοπος, -ον, without trouble, free from sorrow.	ἐπαναφέρω, to bring back, refer, impute.	παλαιός, -ά, -όν, old, aged, of old time.
ἀμνημονέω, <i>w. gen.</i> , to be forgetful of.	εὐγενής, -ές, well-born, of high birth, noble.	πάσχω, to feel, suffer; with εὖ, receive a favor,
δεκάς, -άδος, ἡ, a decad, the number ten.	μοῖρα, -ας, ἡ, a share, a lot, fate.	be well treated.
ἐξ-ερίσκω, to find out.	μόρσιμος, -ον, fated.	πενθέω, to grieve, mourn for.

'Ολίγους ἐύρησεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πᾶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ἡδῶς τῶν παλαιῶν πράξεων¹ μέμνηνται οἱ ἄνθρωποι. Οὐκ ἂν εὐροῖς ἀνθρωποῦ πάντα² δλβιώτατον. Ἡ καλῶς ζῆν,³ ἢ καλῶς τεθνηκέναι ὁ εὐγενὴς βούλεται. Εἰ δεῖνὰ δι' ὑμετέραν κακότητα πεπόνθατε, μή τι⁴ θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν.⁵ Ἡ τέχνη δὲ σώζεται. Πάντ' ἐστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεγγῆ τις. Εἰ τις γηράσας ζῆν εὐχεται, ἀξίός ἐστι γηράσκειν πολλὰς εἰς ἐτὼν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχη τέχνην ἐύρηκας, οὐ τέχνην τύχην. Οὐκ ἐστι βίον ἐύρειν ἄλυπον οὐδενί.⁶ Ἀχάριστος, ὅστις ἐὸ παθὼν ἀμνημονεῖ. Δίκαιον εὖ πράττοντα μεμνησθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἐστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.*

This reduplication consists in repeating the first consonant of the stem with *ι*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*GEN-*) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (*PIET-*) Fut. πρσσοῦμαι (§ 116, 3); Aor. ἔπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

¹ § 158, 5. (b). ² in every respect. ³ § 97, 3. (a). ⁴ μή τι, in no respect
⁵ The Aor. denotes a custom. ⁶ οὐκ ἐστι — οὐδενί, no one can. See § 177, 6

§ 124. VI. Verbs, to whose Pure Stem ε is added in the Pres. and Impf.

1. γαμέω, to marry (of the man), Perf. γεγάμηκα, but Fut. γάμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), to marry (of the woman, *nubo*), Fut. γαμοῦμαι (§ 83); Aor. ἐγγάμημην; Pass. to be wedded, Aor. ἐγαμήθην, etc.

2. γηθεύω, usually Perf. γέγηθα (also prose), to rejoice, Fut. γηθήσω.

3. δοκέω, to seem, *videor*, to think, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαi, *visus sum*; Aor. Pass. ἐδόχθην.

4. μαρτυρέω, to witness, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. to call to witness.

5. ξυρέω, to shave, Mid. ξύρομαι; Aor. ἐξυράμην, but Perf. ἐξύρημαι.

6. ώθέω, to push, Impf. ώώθουν; Fut. ώσω and ώθήσω; Aor. ἔωσα, ώσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαi; Aor. Pass. ἐώσθην (Aug. § 87, 4).—Mid.

LX. Vocabulary.

'Απωθέω, to push, or drive away.	ἐμπίπτω, to fall on or into something, to meet with.	συμπίπτω, to fall with; συμπίπτει, it happens.
ἄτη, -ης, ἥ, infatuation, and consequent unhappiness, evil.	εὐδοκίμειν, to be or become celebrated.	συμφέρω, to carry with, conduce, to be of use.
εισ-ώθεω, to push, or drive in.	προ-νοέω, to think or consider beforehand.	συν-δια-τρίβω, to spend time with, to live with.
	πώποτε, ever.	φόνος, -ου, ὁ, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντι δρεξον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γέγονασιν. Μὴ μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέροι. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένη. Πολλάκις ὁ εὐδοκίμειν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. Ὄταν ἄτυχεῖν σοι συμπέσῃ τι, Εὐριπίδου μνήσθητι. Οὐκ ἔστιν, ὅστις πάντ' ἄνθρωπος εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σκουδαῖος, ἔλεξεν. Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατὴρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγήθει φόνου Ἀχαιῶν ὄρωντος. Ἐδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν. Ἐπὶ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρα² ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἕλει τοὺς ἐμοὶ συνδιὰτρίβοντας. Δημοσθένης ἐξύρατο τὴν κεφαλὴν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰσεωσθησαν. Οἱ στρατιῶται ἀπέωσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (*ἐμπίπτω, w dat.*). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (*gen.*) of the enemies. It is determined (*perf. pass. of δοκέω*) that (*acc. w. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. *Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic s.*

The *s* is lengthened into *η* in inflection. Exceptions: ἄχθομαι and μάχομαι.

1. ἀλέξω, to ward off, Fut. ἀλεξήσω; Mid. to ward off from oneself, to defend, Fut. ἀλεξήσομαι (from ἈΛΕΚ-); Aor. ἤλεξαμην.

2. ἄχθομαι, to be vexed, displeased, Fut. ἀχθέσομαι; Aor. ἤχθεσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

3. βόσσω, to feed, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. to feed (intransitive).

4. βούλομαι, to wish, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug. § 85, Rem. I).

5. δέω, to want, to need, usually Impers. δεῖ, it is wanting, it is necessary, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, to need, Fut. δεήσομαι; Aor. ἐδεήθην.

6. ἐθέλω and θέλω, to will, Impf. ἤθειλον and ἔθειλον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέληκα.

7. εἴλω, to press, to shut up, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

8. ἘΙΠΟΜΑΙ, Aor. ἠρόμην, I inquired, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν.

9. ἐρόω, to go forth, Fut. ἐρήσω; Aor. ἠρόησα.

10. εὐδω, commonly καθεύδω, to sleep, Fut. καθευδήσω (Aug., § 91, 8).

11. ἔχω, to have, to hold, Impf. εἶχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. σχές, παράσχεις (μι, § 142), Subj. σχῶ, -ης, παράσχω, παράσχεις, etc., Opt. σχοίην (μι), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.

12. ἔψω, to boil, to cook, Fut. ἐψήσω; verbal adjective, ἐψτός or ἐψητός, ἐψητέος.

13. καθίζω, to seat, make to sit, Impf. ἐκάθιζον, old Attic, καθίζον; Fut. καθιῶ (§ 83); Aor. ἐκάθισα, old Attic, καθίσα; Perf. κεκάθισα; Mid. I seat myself, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, I seated for myself, I caused to sit. But καθέζομαι, I seat myself, I sit, Impf. ἐκαθεζόμην; Fut. καθεδούμαι (Aug. § 91, 3).

14. κλαίω, to weep, Att. κλάω without contraction, Fut. κλαύσομαι and κλανσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor. ἔκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλαυστός and κλαυτός, κλαυστέος.—Mid.

15. μάχομαι, to fight, Fut. μαχοῦμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετέος and μαχητέος.

16. μέλλω, to intend, to be about to do, hence to delay, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

17. μέλει μοι, it is a care, anxiety, interest to me, curae mihi est (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμίληκε(ν); Mid. μελόμαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθην.

18. μύζω, to suck, Fut. μυζήσω, etc.

19. ὄζω, to smell, Fut. ὀζήσω; Aor. ὄζησα; Perf. ὄδωδα with the meaning of the Pres. (Att. Redup., § 89).

20. οἶομαι and οἶμαι, to think, second Pers. οἶε (§ 82, 2), Impf. φόμην and φῆμην; Fut. οἰήσομαι; Aor. φήθην, οἰθήναι (Aug., § 87, 1).

21. οἶχομαι, to depart, to go, to have gone, abii, Impf. φόχομην, I went away; Fut. οἰχήσομαι; Perf. φήχημαι, in the Common language only in composition, e. g. παρόφηχημαι.

22. ὀφείλω, to owe, to be under obligation, debeo, Fut. ὀφειλήσω; Aor. ὠφείλησα; second Aor. ὠφελον, -ες, -ε(ν) (first and second Pers. Pl. not used) in forms expressing wish, utinam.

23. πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, μι, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.

24. χαίρω, to rejoice, Fut. χαιρήσω; Aor. ἐχάρην (μι, § 142, 8); Perf. κεχάρηκα, I have rejoiced, and κεχάρημαι, I am rejoiced.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, to remain, Perf. μεμνήκα, regular in the other tenses; νέμω, to divide, to distribute, Fut. νεμῶ and νεμοῦμαι; Aor. ἐνεμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

LXI. Vocabulary.

'Αμβροσία, -ας, ἡ, the food of the gods.	τήδειος, -α, -ον, fit, requisite; τὰ ἐπιτήδεια, provisions.	μεστός, -ή, -όν, w. gen., full.
ἀνα-πέτομαι, to fly up, or away.	ἔρωτάω, to ask.	μύρον, -ου, τό, scented salve, perfumery.
ἀνέψω, to boil up.	ἡμίθεος, -ου, ὁ, a demigod.	νέμω, to divide, distribute.
βασιλείος, -α, -ον, royal, regal.	θρόνος, -ου, ὁ, a seat, a throne.	ὄρνις, -ιδος, ὁ, ἡ, a bird.
δια-μένω, to remain.	καλοκύαθία, -ας, ἡ, rectitude, virtue.	ὄρος, -εος = -ους, τό, a mountain.
εἰ, if, in a question, whether.	λεία, -ας, ἡ, booty, plunder.	πάππος, -ου, ὁ, a grandfather.
ἐλέγχο, to examine, search, blame, convict.	μέρος, -εος = -ους, τό, a	πλήν, except, besides.
ἐπιτήδειος, -ον and ἐπι-μέρος, -εος = -ους, τό, a		τρίπους, -οδος, ὁ, three-footed, a tripod.

Οἱ στρατιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν¹ ἡμαρτάνετε ἐλεγχόμενοι. Ὁ ποιμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ στρατιῶται ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβουλήθησαν. Τοῖς στρατιώταις² ἐν τῇ πολεμίᾳ γῆ τῶν ἐπιτηδείων³ δεήσει. Πλούσιός ἐστιν οὐχ ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μικρῶν δεσπόμενος. Ὁ Πολυδέκης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλλὰ μᾶλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, εἰς τὸν ποταμὸν ἐλήθησαν. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν ἔγραψεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδῆσαι. Οὐδεὶς ἀνθρώπων ἠξιώθη τοῖς θεοῖς⁴ ὀμλεῖν, πλὴν ὅσοι μετεσχῆκασιν κάλλους. Πέλοψ γὰρ τοῦτου ἐνεκα ἀμβροσίας⁵ μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μήδεια Αἰσώνα ἀνεψήσασα νέον ποιῆσαι λέγεται. Καθιδυμέν σε, ὦ στρατηγέ, εἰς τὸν θρόνον τὸν βασιλείον. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ἕλληνες ἐν Σαλαμῖνι θαρραλέως ἐμαχέσαντο. Κύρος ὑπὸ Μανδάνης τῆς μητρὸς ἐρωτηθεὶς, εἰ βούλοιο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἔλεξεν, ὅτι μένειν βούλοιο. Τοῖς ἀγαθοῖς⁶ τῆς ἀρετῆς⁷ μελήσει. Χρηστοὶ νέοι οὐ μύρων ὀξήσουσιν,⁸ ἀλλὰ καλοκύαθιάς. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀποφυγεῖν ψυχοντο. Ἡ ψυχὴ ἀναπτομένη οἰχθήσεται ἀθάνατος καὶ ἀγηρως. Οἱ κακοῦργοι μεγάλῃν ζημίαν ὀφείλῃσαν.⁹ Ἡ ὄρνις ἀναπετόμηται. Οἱ πολῖται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῇ νίκῃ. Οἱ θηρευταὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διεμενῆκεσαν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνεμέθη). Τρίποδες ἦσαν κρεῶν¹⁰ μεστοὶ νενεμημένων.

The soldiers courageously kept off (*aor. mid.*) the enemies. Many herdsmen tended (*aor.*) the herds of goats on the mountains. The father will wish to depart to-morrow. A good general takes care, that (that not, *ὅπως, μή, w. ind. fut.*) the soldiers may not want provisions. The good will not wish to go about with the bad. I will ask the father, whether he has written the letter. If thou art weary (being weary, *perf. part.*), thou wilt sleep comfortably (*ἡδέως*). Those who are held by evil desires are all slaves. Cowardly soldiers will not take part in dangers. Æson, having been boiled by Medea, is said to have become

¹ i. e. ὑπὲρ τούτων, & ² the soldiers will need. ³ § 158, 5. (a).
⁴ § 161, 2. (a), (a). ⁵ § 158, 3. (b). ⁶ § 161, 5. ⁷ § 158, 6. I. (b).
⁸ ὀξέειν τινός, to smell of something. ⁹ owed, had to suffer. ¹⁰ § 39, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (*gen.*). The flowers smell (*perf.*) beautifully. The youths smelt of perfume. The citizens will not think, that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

§ 126. Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.

1. αἰρέω, to take, to capture, e. g. a city, Fut. αἰρήσω; Perf. ἔρηκα; Aor. (from ἘΑ) εἶλον, εἶσιν; Aor. Pass. ἤροθην; Fut. Pass. αἰρεθήσομαι (§ 98, Rem.); Mid. to choose, Fut. αἰρήσομαι; Aor. εἰλόμην; verbal adjective, αἰρετός, -τέος.—Aug., § 87, 3.

2. ἔρχομαι, to go, to come (the remaining modes and participials are borrowed from εἶμι [§ 137]; thus ἔρχομαι, ἴω, ἴθι, ἵεαι, ἰών); Impf. ἤρχόμην, commonly ἔειν or ἔη, Opt. ἴομι; Fut. εἶμι, I shall go (ἔξω, I shall come);—(ΕΑΕΤΘ-) Perf. ἐλάλῃθα; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών; verbal adjective, ἐλευστίον.

3. ἰσθίω, to eat, Impf. ἤσθιον; Fut. ἔδομαι; Perf. ἐδήδοκα; (ΦΑΓ-) Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἰδήδεσμαι; Aor. Pass. ἠδέσθην; verbal adjective, ἰδεστός.

4. ὁράω, to see, Impf. ἴωρων; Perf. ἰώρᾱκα (Aug., § 87, 6); (ΙΔ-) Aor. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών. On the second Perf. εἶδα, I know, see § 143. (ΟΙΙ-) Fut. ὄψομαι (second Pers. ὄψαι, § 82, 2); Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἐώρᾱμαι or ὠρμαι, ὠψαι, etc.; Inf. ὠπθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning ecce, ἰδοῦ), as a simple, only poetic; Aor. Pass. ὠφθην, ὠφθῆναι; Fut. ὀφθήσομαι; verbal adjective, ὀρατός and ὀπίτός.

5. τρέχω, to run, (ΑΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμημαι.

6. φέρω, to bear, (ΟΙ-) Fut. οἴσω;—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἤνεγκα), Opt. ἐνέγκοιμι, -τιε(ν), etc. (rarer -αιμι, etc.); Inf. ἐνεγκεῖν, Part. ἐνεγκών, Imp. ἔνεγκε, -έτω, etc.; (ΕΝΕΚ-) Perf. ἐνήνοχα; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ἤνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεκθήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.

7. φημί (§ 135, 8), to say, Impf. ἔφη with the meaning of the Aor., also φάμαι and φάς; (ΕΠ-) first Aor. εἶπα, εἶπας, εἶπαι,

Imp. *εἶπον, εἰπάτω*, Inf. *εἶπαι*; second Aor. *εἶπον, εἶπω, εἶποιμι, εἶπέ* (compound *πρόειπε*), *εἰπεῖν, εἰπών*. From the Epic Pres. *εἶρω*, come Fut. *εἶρω*; Perf. *εἶρηκα*; Perf. Mid. or Pass. *εἶρημαι*; Fut. Perf. *εἶρήσομαι*. From *PE-* Aor. Pass. *ἔρῃσθην, ῥήθηται, ῥήθεις*; Fut. Pass. *ῥήθήσομαι*; verbal adjective, *ῥητός, ῥητέος*.—Mid. only in compounds, Fut. *ἀπεροῦμαι* and first Aor. *ἀπείπασθαι, to deny, to despair*, like *ἀπειπεῖν*.

LXII. Vocabulary.

'Αγανακτέω, to be displeased, or indignant.	ἐξ-ειπεῖν, to speak or say out, utter.	παρα-τρέχω, w. acc., to run by, or past.
ἔσε-κρίζω, to cry out.	ἔβρωμένως, strongly, firmly.	παρα-φέρω, to carry by or past.
ἀτρεκέως, exactly, surely.	εὐβουλος, -ον, one who consults well, clever, sagacious.	πέρας, -ατος, τό, the end, a limit.
βραδύς, -εἰα, -ύ, slow.	λυπέω, to distress. [dious.	περι-οράω, to overlook, neglect.
γλαυξ, Attic γλαυξ, -κός, ἦ, an owl.	μακρός, -ύ, -όν, long, term.	προ-έρχομαι, to go before.
δεῖδω, to fear; perf. δέδοικα has a present meaning.	μήπω, not yet.	πταίρω, to sneeze.
δοῦμα, -ατος, τό, a house.	ὀργίζομαι (w. pass. aor.), to be angry.	ρεῦμα, -ατος, τό, a stream.
ἐνύπνιον, -ου, τό, a dream, a vision.	παρακαταθήκη, -ης, ἦ, a thing deposited, a pledge.	σφόδρα, very, violently, very much.

Καὶ βραδὺς εὐβουλος εἶλε¹ ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἶλοντο ἐν τῷ Περσικῷ πολέμῳ. Ὀδυσσεὺς εἰς² Ἄιδου μέγα δῶμα ἦλθεεν. Ἦν ἂν μοῖραν εἴλῃς, ταύτην φέρε καὶ μὴ ἀγανάκτει. Δυπούμεθ', ἂν πύργη τις· ἂν εἴπῃ κακῶς, ὀργίζομεθα· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα φοβούμεθα· ἂν γλαυξ ἀνακράγῃ, δεδοίκαμεν. Μὴ πιστεύε τάχιστα, πρὶν ἀτρεκέως πέρας ὄψεαι. Μετρίως φάγε. Οὐδὲ εἰς Ὅμηρον εἶρηκε μακρόν. Ὅστις λόγους, ὡς παρακαταθήκην, λαβὼν ἐξεῖπεν, ἄδικός ἐστιν, ἢ ἂν ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν στήν ὀδόν, ἣν πᾶσιν ἐλθεῖν ἐστ' ἀνάγκη, προεληλύθασι. Ξένους πένυτας μὴ παραδρέμῃς ἰδών. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἰών· ἅμα τε γὰρ ὤφθη καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ ἐνεχθήσεται. Ἐνεγκε λύπην καὶ βλάβην ἔβρωμένως. Φίλον δὲ ὀργὴν ἐν κακοῖς μὴ περιῖδῃς. Μήπω μέγαν εἶπῃς, πρὶν τελευτήσαντ' ἴδῃς.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (ήδέως). The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

¹ the Aor. is translated by *is accustomed*.

² instead of ἄλλο δέ.

VERBS IN -*μι*.§ 127. *Conjugation of Verbs in -μι.*

1. The principal peculiarity of verbs in -*μι* is, that, in the Pres. and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in -*ω*, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in -*ω*, with a few exceptions.

2. Several verbs in -*μι*, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with *ι*, when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with *σρ*, *πρ*, or with an aspirated vowel, *ι* with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

ΔΟ- *δί-δω-μι*, to give,
ΣΤΑ- *λί-στη-μι*, to place,

ΧΡΑ- *κί-χρη-μι*, to lend,
'Ε- *λή-μι*, to send.

§ 128. *Division of Verbs in -μι.*

Verbs in -*μι* are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in <i>α</i> , e. g. <i>λί-στη-μι</i> , to station,	Stem ΣΤΑ-
(b) " <i>ε</i> , " <i>λί-θη-μι</i> , to place,	" ΘΕ-
(c) " <i>ο</i> , " <i>δί-δω-μι</i> , to give,	" ΔΟ-
(d) " <i>ι</i> , " <i>εἶμι</i> , to go,	" 'Ι-
(e) " <i>σ</i> , " <i>εἶμι</i> , instead of <i>ἐσμί</i> , to be,	" 'ΕΣ-

II. Such as annex to their stems the syllable *νν̄* or *ν̄*, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, *α*, *ε*, *ι*, *ο*, and assumes *νν̄*.

(a) in <i>α</i> , e. g. <i>σκεδά-νν̄-μι</i> , to scatter,	Stem ΣΚΕΔΑ-
(b) " <i>ε</i> , " <i>κοπέ-νν̄-μι</i> , to satisfy,	" ΚΟΠΕ-
(c) " <i>ι</i> , only <i>τί-νν̄-μι</i> , to atone,	" ΤΙ-
(d) " <i>ο</i> , e. g. <i>στρώ-νν̄-μι</i> , to spread out,	" ΣΤΡΟ-

B. In a consonant, and assumes *ν̄*.

(a) in a mute, e. g. <i>δείκ-ν̄-μι</i> , to show,	Stem ΔΕΙΚ-
(b) " liquid, " <i>δμ-ν̄-μι</i> , to sweeten,	" 'ΟΜ-

REMARK. Of this second class, only the verb *σβέ-νν̄-μι*, to quench, from the stem ΣΒΕ-, forms a second Aor., viz. *ἐσβην*.

§ 129. *Mode-vowels.*

1. The Ind. Pres., Impf. and second Aor. do not take the mode-vowel, and hence the personal-endings are annexed to the verb-stem; e. g.

Ι-στῶ-μεν	ἐ-τί-θε-μεν	ἐ-δο-μεν
Ι-στῶ-μεθα	ἐ-τί-θε-μεθα	ἐ-δό-μεθα.

2. The Subj. has the mode-vowels ω and η, like verbs in -ω, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in -ω, in respect to contraction, are to be noted, namely,

ἀη and ἄη coalesce into ᾗ and ῥ̄ (not, as in contracts in -ᾶω, into ᾶ and ῥ̄),
 ὄη coalesces into ὤ (not, as in contracts in -ῶω, into οἰ); e. g.

Ι-στά-ω = Ι-σῶ	Ι-στά-ης = Ι-σῆς	Ι-στά-η-ται = Ι-σῆ-ται
στά-ω = σῶ	στά-ης = σῆς	
τι-θέ-ω = τι-θῶ	τι-θέ-ης = τι-θῆς	τι-θέ-ω-μαι = τι-θῶ-μαι
δι-δέ-ω = δι-δῶ	δι-δέ-ης = δι-δῆς	δι-δέ-η = δι-δῆ.

REM. 1. This form of the Subj. of *ιστημι* and *τιθημι* is like the Subj. of the two Aorists Pass. of all verbs; e. g. *τυφθῶ, -ῆς, -ῆ*, etc., *τυπ-ῶ, -ῆς, -ῆ*, from *ιστημι*.

REM. 2. The Subj. of verbs in -ομι is like that of verbs in -ω; e. g. *δεικνύω, -ῶς*, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A. Ι-στα-ι-ην = Ι-σται-ην	Aor. II. A. σται-ην	Impf. M. Ι-σται-μεν
τι-θε-ι-ην = τι-θεί-ην	θεί-ην	τι-θεί-μεν
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μεν.

REM. 3. The form of the Opt. of verbs in -ε (*τιθημι*) is like the Opt. of the Aorists Pass. of all verbs; e. g. *στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην*.

REM. 4. The Impf. Opt. of verbs in -ομι, like the Subj. Pres., follows the form in -ω; e. g. *δεικνύομι*.

§ 130. *Personal-endings.*

1. The personal-endings of the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	<i>Ι-στη-μι</i>
2.	-ς	<i>Ι-στη-ς</i>
3.	-σι(ν)	<i>Ι-στη-σι(ν)</i>
Dual 2.	-τον	<i>Ι-σῶ-τον</i>
3.	-τον	<i>Ι-σῶ-τον</i>
Plur. 1.	-μεν	<i>Ι-σῶ-μεν</i>
2.	-τε	<i>Ι-σῶ-τε</i>
3.	[-σι(ν)] (properly -σσι)	<i>[Ι-στα-σσι Ι-στα-σσι(ν)]</i>

The ending of the third Pers. Pl. -νσι(ν) is changed into -σσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in α, thus:

from	Ι-στα-νσι	is formed	Ι-σᾶσι	(Ι-σᾶ-σσι)
"	τί-θε-νσι	"	τι-θείσι	Att. τι-θέ-σσι
"	δί-δο-νσι	"	δι-δοῦσι	" δι-δό-σσι
"	δεικ-νῦ-νσι	" "	δεικ-νῦσι	" δεικ-νῦ-σσι.

(b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. Ι-στη-ν	ἐ-τί-θη-ν
2.	-ς	Ι-στη-ς	ἐ-τί-θη-ς
3.	-	Ι-στη	ἐ-τί-θη
Dual 2.	-τον	Aor. II. ἐ-στη-τον	ἐ-θε-τον
3.	-την	ἐ-στή-την	ἐ-θέ-την
Plur. 1.	-μεν	ἐ-στη-μεν	ἐ-θε-μεν
2.	-τε	ἐ-στη-τε	ἐ-θε-τε
3.	-σαν	ἐ-στη-σαν	ἐ-θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. *ἐστην*; e. g. *ἐτέθη-ν*, *ἐστάθη-ν*, *-ης*, *-η*, *-ητον*, *-ήτην*, *-ημεν*, *-ητε*, *-ησαν*.

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; e. g.

σταί-ην *Ι-σταί-ην* *θεί-ην* *τι-θεί-ην* *δοί-ην* *δι-δοί-ην*.

REM. 1. In the Dual and Pl. Impf. Opt., the η is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν; e. g.

τιθεί-ημεν = *τιθείμεν* *Ισταί-ητε* = *Ισταίτε*
τιθεί-ησαν = *τιθείεν* *διδόι-ησαν* = *διδόειν*.

The same holds of the Opt. Pass. Aorists of all verbs; e. g. *τυφθείμεν*, *τυπείμεν* = *τυφθείμεν*, *τυπείμεν* (wholly like *τιθείην*).—On the contrary, in the Opt. second Aor. Act. of *Ιστημι*, *τίθημι*, *δίδωμι*, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-θι	(Ι-στα-θι)	(τι-θε-θι)	(δι-δο-θι)
3.	-τω	Ι-σᾶ-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τον	Ι-στα-τον	τι-θε-τον	δι-δό-τον
3.	-των	Ι-σᾶ-των	τι-θέ-των	δι-δό-των
Plur. 2.	-τε	Ι-στα-τε	τι-θε-τε	δι-δο-τε
3.	-τωσαν	Ι-σᾶ-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
		or Ι-σᾶντων	τι-θέντων	δι-δόντων.

REM. 2. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into υ, and

Ι-στα-θι becomes *Ι-στη* *τι-θε-θι* becomes *τι-θει*
δι-δο-θι " *δι-δου* *δεικ-νῦ-θι* " *δεικνῦ*.

The ending -θι in the Pres. is retained only in a very few verbs. In the

second Aor. of *τίθημι*, *ἴημι* and *δίδωμι*, the ending -θι is softened into -ς, thus *θεί θι* becomes *θεις*, *ἴ-θι* = *εις*, *δό-θι* = *δός*; but in the second Aor. of *ίστημι*, the ending -θι is retained, thus *στή-θι*, also in the two Aorists Pass. of all verbs; e. g. *τύπη-θι*, *παιδείθη-θι* (instead of *παιδείθη-θι*, § 8, Rem. 8). In compounds of *στήθι*, the ending -θηθι is often shortened into -ς; e. g. *παράστα*, *ἰκόστα*, *πρόβα*, *κατάβα*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, thus,

Pres. *ἰ-σᾶ-ναι* *τι-θέ-ναι* *δι-δό-ναι* *δεικ-νῶ-ναι*
 Second Aor. *στή-ναι* *θει-ναι* *δοῦναι*.

The Inf. of Pass. Aorists of all verbs is like *στήναι*; e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -ντος, -τσα, -ντ, which are joined to the characteristic-vowel according to the common rule, thus,

<i>ἰ-σᾶ-ντος</i>	= <i>ἰ-σᾶς</i> , <i>ἰ-σᾶσα</i> , <i>ἰ-σᾶν</i>	<i>σᾶς</i> , <i>σᾶσα</i> , <i>σᾶν</i>
<i>τι-θέ-ντος</i>	= <i>τι-θείς</i> , <i>-είσα</i> , <i>-έν</i>	<i>θείς</i> , <i>θείσα</i> , <i>θέν</i>
<i>δι-δό-ντος</i>	= <i>δι-δός</i> , <i>-ούσα</i> , <i>-όν</i>	<i>δός</i> , <i>-ούσα</i> , <i>-όν</i>
<i>δεικ-νῶ-ντος</i>	= <i>δεικ-νῶς</i> , <i>-ῶσα</i> , <i>-ῶν</i> .	

The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*; e. g. *τυπ-είς*, *-είσα*, *-έν*, *βουλευθ-είς*, *-είσα*, *-έν*.

2. The personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -σαι and -σο, almost throughout; see the Paradigms.

REM. 3. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΩ* with the common contractions. In verbs in -νμι, the collateral forms in -νω are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. *ἐνδείκνῶ*, *δμνῶ*, *συμμιγνῶ*, together with *ἐνδείκνυμι*, *δμνυμι*, *συμμιγνυμι*.

FORMATION OF THE TENSES.

§ 131. I. First Class of Verbs in -μι.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, α into η, ε into η and (in the Perf. Act. of *τίθημι* and *ἴημι*) into ει, and ο into ω; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and

ἴημι, where the *αι* of the Perf. Act. (τέθεικα, τέθειμαι, εἶκα, εἶμαι), is retained.

2. The first Aor. Act. and Mid. of τίθημι, ἴημι and δίδωμι, has *κ* for the characteristic of the tense, not *σ*, thus :

ἔ-θη-κ-α, ἤ-κ-α, ἔ-δω-κ-α.

The forms of the first Aor. Act. ἔθηκα, ἤκα and ἔδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing. ; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἴημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of τίθημι, ἴημι and δίδωμι, namely, ἔθην, ἤν, ἔδων, are not in use.

3. The verb ἴστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic *σ* ; e. g. ἔ-στη-σ-α, ἔ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs ; e. g. ἐπτάμην, ἐπριάμην.

REM. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἴστημι, the Fut. Perf. of which is ἐστήξω (old Att.) and ἐστήξομαι.

§ 183. Paradigms of

		ACTIVE.				
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἴστη-μι	τί-θη-μι	δί-δω-μι	δείκ-νύμι ¹
		2.	ἴστη-ς	τί-θη-ς	δί-δως	δείκ-νύ-ς
		3.	ἴστη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νύ-σι(ν)
		D. 1.				
		2.	ἴ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		3.	ἴ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		P. 1.	ἴ-σῶ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νύ-μεν
		2.	ἴ-σῶ-τε	τί-θε-τε	δί-δο-τε	δείκ-νύ-τε
		3.	ἴ-σῶ-σι(ν)	τι-θέ-ῶσι(ν)	δι-δό-ῶσι(ν)	δεικ-νύ-ῶσι(ν)
			(from ἴσῶ-ῶσι)	and τι-θεί-ῶσι(ν)	and δι-δοῦ-ῶσι(ν)	and δεικ-νύ-ῶσι(ν)
	Subjunctive.	S. 1.	ἴ-σῶ	τι-θῶ	δι-δῶ	δεικ-νύ-ω
		2.	ἴ-σῆ-ς	τι-θῆ-ς	δι-δῶ-ς	δεικ-νύ-ης,
		3.	ἴ-σῆ	τι-θῆ	δι-δῶ	etc.
		D. 1.				
		2.	ἴ-σῆ-τον	τι-θῆ-τον	δι-δῶ-τον	
3.		ἴ-σῆ-τον	τι-θῆ-τον	δι-δῶ-τον		
P. 1.	ἴ-σῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν			
2.	ἴ-σῆ-τε	τι-θῆ-τε	δι-δῶ-τε			
3.	ἴ-σῶ-σι(ν)	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)			

¹ And δεικνύ-ω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἔδεικνυτον,

REM. 2. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to place*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or intransitive meaning, *to place one's self, to stand*, namely, *ἵστην, I placed myself, or I stood, ἕστηκα, I have placed myself, I stand, sto, ἕστηκεν, stabam, ἕστηξω, ἕστηξομαι, stabo (ἄφαστήξω, I shall withdraw)*. The Mid. denotes either *to place for one's self, to stand, consistere*, or *to let one's self be placed, i. e. to be placed*.

§ 132. II. *Second Class of Verbs in -μι.*

There is no difficulty in forming the tenses of verbs of the second class (§ 128). All the tenses are formed from the stem, after the rejection of the ending *-νν̄μι* or *-ν̄μι*. Verbs in *-ο*, which in the Pres. have lengthened the *ο* into *ω*, retain the *ω* through all the tenses; e. g. *στρώ-νν̄μι, ζώ-νν̄μι, ῥώ-νν̄μι, χῶ-νν̄μι*, Fut. *στρώσω*, etc.—But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a *Theme* ending in a vowel; e. g. *ῥμ-νν̄μι*, Aor. *ῥμ-ο-σα*, from *ῬΟΜΟΩ*. The second Aor. and the second Fut. Pass. occur only in a few verbs; e. g. *ζεύγ-νν̄μι*, second Aor. Pass. *ἔζυγον*; second Fut. Pass. *ζυγήσομαι*.

Verbs in -μι.

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
<i>ἵσῶ-μαι</i>	<i>τί-θε-μαι</i>	<i>δι-δο-μαι</i>	<i>δείκ-νῦ-μαι</i>
<i>ἵσῶ-σαι</i>	<i>τί-θε-σαι</i> and <i>τί-θη</i>	<i>δι-δο-σαι</i>	<i>δείκ-νῦ-σαι</i>
<i>ἵσῶ-ται</i>	<i>τί-θε-ται</i>	<i>δι-δο-ται</i>	<i>δείκ-νῦ-ται</i>
<i>ἵσῶ-μεθον</i>	<i>τι-θέ-μεθον</i>	<i>δι-δό-μεθον</i>	<i>δείκ-νῦ-μεθον</i>
<i>ἵστα-σθον</i>	<i>τί-θε-σθον</i>	<i>δι-δο-σθον</i>	<i>δείκ-νῦ-σθον</i>
<i>ἵστα-σθον</i>	<i>τί-θε-σθον</i>	<i>δι-δο-σθον</i>	<i>δείκ-νῦ-σθον</i>
<i>ἵσῶ-μεθα</i>	<i>τι-θέ-μεθα</i>	<i>δι-δό-μεθα</i>	<i>δείκ-νῦ-μεθα</i>
<i>ἵστα-σθε</i>	<i>τί-θε-σθε</i>	<i>δι-δο-σθε</i>	<i>δείκ-νῦ-σθε</i>
<i>ἵστα-νται</i>	<i>τί-θε-νται</i>	<i>δι-δο-νται</i>	<i>δείκ-νῦ-νται</i>
<i>ἵσῶ-μαι</i>	<i>τι-θῶ-μαι</i>	<i>δι-δῶ-μαι</i>	<i>δείκ-νῦ-ωμαι</i>
<i>ἵσῶ</i>	<i>τι-θή</i>	<i>δι-δῶ</i>	<i>δείκ-νῦ-η,</i>
<i>ἵσῶ-ται</i>	<i>τι-θή-ται</i>	<i>δι-δῶ-ται</i>	<i>etc.</i>
<i>ἵσῶ-μεθον</i>	<i>τι-θῶ-μεθον</i>	<i>δι-δῶ-μεθον</i>	
<i>ἵσῶ-σθον</i>	<i>τι-θή-σθον</i>	<i>δι-δῶ-σθον</i>	
<i>ἵσῶ-σθον</i>	<i>τι-θή-σθον</i>	<i>δι-δῶ-σθον</i>	
<i>ἵσῶ-μεθα</i>	<i>τι-θῶ-μεθα</i>	<i>δι-δῶ-μεθα</i>	
<i>ἵσῶ-σθε</i>	<i>τι-θή-σθε</i>	<i>δι-δῶ-σθε</i>	
<i>ἵσῶ-νται</i>	<i>τι-θῶ-νται</i>	<i>δι-δῶ-νται</i>	

-ves, -ve(v), and the Participle usually *δεικνῦ-ων, -ούσα, -ον*, § 130, Rem. 3.

		ACTIVE.			
Tenses and Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present	Imperative.	S. 2. ἴστη (from ἰσῆθι)	τίθει (from τίθειθι)	δίδου (from δίδουθι)	δείκνυ (from δείκνυθι)
		3. ἴσῆ-τω	τίθει-τω	δίδο-τω	δείκνυ-τω
		D. 2. ἴσῆ-τον	τίθει-τον	δίδο-τον	δείκνυ-τον
	Part.	P. 2. ἴσῆ-τε	τίθει-τε	δίδο-τε	δείκνυ-τε
		3. ἴσῆ-τωσαν et ἰσάντων	τίθει-τωσαν et τιθέντων	δίδο-τωσαν et διδόντων	δείκνυ-τωσαν et δεικνύντων
		Infinitive.	ἰσῆ-ναι	τιθε-ναι	δι-δῆ-ναι
		ἰσῆ-σῶσα, ἄν G. ἄντοσ	τι-θείσῃ, εἰσα, ἐν G. ἐντοσ	δι-δοῖσῃ, οὔσα, ὄν G. ὄντοσ	δεικνυ-σῶσα, ὄν G. ὄντοσ
Imperfect.	Indicative.	S. 1. ἴσθη-ν	ἔτι-θουν	ἔδι-δουν	ἔδεικνυν
		2. ἴσθη-ς	ἔτι-θείς	ἔδι-δους	ἔδεικνυς
		3. ἴσθη	ἔτι-θει	ἔδι-δου	ἔδεικνυ
		D. 1. ἴσῆ-τον	ἔτι-θει-τον	ἔδι-δο-τον	ἔδεικνυ-τον
		2. ἴσῆ-την	ἔτι-θει-την	ἔδι-δο-την	ἔδεικνυ-την
		P. 1. ἴσῆ-μεν	ἔτι-θει-μεν	ἔδι-δο-μεν	ἔδεικνυ-μεν
	Optative.	2. ἴσῆ-τε	ἔτι-θει-τε	ἔδι-δο-τε	ἔδεικνυ-τε
		3. ἴσῆ-σαν	ἔτι-θει-σαν	ἔδι-δο-σαν	ἔδεικνυ-σαν
		S. 1. ἴσῆι-ην	τι-θεί-ην	δι-δοί-ην	δεικνυ-οίμ
		2. ἴσῆι-ης	τι-θεί-ης	δι-δοί-ης	δεικνυ-οίς,
		3. ἴσῆι-η	τι-θεί-η	δι-δοί-η	δεικνυ-οίς, etc.
		D. 1. ἴσῆι-τον ¹	τι-θεί-τον ¹	δι-δοί-τον ¹	
2. ἴσῆι-την	τι-θεί-την	δι-δοί-την			
Aorist II.	Indicative.	P. 1. ἴσῆι-μεν	τι-θεί-μεν	δι-δοί-μεν	
		2. ἴσῆι-τε	τι-θεί-τε	δι-δοί-τε	
		3. ἴσῆι-εν	τι-θεί-εν	δι-δοί-εν	
		S. 1. ἔστη-ν, Ἰ	(ἔ-θη-ν) } A.I. (ἔ-δω-ν) } A.I.	(ἔ-δω-ν) } used	(ἔ-δω-ν) } used
		2. ἔστη-ς [stood,	(ἔ-θη-ς) } forit	(ἔ-δω-ς) } used	(ἔ-δω-ς) } forit
		3. ἔστη	(ἔ-θη) } forit	(ἔ-δω) } used	(ἔ-δω) } forit
	Subjunctive.	D. 1. ἔ-σ-τ-η-τον	ἔ-θε-τον	ἔ-δο-τον	
		2. ἔ-σ-τ-η-την	ἔ-θε-την	ἔ-δο-την	
		P. 1. ἔ-σ-τ-η-μεν	ἔ-θε-μεν	ἔ-δο-μεν	
		2. ἔ-σ-τ-η-τε	ἔ-θε-τε	ἔ-δο-τε	
		3. ἔ-σ-τ-η-σαν	ἔ-θε-σαν	ἔ-δο-σαν	
		S. 1. σῶ ²	θῶ ²	δῶ ²	
2. σῶς	θῶς	δῶς			
3. σῶ	θῶ	δῶ			
D. 1. σῶ-τον	θῶ-τον	δῶ-τον			
2. σῶ-την	θῶ-την	δῶ-την			
P. 1. σῶ-μεν	θῶ-μεν	δῶ-μεν			
2. σῶ-τε	θῶ-τε	δῶ-τε			
3. σῶ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)			

¹ See § 130, Rem. 1.² The compounds, e. g. ἀποσῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποσῶσι, ἐκθήτων, διαδῶμεν.

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἴστα-σο and ἴστω ἴστα-σθω ἴστα-σθον ἴστα-σθων ἴστα-σθε ἴστα-σθωσαν and ἴστα-σθων	τί-θε-σο and τί-θου τί-θέ-σθω τί-θέ-σθον τί-θέ-σθων τί-θε-σθε τί-θέ-σθωσαν and τί-θέ-σθων	δι-δο-σο and δι-δου δι-δέ-σθω δι-δο-σθον δι-δέ-σθων δι-δο-σθε δι-δέ-σθωσαν and δι-δέ-σθων	δείκ-νῶ-σο δείκ-νῶ-σθω δείκ-νῶ-σθον δείκ-νῶ-σθων δείκ-νῶ-σθε δείκ-νῶ-σθωσαν and δείκ-νῶ-σθων
ἴστα-σθαι	τί-θε-σθαι	δι-δο-σθαι	δείκ-νῶ-σθαι
ἴστα-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δέ-μενος, η, ον	δείκ-νῶ-μενος, η, ον
ἴστα-μην ἴστα-σο and ἴστω ἴστα-το ἴστα-μεθον ἴστα-σθον ἴστα-σθην ἴστα-μεθα ἴστα-σθε ἴστα-ντο	ἐ-τι-θέ-μην (θου) ἐ-τί-θε-σο and ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τε-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην (δου) ἐ-δι-δο-σο and ἐ-δι-δο-το ἐ-δι-δό-μεθον ἐ-δι-δο-σθον ἐ-δε-δό-σθην ἐ-δι-δό-μεθα ἐ-δι-δο-σθε ἐ-δι-δο-ντο	ἐ-δείκ-νῶ-μην ἐ-δείκ-νῶ-σο ἐ-δείκ-νῶ-το ἐ-δείκ-νῶ-μεθον ἐ-δείκ-νῶ-σθον ἐ-δείκ-νῶ-σθην ἐ-δείκ-νῶ-μεθα ἐ-δείκ-νῶ-σθε ἐ-δείκ-νῶ-ντο
ἴσταί-μην ³ ἴσταί-ο ἴσταί-το ἴσταί-μεθον ἴσταί-σθον ἴσταί-σθην ἴσταί-μεθα ἴσταί-σθε ἴσταί-ντο	τι-θοί-μην ⁴ τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην ⁴ δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δείκ-νῶ-οίμην δείκ-νῶ-οιο, etc.
(ἐ-στά-μην does not occur, but ἐ-πτά-μην ἐ-πρίύ-μην)	ἐ-θε-μην ἐ-θου (from ἐθεσο) ἐ-θε-το ἐ-θε-μεθον ἐ-θε-σθον ἐ-θε-σθην ἐ-θε-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δου (from ἐδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δε-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.
(σῶ-μαι does not occur, but κρύω-μαι, -η, -ηται, etc.)	θῶ-μαι ⁵ θῆ θῆ-ται θῶ-μεθον θῆ-σθον θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶ-μαι ⁵ δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθα δῶ-σθε δῶ-νται	

³ On the accentuation in ἐπίστατο, etc., see § 134, 1. ⁴ See § 134, 2.
⁵ Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποδῶμαι, -ῆ, -ῆται, etc., ἐκδῶμαι, -ῆ, -ῆται, etc., ἀποδῶμαι, -ῆ, -ῆται, etc.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.	σταί-ητον ¹	θεί-ητον ¹	δοί-ητον ¹	
		2.	σταί-ήτην	θεί-ήτην	δοί-ήτην	
		3.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		P. 1.	σταί-ητε	θεί-ητε	δοί-ητε	
		2.	σταί-εν	θεί-εν	δοί-εν	
		3.				
	Imperative.	S. 2.	σ τ ἦ -θι ²	θές (θέθι) ³	δός (δόθι) ³	
		3.	σ τ ἦ -τω	θέ-τω	δό-τω	
		D. 2.	σ τ ἦ -τον	θέ-τον	δό-τον	
		3.	σ τ ἦ -των	θέ-των	δό-των	
		P. 2.	σ τ ἦ -τε	θέ-τε	δό-τε	
3.	σ τ ἦ -τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων			
Inf.	στή-ναι	θεῖ-ναι	δοῦ-ναι			
Part.	σάς, ἄσα, ἄν Gen. σάντος	θείς, εἶσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος			
Future.	στή-σω	θή-σω	δώ-σω	δείξω		
Aorist I.	ἔ-στησα, I [placed,	ἔ-θη-κα	ἔ-δω-κα	ἔ-δειξα		
Perfect.	ἔ-στη-κα, ⁴ στο	τέ-θ-ει-κα	δέ-δ-ω-κα	δέ-δειχα		
Pluperfect.	ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-θ-ει-κειν	ἔ-δε-δ-ω-κειν	ἔ-δε-δείχειν		
Fut. Perf.	ἔ-στήξωoldAtt.	wanting.	wanting.	wanting.		
P A S						
Aorist I.	ἔ-στᾶ-θην	ἔ-τέ-θην ⁵	ἔ-δό-θην	ἔ-δείχ-θην		

¹ See § 130, Rem. 1. ² In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2. ³ In composition, περίθες, ἐνθες; ἀπόδος, ἔκδος, etc.; περίθετε, ἔκδοτε, § 84, Rem. 2. ⁴ See § 134, 3. ⁵ ἐτέθην and τεθήσομαι

§ 134. Remarks on the Paradigms.

1. The verbs δύναμαι, to be able, ἐπίσταμαι, to know, κρέμαμαι, to hang, and πρῖασθαι, to buy, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt, namely, Subj. δύνομαι, ἐπίστωμαι, -η, -ηται, -ησθον, -ησθε, -ωνται; Opt. δυνάιμην, ἐπιστάιμην, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also δναίμην, -αιο, -αιτο (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with -οι, viz. τιδοίμην, θοίμην, are more common than those with -ει, viz. τιθείμην, -ειο, -εϊτο, etc., θείμην, -ειο, -εϊτο, etc. In compounds the accent remains as in simples, thus,

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(σταί-μην does not occur, but πρῆαί-μην, -αίω, -αίτω, etc.)	θού-μην ⁶ θού-ο θού-το θού-μεθον θού-σθον θού-σθην θού-μεθα θού-σθε θού-ντο	δοί-μην ⁶ δοί-ο δοί-το δοί-μεθον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
(στά-σο or στῶ does not occur, but πρῆα-σο or πρῆω)	θού (θέσο)? θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δοῦ (δόσο)? δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρῆασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρῆα-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-θή-κά-μην)	(ἐ-δώ-κά-μην)	ἐ-δείξάμην
	Instead of these forms, the second Acr. Mid. is used by the Attic writers, § 131, 2.		
ἐ-στά-μαι	τέ-θ ε ι -μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στά-μην	ἐ-τε-θ ε ί -μην	ἐ-δε-δό-μην	ἐ-δε-δειγ-μην
ἐ-στήξομαι	wanting.	wanting.	wanting.
SIVE.			
Fut. I. στα-θήσομαι τε-θήσομαι ⁶ δο-θήσομαι δειχ-θήσομαι instead of ἐθθήν and θεθήσομαι (§ 8, 10). ⁶ See § 134, 2. ⁷ In composition, κατάθου, ἀπόθου; περίθου, ἀπόθου; κατάθεσθε, περίθεσθε; ἐνθεσθε, πρόθεσθε; but ἐνθού, εἰςθού; προθού, ἐνθού (§ 84, Rem. 2).			

ἐνδοίμην (ἐνθείμην), ἐνθολο (ἐνθελο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοίλο, etc.

3. The Perf. and Plup. ἐστηκα, ἐστήκειν (not εἰστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ἐ-στά-τον, ἐ-στά-μεν, ἐ-στά-τε, ἐ-στά-σι(ν); Plup. ἐ-στά-τον, -άτην, ἐ-στά-μεν, ἐ-στά-τε, ἐ-στά-σαν; instead of ἐστη-κέναι, ἐσθάναι is regularly used. The Part. is ἐσώς, -ῶσα, -ῶς, Gen. -ῶτος, -ῶσης, also ἐστηκώς, -νία, -ῶς, Gen. -ῶτος, -νίας.

4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἐδίδουν, -ους, -ου, are constructed according to the conjugation in -ῶ and -ῶω. The other forms, ἐτίθην, -ης, -η, ἐδίδην, -ως, -ω, are not used (§ 130, Rem. 3).

LXIII. Vocabulary.

'Αήρ, -έρος, ὁ, ἡ, the air.	revolt; <i>mid.</i> , to go or stand apart.	establish, appoint, to render, to make.
ἐνίσταμι, to set up, raise, awaken; <i>mid.</i> , to raise oneself, stand up, rise up.	δίωστημι, to place apart, separate, sever.	λίμνη, -ης, ἡ, a marsh, a pond, a lake.
ἐντι-τάττω, to set opposite; <i>mid.</i> , to set oneself against, oppose.	ἐνίστημι, to put into; <i>perf.</i> , to be present.	λοιμός, -οῦ, ὁ, a plague, a pestilence.
ἀπο-σπάω, to draw away.	ἐξ-ορθόω, to make straight, erect, set up, restore.	νεφέλη, -ης, ἡ, a cloud, a net for birds.
ἀπο-στρέφω, to turn away.	ἡνίοχος, -ου, ὁ, a rein-holder, guide.	παρίστημι, to place beside, to help.
ἄσος, -η, -ον, <i>Attic</i> ἄσος, -ον, dry, thirsty.	θυσία, -ας, ἡ, a sacrifice.	πῆ, where? whither?
ἀφίστημι, to put away, turn off, cause to revolt; 2 <i>aor.</i> , to fall away,	ἵστημι, to place, make to stand.	πολεμέω, <i>v. dat.</i> , to carry on war.
	καθίστημι, to lay down,	πολυφιλία, -ας, ἡ, a multitude of friends.

Ἡ πολυφιλία δίασται καὶ ἀποσπᾶ καὶ ἀποστρέφει. Εἰ τις θυσίαν προσφέρειν θένον νομίζει τὸν θεὸν καθιστάναι, φρένας κοῦφας ἔχει. Οὐδὲ τὸν ἄρα οἱ ἄνθρωποι τοῖς ὄμοισιν εἰων ἐλεύθερον, παγίδας καὶ νεφέλας ἰσάντες. Φυλάττω, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφίστη. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἑνῆρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.¹ Θεμιστοκλῆς λέγεται ἔλπειν, ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ἔκτων ἀνίσταται. Τάνταλος ἐν τῇ λίμνῃ ἄσος εἰσθῆκει. Τὸ μὲν τοῦ χρόνου γαγονός,² τὸ δὲ ἐνεσθῆς ἔστι, τὸ δὲ μέλλον. Οἱ Κορινθιοὶ πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παρίστα τοῖς ἀτυχεῖσιν. Πῆ στῶ³; πῆ βῶ⁴; Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποσπᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχεῖσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πῶλεως ἀποσπῆναι. Ἡνίοχον γυῶμην στήσεις ἄριστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (*pl.*) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (*part.*) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (*gen.*) the present, but also for the future. The soldiers raised (*aor.*) a trophy over the enemies. The Naxians sought to revolt from the Athenians. Assist (*stand by*) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. Vocabulary.

'Ακρόπολις, -εως, ἡ, a citadel.	ἄλλοτριος, -α, -ον, another's, foreign.	ἀνα-τίθημι, to put up, offer.
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¹ § 157.² § 123.³ § 153, l. h, (α), (β).⁴ § 119, l. and § 149.

ἀργαλέος, -α, -ον, heavy, troublesome, burdensome.	i. e. a staff of the Bacchantes, wound round with ivy and vineleaves.	προσ-τίθημι, to add.
διώδημα, -ατος, τό, a headband, a diadem.	κιττός, -οῦ, ὅ, ivy.	προ-τίθημι, to set before, lay out (for view), set forth.
διαφορά, -άς, ἡ, a difference, a quarrel, enmity.	μετα-τίθημι, to change, alter, remove.	σκῆπτρον, -ον, τό, a scepter, τίθημι, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.
ἐν-τίθημι, to put in, instill.	μιμέομαι, w. acc., to imitate.	
θύρσος, -ου, ὅ, a Thyrsus, round.	περι-τίθημι, to put or set round.	

Τῷ καλῶς ποιῶντι θεὸς πολλὰ ἀγαθὰ τίθησιν. Ὁ Πλούτος πολλὰκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλὰκις οἱ ἄνθρωποι τοῖς ἰδίους κακοῖς ἀλλότρια προστιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον πάντα ἐμίμειτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκῆπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἂν μετατιθεῖη. Ὁ βῆριον τὴν φύσιν μετατιθέεται. Πολλὰκις δοκοῦντες θῆσειν κακὸν ἐσθλὸν ἐθεμεν, καὶ δοκοῦντες ἐσθλὸν ἐθεμεν κακόν. Τὰς διαφορὰς μεταθῶμεν. Ἀργαλέον γῆρας ἐθηκε θεός. Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαναν ἐν πύλαις τῆς ἀκροπόλεως ἀπέθεσαν. Ῥᾶον¹ ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖη. Μετάθετε τὰς διαφορὰς. Λυκοῦργον τὸν θέντα Λακεδαιμονίους νόμους, μάλιστα θαναμάζομεν. Ὁ πόλεμος πάντα μεταπέθεικεν. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἐθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w. ἂν*) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w. ἂν*). The general should instil (*pres. or aor.*) courage into the soldiers. May riches never change (*pres. or aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

LXV. Vocabulary.

Ἀπο-δίδομι, to give back, repay; mid., to sell.	κέντρον, -ου, τό, a sting, a goad.	πάγκακος, -ον, thoroughly bad.
δίδομι, to give, grant.	μάκαρ, -αρος, happy, blessed.	πάλιν, again, on the contrary.
ἐμπέδος, -ον, firm, sure, lasting.	μέλιττα, -ης, ἡ, a bee.	προ-δίδομι, prodo, to betray.
ἐπι-λανθάνομαι, to forget.	μετα-δίδομι τινί τινας, to give any one a share of anything.	τραγέω, w. gen., to be in want.
εὐθύς and εὐθύ, immediately.		

Οἱ θεοὶ πάντα δίδοσιν. Γυναικί² ἄρχειν οὐ δίδωσιν ἢ φύσις. Χάριν λαβὼν³ μέμνησο,⁴ καὶ δοδὲς ἐπιλαθοῦ. Λαβὼν ἀπόδος, καὶ λήψῃ³ πάλιν. Ὁ μάκαρες θεοί, δότε μοι ἔλθον καὶ δόξαν ἀγαθὴν ἔχειν. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί,

¹ See § 52, 10.

² § 47, 2.

³ § 121, 12.

⁴ § 122, 11.

ἐμπεδός ἐστιν. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταύροις ἔδωκε κέρας,¹ κέντρα μελίτταις. Ὡν² σοι θεὸς ἔδωκε, τούτων χρῆζουσι ἔδου. Ἐσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθὺς δίδου. Χρήματα δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν, ἄρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἐπεται. Θεὸς μοι δοῖη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προδίδουσιν. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων³ μεταδίδους. Δεῖ τοὺς ἀγαθοὺς ἀνδρας γενναίως φέρειν, ὃ τι ἂν ὁ θεὸς δίδῃ. Ὅς ἂν μέλλῃ τὴν πατρίδα προδίδοναι, μεγαλύτερ⁴ ζημίας ἄξιος⁵ ἐστίεν. Οἱ θεοὶ μοι ἀντὶ κακῶν ἀγαθὰ δίδουσιν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remember it; and if you have granted a favor (*aor. part.*), forget (it). If you have received (anything), give again (*aor.*). Give me, O, God, riches and reputation to possess. The wealth which God has given (*aor.*) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὅς ἂν, w. subj.*) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (*aor.*) the town. It is well to give to the poor. Who would betray a friend (*opt. w. ἔν?*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

LXVI. Vocabulary.

ἄθετος, -ον, not to be seen.	ἐμμένω, <i>w. dat.</i> , to abide with, abide by.	δμνῶμι, to swear.
ἔπο-δείκνυμι, <i>w. 2 acc.</i> , to show, represent, explain, declare any one as anything; <i>mid.</i> , show of myself, express, declare, display, render.	ἐντός, <i>w. gen.</i> , within.	ὄρκος, -ον, ὄ, an oath.
δείκνυμι, to show.	ἐξ-ορκῶ, to cause to swear, administer an oath to.	πάντως, in every way, throughout, wholly.
δικαίως, justly, fairly.	ἐπίορκον, -ον, τό, a false oath, perjury. [by.]	παραγγέλλω, to order.
εἰκῆ, inconsiderately, unadvisedly.	ἐπόμενυμι, <i>w. acc.</i> , to swear	πλαστική (i. e. τεχνή), modelling art, sculpture.
	μέτριος, -α, -ον, <i>Attic μέτριος, -ον</i> , moderate.	βρῶννυμι, to strengthen.
	μήποτε, never.	σπανίως, rarely, seldom.
	μιμητής, -ου, ὄ, an imitator.	ψήφισμα, -ατος, τό, a decree, a resolution.

Ὅρκον φεῦγε, κἂν δικαίως δμνῆς. Μὴ τι θεοὺς ἐπίορκον ἐπόμενυ. Ὁ οἶνος μέτριος ληφθεῖς¹ βρῶννυσιν. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. Πυθαγόρας παρήγγειλε τοῖς μαθητάνοσι, σπανίως μὲν δμνῆναι, χρῆσάμενους δὲ τοῖς ὄρκοις πάντως ἐμμένειν. Ἡ πλαστική δεικνύσιν τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνίστε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἡλίω. Ἄνδρὸς ποῦν οἶνος ἔδειξεν. Φρύγες ὄρκους οὐ χρῶνται οὐτ' δμνόντες, οὐτ' ἄλλους ἐξορκούντες. Ὀλίγοις δεικνύ τὰ ἐντὸς φρενῶν. Οἱ κρείται τὰ ψήφισματα ἀπεδείκνυσαν. Μήποτε εἰκῆ δμνῶντε. Ὁ βασιλεὺς τὸν αὐτοῦ νίδον στρατηγὸν ἀποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

¹ § 39, Rem.

⁴ § 52, 8.

² by attraction instead of ἄ.

⁵ § 158, 7. (γ).

³ § 158, 3. (b).

⁶ § 121, 12.

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (Ἀλκιβιάδης, -ου) general.

LXVII. Vocabulary.

Ἀξιόλογος, -ον, worth mentioning, noticeable, memorable.	μέθη, -ης, ἡ, drunkenness.	ὀλιγαρχία, -ας, ἡ, the rule of a few, oligarchy.
δεύτερος, -α, -ον, second.	μωρός, -ά, -όν, foolish; ὁ μωρός, the fool.	πρῶτος, -η, -ον, first.
δύναμαι, w. pass. aor., to be able, can, have power.	ναυτικός, -ή, -όν, belonging to ships, nautical; ναυτικὴ δύναμις, naval power.	συν-ίστημι, to put together; er; mid., assemble, unite, bring together.
ἐπίσταμαι, w. pass. aor., to know, understand.		

Ὁ πλοῦτος πολλὰ δύναιται. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; Ἀσπὴ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται. Πρᾶττε μῆδεν ὧν¹ μὴ ἐπίστασθε. Ἀριστὸν ἐστὶ πάντ' ἐπίστασθαι καλὰ. Ζῶμεν² οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστανται τῷ πλοῦτι³ χρῆσθαι⁴; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμοι οὐκ ἀποστήσονται, πρὶν ἂν ἔλωσι⁴ τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. Ὑπὸ Δυσάνδρου, τοῦ Σπαρτιατοῦ, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (pl.) before intoxication. The enemies could not take (2 aor.) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (án, w. opt.) be silent over wine? No mortal is able to know everything. There are few who understand (part.) how to use riches well. The magistrates who are appointed (aor. part. pass.) to rule over the town, must (dei, w. acc. of pers.) care for its prosperity.

LXVIII. Vocabulary.

ἄθλιος, -α, -ον, troublesome, pitiable, miserable.	δερ, manage; w. aor., put into a disposition, dispose.	θησαυρός, -οῦ, ὁ, a treasure.
ἀπο-τίθημι, to put away; mid., take away.	ἐπι-τίθημι, to add, put upon; mid., put on oneself; w. dat., apply to, attack, set upon.	κατα-τίθημι, to lay down, lay by; mid., lay down for oneself.
δια-τελέω, to complete; w. part., it expresses the continuance of the action denoted by the participle, as διατελῶ γράφω, "I continue to write," or "writing."	ἐγκράτεια, -ας, ἡ, self-control, continence.	κρίνος, -εος = -ους, τό, a helmet.
δια-τίθημι, to put in or	ἐφόδιον, -ου, τό, viaticum, travelling money.	λόφος, -ου, ὁ, a crest.
	ἤκω, ἤξω, I am come.	στέφανος, -ου, ὁ, a crown.
		φοινίκιος, -έα, -εον, contracted -οῦς, -ῆ, -όν, purple.

¹ by attraction instead of μῆδεν τότῳ, &
² § 161, 3.
³ see § 97, 3.
⁴ see § 126, 1.

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκῷ περιτίθενται φοινικοῖς ἡσκημένα¹ λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἡμῶν² αἰδοῦς. Τίς ἂν ἐκδὼν φίλον ἄφρονα θοῖτο; Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι³. κάκεινος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ⁴ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. Ἀλκιβιάδης ἐφυγεν εἰς Σπάρτην καὶ τοῦς Δακεδαμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα⁵ διατεθειμένῳ κακῶς χρεῖα ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου κτεῖ ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. Τοῦς πιστοῦς τίθεσθαι δεῖ ἕκαστον ἐαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμοι τῇ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (aor.) the crown. Take care that the enemies do not attack (subj. aor.) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (aor.) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. Vocabulary.

Ἄμοιβή, -ῆς, ἡ, exchange, the same time; *mid.*, *συν-νέω*, to spin, weave
recompense, return. give oneself up with together with.
στρατός, -οῦ, ὁ, an army. others to a thing.
συν-επι-δίδομι, to give at

Χάρις χάριτι ὑποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακῇ ὑποδίδοται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προδύθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. Ὅτε εἴλε⁶ τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοῦς ἑλευθέρους πάντας. Ἐκὼν σεαυτὸν τῇ Κλωθῷ⁷ συνεπιδίδου, παρέχων συννήσαι, οἰκτισί⁸ ποτε πράγμασι βούλεται. Ὅμοίως ἀσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. Μήποτε ὑπὸ τῶν φίλων προδιδοίω. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προδίδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (aor.) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (aor.) Thebes, to have sold (aor.) all the free citizens. The army is said to have been betrayed (aor.) by the general. The citizens feared, that the town might be betrayed. Let us sell (aor.) the goblets.

¹ from *ἀσκέω*, to adorn.

² see § 52, 1.

³ see § 122, 9. *τεθνάναι* instead of *τεθνηκέναι*, Comp. § 134, 3.

⁴ also. ⁵ § 159, (7).

⁶ § 126, 1.

⁷ Κλωθῶ, one of the Parcae, or goddesses of Fate.

⁸ by attraction instead of *πράγμασιν*, ἢ βούλεται.

LXX. Vocabulary.

Ἀληθῶς, truly, in reality.	ἐπι-δείκνυμι, to show brag-	πολυτελής, -ές, costly,
ἀμφι-έννυμι, to put on, dress in.	gingly, make a boastful display of; mid., show of oneself boastfully.	splendid.
ἀπόλλυμι, to ruin; mid., he ruined or lost, perish.	κεράννυμι, to mix.	βήτωρ, -ορος, ὁ, an orator.
ἐν-δείκνυμι, to show; mid., show of oneself.	παρρησία, -ας, ἡ, freedom in speaking, frankness.	σβέννυμι, to quench, extinguish.
		συν-ἀπόλλυμι, to ruin at the same time; mid., go to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυστυχούσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμενας καλὰς ἐσθήτας. Οἱ ἄληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. Ὁ οἶνος, ἐὰν ἴδαται¹ κεραυνήηται, τὸ σῶμα βῶνυσσι. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. Ἄει ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. Ὁ βήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (*aor.*) his opinion with frankness.

SUMMARY OF VERBS IN -μ.

I. Verbs in -μ which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in -α (i-ση-μ, ΣΤΑ):

1. κί-ρη-μ, to lend (ΧΡΑ-), Inf. κηράναι, Fut. ρησω, etc.; Mid. to borrow, Fut. ρησομαι.—Aor. ἐρησάμην in this sense is not used by the Attic writers. To the same stem belong:

2. ρή, oportet (stem ΧΡΑ- and ΧΡΕ-), Subj. ρηῖ, Inf. ρηῖναι, Part. (τὸ) ρηεών; Impf. ἐρηῖν or ρηῖν, Opt. ρηεῖη (from ΧΡΕ-).

3. ἀπόρη, it suffices, sufficit; there are also formed regularly from ΧΡΑΩ, ἀποχωρῶσιν, Inf. ἀπορηῖν; Impf. ἀπέρη; Aor. ἀπέρησε(ν), etc. Mid. ἀποχωρῶμαι, to have enough, to abuse, waste, ἀπορησθαι, inflected like ράομαι.

4. ὀνήμη, to benefit (ΟΝΑ-), Inf. ὀνίναναι; Impf. Act. wanting; Fut. ὀνήσω; Aor. ὤνησα. Mid. ὀνίναμαι, to have advantage, Fut. ὀνήσομαι; second Aor. ὠνήμη, -ησο, -ητο, etc., Imp. ὀνησο, Part. ὀνημενος, Opt. ὀναίμην, -αιο, -αιτο (§ 134, 1), Inf. ὀνασθαι; Aor.

¹ § 47, 10. and § 161, 2. (a), (a).

Pass. ἀνήθην instead of ἀνήμην. The remaining forms are supplied by ἀφελεῖν.

5. πι-μ-πλη-μι, to fill (ΠΛΑ-), Inf. πιμπλαναι; Impf. ἐπιμπλην; Fut. πλησω; Aor. ἐπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθηρ. —Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication; e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην.

6. πίμπρημι, to burst, Trans., in all respects like πίμπλημι.

7. ΤΑΗ-ΜΙ, to bear, endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτηρ, (τῶ), τλαίης, τλήθι, τλήσαι, τλάς; Fut. τλήσομαι; Perf. τέτηκα (on the forms τέτλαμεν, etc., comp. § 134, 3).

8. φη-μί, to say (stem ΦΑ-), has the following formation:

Present.		ACTIVE.		Imperf.	
Indicative.	S. 1.	φημί ¹	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, usually ἔφησθα
	3.	φησί(ν)		3.	ἔφη
	D. 2.	φᾶτόν		D. 2.	ἐφᾶτον
	3.	φᾶτόν		3.	ἐφᾶτην
P. 1.	φᾶμέν	P. 1.	ἐφάμεν		
	2.		φᾶτέ	2.	ἐφάτε
	3.		φᾶσί(ν)	3.	ἐφᾶσαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)	Opt.	φαίην, φαίης, φαίη, φαίητον and φαίτον, φαίητην and φαίτην, φαίημεν and φαίμεν, φαίητε and φαίτε, -εν		
Imp.	φᾶθί or φᾶθι, φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φᾶντων	Fut.	φήσω		
Inf. Part.	φᾶναι	Aor.	ἔφησα.		
	φᾶς, φᾶσα, φᾶν G. φάντος, φάσης				
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective, φάσας, φάσεος.					

REM. 1. In the second person φῆς, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except φῆς), see § 14.

REM. 2. This verb has two significations, (a) to say in general, (b) to affirm (αἰο), to assert, maintain, etc. The Fut. φήσω, however, has only the latter signification; the first is expressed by λέξω, ἐρῶ. The Impf. ἔφην with φάναι and φᾶς, is used also as an Aorist.

¹ In composition, ἀντίφημι, σύμφημι, ἀντίφης, σύμφης, ἀντίφησι, σύμφησι, etc.; but Subj. ἀντιφῶ, ἀντιφῆς, etc.

The following Deponents also belong here :

1. *ἀγᾶμαι*, to wonder, be astonished, admire, Impf. *ἠγάμην* ; Aor. *ἠγάσθην* ; Fut. *ἀγάσομαι*.

2. *δύναμαι*, to be able, Subj. *δύνωμαι* (§ 134, 1), Imp. *δύνασο*, Inf. *δύνασθαι*, Part. *δυνάμενος* ; Impf. *ἔδυνάμην* and *ἔδυν*. ; second Pers. *ἔδυνω*, Opt. *δυναίμην*, *δύναιο* (§ 134, 1) ; Fut. *δυνήσομαι* ; Aor. *ἔδυνήθην*, ἦδ. and *ἔδυνάσθην* (§ 85, Rem.) ; Perf. *δεδύνημαι* ; verbal adjective, *δυνατός*, able and possible.

3. *ἐπίσταμαι*, to know, second Pers. *ἐπίστασαι*, etc., Subj. *ἐπίστωμαι* (§ 134, 1), Imp. *ἐπίστω*, etc. ; Impf. *ἠπιστάμην*, *ἠπιστω*, etc., Opt. *ἐπισταίμην*, *ἐπίσταιω* (§ 134, 1) ; Fut. *ἐπιστήσομαι* ; Aor. *ἠπιστήθην* (Aug., § 91, 3) ; verbal adjective, *ἐπιστητός*.

4. *ἔραμαι*, to love (in the Pres. and Impf. *ἐράω* is used instead of it in prose) ; Aor. *ἠράσθην*, *αἰαμι* ; Fut. *ἔρασθήσομαι*, *αἰαβο*.

5. *κρέμαμαι*, to hang, *pendeo*, Subj. *κρέμωμαι* (§ 134, 1) ; Part. *κρεμάμενος* ; Impf. *ἔκρεμάμην*, Opt. *κρεμαίμην*, -αιο, -αίτο (§ 134, 1) ; Aor. *ἔκρεμάσθην* ; Fut. Mid. *κρεμήσομαι*, *pendebo*, I shall hang.

6. *πρίασθαι*, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of *ώνέομαι*, viz. *ἔωνησάμην* (§ 87, 4), which is not used by them, Subj. *πρίωμαι* (§ 134, 1), Opt. *πριαίμην*, -αίω, -αίτο (§ 134, 1), Imp. *πρίασο* or *πρίω*, Part. *πρίαμενος*.

LXXI. Vocabulary.

<i>Δαμόνιον</i> , -ον, τό, the Deity.	<i>κώμη</i> , -ης, ἡ, a village.	<i>προ-σημαίνω</i> , to indicate beforehand, reveal.
<i>ἐμπύρημι</i> , to set on fire, burn up.	<i>οὐκέτι</i> , no more, no longer.	<i>πρότερον</i> , sooner, before.
<i>εὐκλεία</i> and <i>εὐκλεία</i> , -ας, ἡ, fame.	<i>πολιτικός</i> , -ή, -όν, relating to the state ; τὰ πολιτικά, politics.	<i>σύν-εμι</i> , to be with.
<i>ἕως</i> , as long as.	<i>πότερος</i> , -ᾶ, -ον ; <i>ἕτερ ?</i> which of two ?	<i>σωφρονέω</i> , to be of sound mind, sensible or prudent.
<i>ἴσως</i> , perhaps.	<i>πότερον</i> , whether.	[save <i>φείδομαι</i> , w. gen., to spare,

Σωκράτης πρὸ πάντων φετο¹ χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλλίπῃ χρῆ τοὺς σοφοὺς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών. Ἴσως εἶποι² τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὤνησεν. Οἱ πολέμοι πολλὰς κώμας ἐνέπηρσαν. Σωκράτης τὸ δαμόνιον ἔφη προσημαίνειν ἑαυτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἠγάσθησαν.³ Ἄλκιβιάδης, ἕως Σωκράτους συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναί μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἔρασαντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him. I

¹ § 125, 20. ² § 126, 7. ³ *ἀγαθαί τιναί τινας*, to admire one for something.

maintain, said the general, that (*acc. w. inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (*aor.*) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. *Verbs in -ε (εἰ-θη-μι, ΘΕ-):*

1. *ἔ-η-μι* (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. <i>ἔημι, ἔης, ἔησι(ν)</i> ; <i>ἔετον</i> ; <i>ἔεμεν, ἔετε, ἔεσι(ν)</i> or <i>ἔεσι(ν)</i> . Subj. <i>ἔῶ, ἔῃς, ἔῃ</i> ; <i>ἔητον</i> ; <i>ἔεμεν, ἔητε, ἔεσι(ν)</i> ; <i>ἔφῶ, ἔφῃς, ἔφῃ</i> (<i>ἔφῃ</i> in Xen.), etc. Imp. (<i>ἔεθε</i>), <i>ἔε, ἔετω</i> , etc. Inf. <i>ἔεσθαι</i> . Part. <i>ἔεις, ἔεσσα, ἔεν</i> .
Impf.	Ind. <i>ἔειν</i> (from <i>ἔΕΩ</i>), <i>ἔφίον</i> or <i>ἔφίον</i> (seldom <i>ἔειν</i>), <i>ἔεις, ἔει</i> ; <i>ἔερον, ἔετην</i> ; <i>ἔεμεν, ἔετε, ἔεσαν</i> . Opt. <i>ἔειην</i> .
Perf.	<i>ἔεκα</i> . — Plup. <i>ἔεκειν</i> . — Fut. <i>ἔεσω</i> . — Aor. I. <i>ἔεκα</i> (§ 131, 2).
Aor. II.	Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual <i>ἔειτον, ἔειτην</i> ; Plur. <i>ἔειμεν, καθεῖμεν, ἔειτε, ἀνεῖτε, ἔεσαν, ἀφείσαν</i> . Subj. <i>ἔῶ, ἔῃς, ἔφῶ, ἔφῃς</i> , etc. Opt. <i>ἔειην, ἔεις, ἔει</i> ; <i>ἔειτον, ἔειτην</i> ; <i>ἔειμεν, ἔειτε, ἔειν</i> . Imp. <i>ἔε, ἔεφες, ἔετω</i> ; <i>ἔετον, ἔετων</i> ; <i>ἔετε, ἔεσσαν</i> and <i>ἔετων</i> . Inf. <i>ἔεσθαι, ἀφείσθαι</i> . — Part. <i>ἔεις, ἔεσα, ἔεν</i> , Gen. <i>ἔετρος, ἔετης, ἀφείτρος</i> .
REMARK. On the Aug. of <i>ἔφῃμι</i> , see § 91, 3.	
MIDDLE.	
Pres.	Ind. <i>ἔεμαι, ἔεσαι, ἔεται</i> , etc. Subj. <i>ἔεμαι, ἀφίεμαι, ἔῃ, ἀφῃ</i> , etc. Imp. <i>ἔεσο</i> or <i>ἔου</i> . Inf. <i>ἔεσθαι</i> . Part. <i>ἔεμενος, -η, -ον</i> .
Impf.	<i>ἔεμην, ἔεσο</i> , etc. Opt. <i>ἔεμην</i> (<i>ἔεμην</i>), <i>ἔεσο, ἀφίεσο</i> , etc.
Aor. II.	Ind. <i>ἔειμην, ἔεσο, ἀφείσο</i> <i>ἔετο, ἀφείτο</i> <i>ἔεμεθα, etc.</i> Subj. <i>ἔεμαι, ἀφίεμαι, ἔῃ, ἀφῃ, ἔται, ἀφῆται</i> Opt. <i>ἔεμην, -οιο, -οίτο, -οίμεθα</i> , etc. Imp. <i>ἔε, ἔεσθω</i> , etc. Inf. <i>ἔεσθαι</i> . Part. <i>ἔεμενος, -η, -ον</i> .
Perf. <i>ἔεμαι, μεθείμαι</i> , Inf. <i>ἔεσθαι, μεθείσθαι</i> . — Plup. <i>ἔεμην, ἔεσο, ἀφείσο</i> , etc. — Fut. <i>ἔεσομαι</i> . — Aor. I. <i>ἔεμην</i> only in Ind. and seldom.	
PASSIVE.	
Aor. I. <i>ἔειθην</i> , Part. <i>ἔειθεις</i> . — Fut. <i>ἔειθήσομαι</i> . — Verb. Adj. <i>ἔειτός, ἔειτέος</i> (<i>ἔεφετος</i>).	

§ 137. *Εἶμι* (stem 'EΣ-), *to be*, and *Εἶμι* (stem 'I-), *to go*.

PRESENT.				
Ind. S. 1.	<i>εἶμι, to be</i>	Subj. ᾧ	Ind. εἶμι, to go	Subj. ἴω
2.	<i>εἶ</i>	ᾗς	2. εἶ	ἴης
3.	<i>ἔστί(ν)</i>	ᾗ	3. εἶσι(ν)	ἴῃ
D. 2.	<i>ἔσθον</i>	ἦτον	D. 2. ἴτον	ἴητον
3.	<i>ἔσθον</i>	ἦτον	3. ἴτον	ἴητον
P. 1.	<i>ἔσμεν</i>	ᾗμεν	P. 1. ἴμεν	ἴωμεν
2.	<i>ἔστέ</i>	ἦτε	2. ἴτε	ἴητε
3.	<i>ἔσσι(ν)</i>	ᾗσι(ν)	3. ἴασι(ν)	ἴωσι(ν)

Imp. S. 2. ἴσθι 3. ἔστω D. 2. ἔστων 3. ἔστων P. 2. ἔστε 3. ἔστωσαν, seldom ἔστων (more seldom ἄντων)	Inf. εἶναι Part. ὄν, ὄνσα, ὄν G. ὄντος, ὄνσης	Imp. ἴθι, πρόσθι, seldom πρόσθει 3. ἴτω, πρόσιτω D. 2. ἴτων 3. ἴτων P. 2. ἴτε 3. ἴτωσαν or ἴδωτων	Inf. λέναι Part. λών, λῶσα, λών Gen. λόντος, λούσης.
IMPERFECT.			
Ind.		Opt.	
S. 1. ἦν, <i>I was</i> 2. ἦσθε 3. ἦν D. 2. ἦστων (ἦτων) 3. ἦστων (ἦτων) P. 1. ἦμεν 2. ἦτε (ἦτε) 3. ἦσαν	εἶην εἶης εἶη εἶητον εἶητων εἶημεν (εἶμεν) εἶητε (εἶτε) εἶησαν and εἶεν	S. 1. ἦεν or ἦα, <i>I went</i> 2. ἦεις, us'ly ἦεισθα 3. ἦει D. 2. ἦειτον, us'ly ἦτων 3. ἦειτων, " ἦτην P. 1. ἦειμεν, " ἦμεν 2. ἦειτε, " ἦτε 3. ἦσαν	ἰοίμι or ἰοίην ἰοίς ἰοίς ἰοίτου ἰοίτην ἰοίμεν ἰοίτε ἰοίεν
<p> Fut. ἔσομαι, <i>I shall be</i>, ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἐσοίμην. — Inf. ἔσο- θαί. — Part. ἐσόμενος.</p>			

REM. 1. On the inclination of the Ind. of *εἶμι*, *to be* (except the second Pers. pl), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. *πᾶρειμι*, *πᾶρει*, *πᾶρεσσι*, etc., Imp. *πᾶρισθι*; but *παρήν* on account of the temporal augment, *παρέσται* on account of the omission of *ε* (*παρέσεται*), *παρεῖναι* like infinitives with the ending *-ναι*, *παρῶ*, *-ῆς*, *-ῆ*, etc., on account of the contraction; the accentuation of the Part. sa compound words should be particularly noted; e. g. *παρών*, Gen. *παρόντος*, so also *παριών*, Gen. *παριόντος*.

REM. 2. The compounds of *εἶμι*, *to go*, follow the same rules as those of *εἶμι*, *to be*; hence several forms of these two verbs are the same in compounds; e. g. *πᾶρειμι*, *πᾶρει* and *πᾶρεισι* (third Pers. Sing. of *εἶμι* and third Pers. Pl. of *εἶμι*); but Inf. *παριέναι*, Part. *παριών*.

REM. 3. The Pres. of *εἶμι*, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by *έρχομαι* (§ 126, 2).

LXXII. Vocabulary.

* <i>ἄπειμι</i> , to be away, or absent.	<i>δήθεν</i> , namely, forsooth, scilicet.	<i>ἐφίημι</i> , to send up to; mid. v. gen., send oneself or one's thoughts after anything, i. e. desire.
<i>ἄπειμι</i> , to go away.	<i>εἰς-εἶμι</i> , to go, or come into.	<i>καθίημι</i> , to let down, lay.
<i>ἀπρέομαι</i> , v. pass. aor., to satisfy oneself, be contented, v. dat.	<i>ἐμβροχίζω</i> , to drive into the net or snare, ensnare.	<i>κάπρος</i> , -όν, ὄ, a wild boar.
<i>ἀφήμι</i> , to let go, give up, neglect.	<i>ἐξ-ίημι</i> , to let or send out; of rivers, empty itself.	<i>καρτερός</i> , -ᾶ, -όν, strong, large.
<i>βίβω</i> , to live.	<i>ἐπειτα</i> , afterwards, then, hereafter.	<i>κραυγή</i> , -ῆς, ἡ, a cry, a shout.
<i>δέον</i> , -οντος (from <i>δεῖ</i>), τό, that which is owed, duty.		

λίθος, -ου, ὁ, a stone.	πέδη, -ης, ἡ, a fetter.	acc., to revenge oneself
μεθίημι, to let go, give up, neglect.	πλεονύκεις, oftener.	on. [known.
παρασκευάζω, to prepare; mid., to prepare oneself.	πρός-εimi, to go to, approach.	φανερός, -ά, -όν, evident, χιών, -όνος, ἡ, snow.
παραίημι, to let pass, loosen.	στόμα, -ατος, τό, the mouth.	ὡς, Attic for εἰς (with per-sons).
	τιμωρέω, to help; mid. w.	

Οἱ ἀγαθοὶ οὐ διὰ τὸν ἔπνον μεθιάσι τὰ δέοντα πράττειν. Ἄφεις τὰ φανερὰ μὴ δίοικε τὰ ἀφανῆ. Πολλοὶ ἄνθρωποι ἐφίενται πλοῦτον.¹ Πέδας λέγουσιν εἰς τὸν Ἑλλήσποντον καθεῖναι Ξέρξην τιμωρόμενον δῆθεν τὸν Ἑλλήσποντον. Οὐδ' ἐκ χειρὸς μεθέντα καρτερὸν λίθον βῆσαν² κατασχεῖν, οὐτ' ἀπὸ γλώττης λόγον. Ἡρακλῆς τὸν Ἑρμάνθιον κύπρον διώσας μετὰ κραυγῆς εἰς χίονα πολλὴν παρεμμένον ἐνεβρόχισεν. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἐπτά στόμασιν. Ἄττα³ ἐπει⁴ ἔσται, ταῦτα θεοῖς μέλει. Εἰ θνητὸς εἰ, βέλτιστε,⁴ θνητὰ καὶ φρόνει. Μέννησ⁵ νέος ὢν, ὡς γέρων ἐσθι ποτέ. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχης.⁶ Βίας παροῦσης οὐδὲν ἰσχύει νόμος. Εὐδαίμων εἶην καὶ θεοῖς φίλος. Ἀλέξανδρος εἶπεν⁷. Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. Βιώσθ⁸ ἀρκοῦμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφίμενος. Καὶ νεότης καὶ γῆρας⁹ ἄμφω καλὰ ἔσονται. Οἱ ἄνθρωποι εὐδαμονεῖν δύνανται, κὰν πένητες ὦσιν. Ἀλήθειά σοι παρέστω. Ἴωμεν, ὦ φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. Ἐπει¹⁰ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ὃ Ἀστυάγης ἔλεγε πρὸς τὸν Κῆρον. Ὡ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, δταν βοῦλη εἰσέειναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται,¹⁰ καὶ χάριν σοὶ μᾶλλον ἐξω, ὅσῳ ἂν πλεονάκις εἰσῆς ὡς ἐμέ. Ἐπειτα δὲ ἱπποῖς τοῖς ἐμοῖς χρῆσθ, καί, δταν ἀπίης, ἐχων ἄπει οὐδ' ἂν σὺτὸς ἐθέλης ἱπποῦς.

The good (man) will never omit to do his duty. Many strive after (ἐφίεσθαι, *w. gen.*) the unknown, while they neglect (*part. aor.*) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (*dat.*), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

¹ § 158, 3. (b). ² § 52, 10. ³ § 62. ⁴ § 52, 1. ⁵ § 122, 11.

⁶ § 121, 16. ⁷ § 126, 7. ⁸ § 142, 9. ⁹ § 39, Rem.

¹⁰ εἶναι ἐπὶ τινι, to be in the power of any one.

§188. II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννῦ-μι ¹	κορέ-ννῦ-μι ¹	στρώ-ννῦ-μι ¹
	Impf.	ἐ-σκεδά-ννῦ-ν ¹	ἐ-κορέ-ννῦ-ν ¹	ἐ-στρώ-ννῦ-ν ¹
	Perf.	ἐ-σκέδα-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδά-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδά-σω, Att. σκεδά-, -ᾶς, -ᾷ ἐ-σκέδα-σα	κορέ-σω, Att. κορώ-, -εῖς, -εῖ ἐ-κόρε-σα	στρώ-σω ἐ-στρω-σα
Mid.	Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρώ-ννῦ-μαι
	Impf.	ἐ-σκεδα-ννῦ-μην	ἐ-κορε-ννῦ-μην	ἐ-στρω-ννῦ-μην
	Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor. F. Pf.		ἐ-κορε-σ-άμην κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός σκεδα-σ-τέος	κορε-σ-τός κορε-σ-τέος	στρω-τός στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

Pres.	δλ-λυ-μι, ² <i>perdo</i>	δλ-λυ-μαι, <i>perco</i>	δμ-νῦ-μι ²	δμ-νῦ-μαι
Impf.	ὠλ-λυ-ν ²	ὠλ-λῦ-μην	ὠμ-νῦ-ν ²	ὠμ-νῦ-μην
Perf. I.	ὠλ-ῶλε-κα ('ΟΑΕΩ), <i>perdidī</i> , § 89.		ὠμ-ῶμο-κα (‘ΟΜΩΩ), § 89.	ὠμ-ῶμο-μαι
Perf. II.	ὠλ-ῶλ-α, <i>perii</i>			
Plup. I.	ὠλ-ῶλε-κειν, <i>perdideram</i>		ὠμ-ῶμό-κειν	ὠμ-ῶμό-μην
Plup. II.	ὠλ-ῶλ-ειν, <i>perieram</i>			
Fut.	ὠλ-ῶ-, -εῖς, -εῖ	ὠλ-ῶμαι, -εῖ	ὠμ-ῶμαι, -εῖ	
Aor. I.	ῶλε-σα	A. II. ὠλ-ῶμην	ῶμο-σα	ῶμο-ῶμην
			A. I. P. ὠμό-σ-θην et ὠμόθην I. F. P. ὠμο-σ-θήσομαι.	

REMARK. Ὀλλυμι comes by assimilation from δλ-ννμι. For an example of a stem-ending with a mute, see δεικνῦμι above, under the paradigms (§ 183). The Part. Perf. Mid. or Pass. of δμννμι is ὠμοσομένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers; e. g. ὠλώσονται, ὠλώμοτο.

¹ And σκεδα-ννῦ, ἐσκεδά-ννῦον — κορε-ννῦ, ἐκορέ-ννῦον — στρω-ννῦ, ἐ-στρώ-ννῦον (always ῦ).

² And ὠλλῦ-ω, ὠλλυ-ον — ὠμνῦ-ω, ὠμνυ-ον (always ῦ).

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends:

§ 189. A. In a Vowel and assumes -νν̄ι.

(a) Verbs whose Stem ends in α.

1. κερᾶ-νν̄ι-μι, to mix, Fut. κερᾶσω, Att. κερᾶω; Aor. ἐκέρᾶσα; Perf. κέκρᾶκα; Perf. Mid. or Pass. κέκρᾶμαι; Aor. Pass. ἐκράσθην, also ἐκεράσθην.—Mid.

2. κρεμά-νν̄ι-μι, to hang, Fut. κρεμάσω, Att. κρεμᾶω; Aor. ἐκρέμασα; Mid. or Pass. κρεμάννυμαι, I hang myself or am hung (but κρεμᾶμαι, to hang, Intrans., § 135, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, I was hung, or I hung, Intrans.

3. πετα-νν̄ι-μι, to spread out, expand, open, Fut. πετάσω, Att. πετώ; Perf. Mid. or Pass. πέπτᾶμαι; Aor. Pass. ἐπετάσθην (Syncope, § 117, 1).

4. σκεδά-νν̄ι-μι, to scatter, Fut. σκεδάσω, Att. σκεδᾶω; Perf. Mid. or Pass. ἐσκεδάσμαι; Aor. Pass. ἐσκεδάσθην.

(b) Verbs whose Stem ends in ε.

1. ἔ-νν̄ι-μι, to clothe, in prose ἀμφιέννυμι, Impf. ἀμφιέννυ without Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἤμφιεσα; Perf. Mid. or Pass. ἤμφιεσμαι, ἤμφιεσαι, ἤμφιεσται, etc., Inf. ἤμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι.—Aug., § 91, 3.

2. ζέ-νν̄ι-μι, to boil, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἐζέσθην.—(ζέω, on the contrary, is usually intransitive).

3. κορέ-νν̄ι-μι, to satisfy, satiate, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθην.—Mid.

4. σβέ-νν̄ι-μι, to extinguish, Fut. σβέσω; first Aor. ἔσβεσα, I extinguished; second Aor. ἔσβην, I ceased to burn, went out; Perf. ἔσβηκα, I have ceased to burn.—Mid. σβέννυμαι, to cease to burn, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην. No other verb in -ννι has a second Aorist.

5. στορέ-νν̄ι-μι, to spread out, abbreviated form στόρηνυμι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στοράννυμι, viz. ἴστωμαι, ἴστωθην, στρωτός. See § 138, A, c.

(c) Verbs in ο, with the ο lengthened into ω.

1 ζῶ-νῦ-μι, to *gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2 ῥά-νῦ-μι, to *strengthen*, Fut. ῥάσω; Aor. ἔῤῥωσα; Perf. Mid. or Pass. ἔῤῥωμαι, Imp. ἔῤῥωσο, *farewell*, Inf. ἔῤῥῶσθαι; Aor. Pass. ἔῤῥῶσθην (§ 95).

3 στρώ-νῦ-μι, to *spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννυμι and § 138, A, c.

4 χρώ-νῦ-μι, to *color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. In a Consonant and assumes -νῦ (see δεικ-νυ-μι, § 133).

1 ἄγ-νῦ-μι, to *break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔαγα, *I am broken*; Aor. Pass. ἐἄγην (Aug., § 87, 4).—Mid.

2 εἴργ-νῦ-μι (or εἰργω), to *shut in*, Fut. εἰρξω; Aor. εἰρξα. (But εἴργω, εἰρξω, εἰρξα, to *shut out*, etc.).

3 ζεύγ-νῦ-μι, to *join*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθη, more frequently ἐζύγη.

4 μίγ-νῦ-μι, to *mix*, Fut. μίξω; Aor. ἔμιξα, μίξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμυμαι; Aor. Pass. ἐμίχθη, more frequently ἐμίγη; Fut. Perf. μεμίξομαι.

5 οἶγ-νῦ-μι or οἴγω, prose ἀνοίγνυμι, ἀνοίγω, to *open*, Impf. ἀνέφρον; Fut. ἀνοίξω; Aor. ἀνέφρα, ἀνοίξαι; first Perf. ἀνέφρα, *I have opened*; second Perf. ἀνέφρα, *I stand open*, instead of which Att. ἀνέφραμαι; Aor. Pass. ἀνεφάθη, ἀνοιχθήναι (Aug., § 87, 6).

6 ὀμόργ-νῦ-μι, to *wipe off*, Fut. ὀμόρξω; Aor. ὀμορξα.—Mid.

7 ὄρ-νῦ-μι, to *rouse*, Fut. ὄρω; Aor. ὤρσα; Mid. ὄρνυμαι, to *rouse one's self*, Fut. ὄροῦμαι; Aor. ὠρόμην.

8 πηγ-νῦ-μι, to *fix, fasten*, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηγα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγη.—Mid.

9 ῥήγ-νῦ-μι, to *tear, break*, Fut. ῥήξω; Aor. ἔῤῥηξα; second Perf. ἔῤῥωγα, *I am broken, rent*; Aor. ἐῤῥᾶγη; Fut. Pass. ῥᾶγήσομαι.

LXXIII. Vocabulary.

*Αηδής, -ές, unpleasant, join again; of an army, ἀπο-σβέννυμι, to quench.
disgusting. set out again. βδελυγμία, -ας, ἡ, dislike,
ἀνα-ζεύγνυμι, to yoke, or ἀνα-καίω, to burn, kindle. disgust.

διαρρήγνυμι, to break asunder, tear in pieces, tear away.	κωτίλλω, to chatter, prat- tle. [light.	gether, make coagulate, compose.
ἐγκαλλωπίζομαι, to be proud of, make a dis- play.	λύχνος, -ου, ὁ, a lamp, a μαλθακός, -ῆ, -όν, soft, rich, tender.	φύσημα, -ατος, τό, breath. φῶς, φωτός, τό, light. χόλος, -ου, ὁ, ill-will, an- ger. [jury.
ἐξ-όλλομι, to ruin utterly.	στυγέω, to hate.	ψευδόρκιον, -ου, τό, per- jured.
ζεύγνυμι, to yoke, join.	σμπήγνυμι, to join to-	ψεύδορκος, -ου, perjured.

Τῶν βρωμάτων τὰ ἥδιστα,¹ ἂν τις προσφέρῃ, πρὶν ἐπιθυμῆναι, ἀηδῆ φαίνεται, κεκορεσμένοι δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φουσηματι τὸ μὲν πῦρ ἀνακαύσειας ἂν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμειος ἐπὶ τοῖς Πέρσαις ἀνέβουξαν. Μὴ δαιμόνων χόλον ὄρουσ. Ἡ ἄβρις πολλὰ ἡδῆ τῶν ἀνθρώπων ἀπόλεσεν ἔργα. Εἰ μὴ φυλάξεις μικρῶ, ἀπολεῖς τὰ μεζονα. Οἱ πολέμοι ὤμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἐξ ἁέρους καὶ πυρὸς συμπάγναι. Σωκράτης, ἰδὼν² Ἀντισθένη τὸ διεβρωγὸς ἡματιῶν μέρος ἀεὶ ποιοῦντα φανερόν· Οὐ καύση, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Φεύδορρον στυγεὶ θεός, ὅστις ὀμείται. Ζεὺς ἀνδρῶ ἐξολέσειεν Ὀλύμπιος, ὅς τὸν ἐταῖρον μαλθακὰ κωτίλλων ἐξαπατῶν ἐθέλει.

Boil (*aor.*) the water, O boy! The garment is torn. The milk is curdled (*σμπήγνυμι, perf. 2*). The doors are open. The wine was mixed (*aor.*) with water (*dat.*). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (*subj. aor.*) not without reason. Haughtiness will ruin you all. Extinguish (*aor.*) the light. The women in sorrow (sorrowing) tore (*aor. mid.*) their garments.

§ 141. Inflection of the two forms of the Perfect, κείμαι and ἤμαι.

(a) Κείμαι, to lie down.

Κείμαι, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

Perf.	Ind. κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται;
	Subj. κέωμαι, κέη, κήται, etc.;
Plup.	Imp. κείσο, κείσθω, etc.; Inf. κείσθαι; Part. κείμενος.
	Ind. ἐκείμην, ἐκείσο, ἐκείτο, third Pers. Pl. ἐκείντο;
Fut.	Opt. κείμην, κείσο, κείτο, etc.
	κείσομαι.

Ὀμρουσῆς, ἀνάκειμαι, κατάκειμαι, κατὰκεισαι, etc.; Inf. κατακείσθαι; Imp. κατὰκεισο, ἐγκείσο.

(b) Ἦμαι, to sit.

1. Ἦμαι, properly, *I have seated myself, I have been seated*, hence, *I sit*, is a Perf. form of the Poet. Aor. Act. εἶσα, to set, to establish. The stem is ἮΑ- (comp. ἦσ-ται instead of ἦδ-ται [according to § 8, 1.] and the Lat. sed-eo).

¹ § 51, 1.

² § 126, 4.

Perf. | *Ind.* ἡμαι, ἦσαι, ἦσται, ἡμεθα, ἦσθε, ἦνται;
Imp. ἦσο, ἦσθω, etc.; *Inf.* ἦσθαι; *Part.* ἡμενος.
Plur. | ἡμην, ἦσο, ἦστο, ἡμεθα, ἦσθε, ἦντο.

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plur., except when it has the temporal Augment:

Perf. | *κἀθημαι, κἀθησαι, κἀθηται*, etc.; *Subj.* *κἀθωμαι, κἀθη, κἀθηται*, etc.; *Imp.* *κἀθησο*, etc.; *Inf.* *κἀθησθαι*; *Part.* *κἀθήμενος*.
Plur. | *ἐκἀθήμην* and *κἀθήμην, ἐκἀθησο* and *κἀθησο, ἐκἀθηστο* and *κἀθηστο*, etc.; *Opt.* *καθοίμην, κἀθοιο, κἀθοιτο*, etc.

REMARK. The defective forms of ἡμαι are supplied by *ἔξομαι* or *ἔξομαι* (prose *κατέξομαι, καθιέξομαι*).

§ 142. Verbs in -ω, which follow the analogy of Verbs in -μ, in forming the second Aor. Act. and Mid.

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and Mid., according to the analogy of verbs in -μ, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μ. The characteristic-vowel is in most cases lengthened, as in *ἔστην*, viz. *ᾶ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ϊ* and *ϋ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The Imp. ending -*ηθι* in verbs whose characteristic-vowel is α, in composition is abridged into *ᾶ*; e. g. *πρόβᾶ* instead of *πρόβηθι*.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went	ἔσβην, I ceased	ἔγνων, I knew	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn]	ἔγnows	ἔδος [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδο [under
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδοτον
3.	ἔ-βῆ-την	ἔσβήτην	ἔγνώτην	ἔδοτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδομεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδοτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνω)	ἔδοσαν (Poet. ἔδον)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, -ῆς, -ῆ ¹	γνώ, γνώς, γνώ ¹	δύω, -ῆς, -ῆ ¹
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνώμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ῆτε, -ῶσι(ν)

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνώ; ἀναδύω.

Opt. S. 1.	βαίην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -αίτον	σβείητον et -είτον	γνοίητον et -οίτον	
3.	βαίητην et -αίτην	σβείητην et -είτην	γνοίητην et -οίτην	
P. 1.	βαίμεν et -αίμεν	σβείμεν et -είμεν	γνοίμεν et -οίμεν	
2.	βαίητε et -αίτε	σβείητε et -είτε	γνοίητε et -οίτε	
3.	βαίεν (seldom βαίησαν).	σβείεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βῆθι, -ήτω ¹	σβῆθι, -ήτω ¹	γνώθι, -ώτω ¹	δῶθι, -ύτω ¹
D. 1.	βῆτον, -ήτων	σβῆτον, -ήτων	γνώτων, -ώτων	δύτων, -ύτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βῆτωσαν and βάντων	σβῆτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, -ᾶσα, -άν G. βάντος	σβείς, -είσα, -έν G. σβέντος	γνούς, -ούσα, -όν G. γνόντος	δύς, -ύσα, -όν G. δύντος.

REMARK. The Opt. form *δῶην*, instead of *δύην*, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. *πέτομαι* (§ 125, 23), *πρίασθαι*, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. *διδράσκω*, to run away (§ 122, 6), Aor. (*ΔΡΑ-*) *ἔδραν*, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν, Subj. *δρῶ*, *δρᾶς*, *δρᾶ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δραίην*, Imp. *δράθι*, -άτω, Inf. *δράναι*, Part. *δράς*, -ᾶσα, -άν.

2. *πέτομαι*, to fly (§ 125, 23), Aor. (*ΠΤΑ-*) *ἔπτην*, Inf. *πτῆναι*, Part. *πτᾶς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *σκέλλω* or *σκέλέω*, to dry, make dry, second Aor. (*ΣΚΛΑ-*) *ἔσκλην*, to wither (Intrans.), Inf. *σκληναι*, Opt. *σκλαίην* (§ 117, 2).

4. *φθά-νω*, to come before, anticipate (§ 119, 5), second Aor. *ἔφθην*, *φθῆναι*, *φθᾶς*, *φθῶ*, *φθαίην*.

5. *καίω*, to burn, Trans. (§ 116, 2), second Aor. (*ΚΑΕ-*) *ἐκάην*,* *I burned*, Intrans.; but first Aor. *ἔκανσα*, Trans.

6. *ρέω*, to flow (§ 116, 3), Aor. (*ΡΥΕ-*) *ἔρῶην*,* *I flowed*.

7. *χαίρω*, to rejoice (§ 125, 24), Aor. (*ΧΑΡΕ-*) *ἐχᾶρον*.*

8. *ἀλίσκομαι*, to be taken, Aor. (*ΑΛΟ-*) *ἤλων* and *ἔαλων* (§ 122, 1).

9. *βίωω*, to live, second Aor. *ἐβίωον*, Subj. *βιώ*, -ῶς, -ῶ, etc., Opt. *ιφῆν* (not *βιοίην*, as *γνοίην*, to distinguish it from Opt. Impf. *βιοιην*), Inf. *βιώναι*, Part. *βιούς*; but the Cases of the Part. *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus, *ἀνεβίωον*, *I came*

¹ Compounds, e. g. *ἀνάβηθι*, *ἀνάβα*, *ἀνάβητε*; *ὑπόσβηθι*; *διάγνωθι*; *ἀνάδοθι*

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—TR.

to life again, from ἀναβιώσκομαι.—The Pres. and Impf. of βίωσ are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βιώω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίωσ; Perf. βεβίωκα; Perf. Pass. βεβιώσασαι, Part. βεβιωμένος.

10 φῶω, to bring forth, produce, second Aor. ἔφῶν, I was produced, born, I sprung up, arose, was, φῶναι, φως, Subj. φῶω (Opt. wanting in the Attic dialect); but the first Aor. ἐφῶσα, I produced, Fut. φῶσω, I will produce. The Perf. πέφῶκα, also has an intransitive sense, and also the Pres. Mid. φῶμαι, and the Fut. φήσομαι.

§ 143. *Οἶδα* (stem *ἜΙΔ-*, to see), *Ι know*.

PERFECT.			
Ind. S. 1.	<i>οἶδα</i>	Subj. <i>εἶδῶ</i>	Imp. <i>ἴσθι</i>
2.	<i>οἶσθα</i>	<i>εἶδῃς</i>	<i>ἴσθι</i>
3.	<i>οἶδε(ν)</i>	<i>εἶδῃ</i>	<i>ἴτω</i>
D. 2. 3.	<i>ἴστων, ἴστων</i>	<i>εἶδῆτον, -ῆτων</i>	<i>ἴστων, ἴστων</i>
P. 1.	<i>ἴσμεν</i>	<i>εἶδῶμεν</i>	Part.
2.	<i>ἴσθε</i>	<i>εἶδῆτε</i>	<i>εἶδώς, -νία, -ός</i>
3.	<i>ἴσασι(ν)</i>	<i>εἶδῶσι(ν)</i>	<i>ἴτωσαν</i>
PLUPERFECT.			
Ind. S. 1.	<i>ᾔδειν¹</i>	Dual	Pl. <i>ᾔδειμεν</i>
2.	<i>ᾔδεις and -εισθα</i>	<i>ᾔδειτον</i>	<i>ᾔδειτε</i>
3.	<i>ᾔδει(ν)</i>	<i>ᾔδειτην</i>	<i>ᾔδεσαν</i>
Opt. Sing.	<i>εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείετε (seldom εἰδείησαν).</i>		
Fut.	<i>εἴσομαι, I shall know.—Verbal adjective, ἴστέον.</i>		
<i>Ἐννοῖδα</i> , compounded of <i>οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.</i>			

LXXIV. *Vocabulary.*

<i>Αἷμα, -ατος, τό, blood.</i>	<i>ἀπο-κρύπτω, to conceal.</i>	<i>παρα-πέτομαι, to fly away.</i>
<i>ἀκολάστως, with impu-</i>	<i>ἄχρηστος, -ον, useless.</i>	<i>πρό-οἶδα, to know before-</i>
<i>ntity, extravagantly, li-</i>	<i>βοηθέω, to hasten to help,</i>	<i>hand.</i>
<i>centiously.</i>	<i>assist.</i>	<i>προσθετός, -ή, -όν, or</i>
<i>ἀπο-βαίνω, to go away.</i>	<i>δύω, to go or sink into,</i>	<i>πρόσθετος, -η, -ον, add-</i>
<i>ἀπο-γινώσκω, to reject;</i>	<i>put on.</i>	<i>ed (by art), artificial.</i>
<i>ω. ἐμᾶντόν, give oneself</i>	<i>ἐκ-πέτομαι, to fly away.</i>	<i>πτέρυξ, -γος, ἡ, a wing.</i>
<i>up, despair.</i>	<i>ἐμπίπλημί τί τινος, to fill.</i>	<i>συγγινώσκω, w. dat., to</i>
<i>ἀπο-διράσκω, w. acc., to</i>	<i>νεκρός, -ά, -όν, dead; ὁ</i>	<i>pardon. [that</i>
<i>run away from.</i>	<i>νεκρός, a corpse.</i>	<i>ῶστε, w. inf. and ind., so</i>

¹ First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms.

Οἱ ἄνθρωποι τὴν ἀλήθειαν γινῶσι σπεύδουσιν. Γινῶσι σεαυτὸν. Γινῶσι χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἀλώνα. Φεῦγε τοὺς ἀκολάστως βιώσαντας. Σύγγνωθί μοι, ὦ πάτερ. Διμὸς μέγιστον ἄλογος ἀνθρώποις ἔφυ. Ὁξεία ἦβονῆ παραπτῶσα φθάνει. Ὁ δοῦλος ἔλαθεν¹ ἀποδρᾶς τὸν δεσπότην. Οἱ στρατηγοὶ ἔγνωσαν² τοῖς πολίταις βοηθεῖν. Μῆποτε σεαυτῶν ἀπογνῶς. Δαίδαλος ποιήσας πτέρυγας προσθετὰς ἐξέπητ μετὰ τοῦ Ἰκάρου. Σύλλας ἐνέπλησε τὴν πόλιν φόνου καὶ νεκρῶν, ὥστε τὸν Κεραμεικὸν³ αἵματι βυθῆναι. Οἱ πολέμοι τὴν γῆν τεμόντες⁴ ἀπέβησαν. Ἄχρηστον προειδέναι τὰ μέλλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (κνωω how) ἔχειν. Πολλοὶ ἄνθρωποι οὔτε δίκας ᾔδεσαν, οὔτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (*aor. part.*) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (*aor. part.*) the bird fly away (*aor. part.*). It is well in everything to know (how) to observe moderation. Never praise a man, before (*πρὶν ἄν, w. subj.*) thou knowest him well (*σαφῶς*).

§ 144. Deponents (§ 118, Rem.), and Active Verbs whose Future has a Middle form.

a. List of Deponents Middle most in use.

ἄγωνίζομαι, to contend,	δεξιόδομαι, to greet,	λαβῶμαι, to insult,
αἰκίζομαι, to treat inju- riously,	δέχομαι, to receive,	μαντεύομαι, to prophesy,
αἰνίττομαι, to speak darkly,	διακελεύομαι, to exhort,	μαρτύρομαι, to call to wit- ness,
αἰσθάνομαι, to perceive,	δωρέομαι, to present,	μάχομαι, to fight,
αἰτιόομαι, to accuse,	ἐγκελεύομαι, to urge,	μέμφομαι, to blame,
ἄκέομαι, to heal,	ἐντέλλομαι, to command,	μηχανόομαι, to devise,
ἀκροάομαι, to hear,	ἐπικελεύομαι, to urge,	μιμέομαι, to imitate,
ἀκροβολίζομαι, to throw from afar, to skirmish,	ἐργάζομαι, to work,	μυθέομαι, to speak,
ἄλλομαι, to leap,	εὔχομαι, to pray,	μυθολογέομαι, to relate,
ἀναβιώσκομαι, to restore to life, or to live again,	ἡγέομαι, to go before,	μυκῶμαι, to low,
ἀνακοινόομαι, to communi- cate with,	θεύομαι, to see,	ξύλεομαι, to gather wood,
ἀπεχθάνομαι, to be hated,	λάομαι, to heal,	ξύλιζομαι, to gather wood,
ἀπολογέομαι, to speak in defence,	ἰλάσκομαι, to propitiate,	δδύρομαι, to mourn,
ἀράομαι, to pray,	ἰπτάομαι, to ride,	οἰωνίζομαι, to take omens by birds,
ἀσπάζομαι, to welcome,	ἰσχυρίζομαι, to exert one's strength,	δλοφύρομαι, to lament,
ἀφικνέομαι, to come,	καυχῶμαι, to boast,	δρχέομαι, to dance,
βιάζομαι, to force,	κοινολογέομαι, to consult with,	δσφραίνομαι, to smell,
γίγνομαι, to become,	κτάομαι, to acquire,	παραιτέομαι, to entreat,
	ληίζομαι, to plunder,	παρακελεύομαι, to urge,
	λογίζομαι, to consider,	παραμυθέομαι, to encour- age,
	λυμαίνομαι, to maltreat,	

¹ § 121, 13.

² determined.

³ a place in Athens.

⁴ § 119.

παρήσσιζομαι, to speak freely,	σκέπτομαι, to consider,	ἐπισχένομαι, to promise,
πέτομαι, to fly,	σταθμίζομαι, to estimate (distance),	ἐποκρίνομαι, to answer,
πραγματεύομαι, to be busy,	στοχάζομαι, to aim at,	φείδομαι, to spare,
προσιμιάζομαι, to make a plausible,	στρατεύομαι, to go to war,	φθέγγομαι, to speak,
προφασίζομαι, to offer as an excuse,	στρατοπεδεύομαι, to encamp,	φιλοφρονέομαι, to treat kindly,
πυνθάνομαι, to inquire,	τεκμαίρομαι, to limit,	χαρίζομαι, to show kindness,
σέβομαι, to reverence,	τεκταίνομαι, to fabricate,	χράομαι, to use,
	τεχνάομαι, to build,	ὠνέομαι, to buy.

b. List of Deponents Passive most in use.

ἄλαιομαι, to wander,	ἐναντιόομαι, to resist,	ἠδομαι, to rejoice,
ἄχομαι, to be displeased,	ἐνθυμέομαι, to reflect,	κρέμαμαι, to hang,
βούλομαι, to wish,	ἐννοέομαι, to consider well,	μισύπτωμαι, to loathe,
βρυχάομαι, to roar,	ἐπιμέλομαι and -έομαι, to take care,	ὀλομαι, to surpise,
δέομαι, to want,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
διανοέομαι, to think,	εὐλαβέομαι, to be cautious,	σέβομαι, to reverence,
δύναμαι, to be able (Mid. Aor. only Epic),		

REMARK. ἄγαμαι, to wonder, αἰδέομαι, to reverence, ἀμείβομαι, to exchange, ἀμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέομαι, to deny, ἀνλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινδέομαι, to reflect upon, λοιδορέομαι, to reproach, μέμφομαι, to blame, ὀρέγομαι, to desire, πειράομαι, to try, προνοέομαι, to foresee, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, ἄγαμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφομαι and φιλοφρονέομαι, more frequently in the Mid. Aor.

c. List of Active Verbs most in use with a Middle Future.

ἄγνοέω,* not to know,	βαίνω, to go,	δείσαι, to fear,
ἔδω,† to sing,	βίω, to live,	διδράσκω, to run away,
ἄκούω,† to hear,	βλέπω,* to see,	διώκω,* to pursue,
ἀλαλάζω,* to cry out,	βοάω,† to cry out,	ἐγκωμιάζω, to praise,
ἁμαρτάνω,† to miss,	γελῶ,† to laugh,	εἰμί, to be,
ἄπαντάω,† to meet,	γηράσκω, to grow old,	ἐπαινέω,* to praise,
ἀπολαύω,† to enjoy,	γιγνώσκω, to know,	ἐπιορκέω, to perjure one's self,
ἀρπάζω,† to seize,	δάκνω, to bite,	ἐσθίω, to eat,
βαδίζω, to go,	δαρθάνω, to sleep,	

* Also with Fut. Act., in writers of the best period.—Tr.

† Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram., § 82, VI D, c). The forms of the Fut. Mid., however, are to be preferred.—Tr.

θαυμάζω,* to wonder,	νέω, to swim,	προσκυνέω,* to reverence,
θέω,* to run,	οἶδα, to know,	ρέω, to flow,
θηρεύω,* to hunt,	οἰμώζω,* to lament,	σιγάω, to be silent,
θιγγάνω, to touch,	ὀλολύζω,* to howl,	σιωπάω,† to be silent,
θνήσκω, to die,	δυμνυμι,† to wear,	σκώπτω, to sport,
θρώσκω, to leap,	ὄραω, to see,	σπουδάζω, to be zealous,
κάμνω, to labor,	παίζω, to sport,	συρίπτω, to ripe,
κλαίω,† to weep,	πάσχω, to suffer,	τίκτω,* to produce,
κλέπτω, to steal,	πηδάω, to leap,	τρέχω, to run,
κολάζω,* to punish,	πίνω, to drink,	τρέγω, to gnaw,
κωμάζω,* to indulge in festivity,	πίπτω, to fall,	τυγχάνω, to obtain,
λαγχάνω, to obtain,	πλέω, to sail,	τωθάζω, to rail at,
λαμβάνω, to take,	πνέω, to blow (but συμ-φεύγω, to flee,	φθάνω,† to come before,
λιχμάω, to lick,	πνεύσω),	χάσκω, to gape,
μανθάνω, to learn,	πνίγω,† to strangle,	χωρέω,* to contain.
	ποθέω,* to desire,	

SYNTAX.

CHAPTER I.

ELEMENTS OF A SIMPLE SENTENCE.

§ 145. *Nature of a Sentence.—Subject.—Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words; e. g. τὸ ρόδον θάλλει, *the rose blossoms*, ὁ ἄνθρωπος θνητός ἐστίν, τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ. Every thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an *action* and of an *object* from which the action proceeds. The former is called the *predicate*, the latter, the *subject*. The subject, therefore, is that of which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, τὸ ρόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστίν,—τὸ ρόδον and ὁ ἄνθρωπος are the subjects, θάλλει and θνητός ἐστίν, the predicates.

2. The Greek language expresses the relation of ideas partly by inflection; e. g. τὸ ρόδον θάλλ-ει, ὁ στρατιώτης μάχ-ε-ται, οἱ στρατιῶται μάχ-ο-ν-ται; partly by separate words; e. g. the tree is green, ὁ ἄνθρωπος θνητός ἐστίν. In this last example, the notion or idea contained in ἄνθρωπος is connected by ἐστίν to that contained in θνητός.

3. The subject is either a substantive,—a substantive-pronoun or numeral,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every word, letter, syllable or combination of words may be considered as a neuter substantive, and hence can become a subject, the neuter article being usually prefixed.

Τὸ ρόδον θάλλει, *the rose blossoms*. Ἐγὼ γράφω. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαίμων ἐστίν, *the wise man is happy*. Οἱ ἅλαι ἀνδρείοι ἦσαν, *the ancients were courageous*. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ δι-
άσκειν καλόν ἐστίν. Τὸ εἰ σύνδεσμός ἐστίν, *the εἰ is a conjunction*.

4. The subject is in the nominative.

REM. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. *εις τέτταρας ἤλθον*, *about four came*; so *καθ' ἐκάστους*, *singuli*, *κατὰ ἔθνη*, *singulae gentes*.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. *γράφω, γράφεις, γράφει*.

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. *ἐπεὶ οἱ πολέμοι ἀνήλθον, ἐκήρυξε* (sc. *ὁ κήρυξ*, *the herald proclaimed*) *τοῖς Ἑλλήσι παρασκευάσασθαι*. So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν* (sc. *ὁ σαλπικτής*, *the trumpeter gives the signal with the trumpet*). So also *δει, ἔρπει, νίφει*, *it snows*, *βροντᾷ*, *it thunders*, *ἀστράπτει*, sc. *ὁ Ζεὺς*, *it lightens*, are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as *φασί, λέγουσι*, etc., the subject *ἄνθρωποι* is regularly omitted.

REM. 3. The indefinite pronouns, *one, they*, are commonly expressed by *τις*, or by the third Pers. Pl. Act., e. g. *λέγουσι, φασί*, or by the third Pers. Sing. Pass., e. g. *λέγεται*, or by the personal Pass., e. g. *φιλοῦμαι, φιλῶ*, *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt with *ἄν*, e. g. *φείσῃς ἄν, dicas, you may say, one may, can say*.

5. The predicate is either a verb, e. g. *τὸ ῥόδον θάλλει*, or an adjective, substantive, numeral or pronoun in connection with *εἶναι*. In this relation *εἶναι* is called a *copula*, since it connects the adjective or substantive with the subject so as to form one thought; e. g. *τὸ ῥόδον καλὸν ἐστίν. Κῦρος ἦν βασιλεύς. Σὺ ἦσθα πάντων πρώτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμα ἐστὶ τὸ δεῦ*. Without the copula *εἶναι*, these sentences would stand *τὸ ῥόδον — καλόν. Κῦρος — βασιλεύς*, etc., and of course would express no thought.

REM. 4. It is necessary to distinguish the use of *εἶναι*, when it expresses a distinct independent idea of itself, that of *being, existence, abiding*, etc., e. g. *ἔστι θεός*, *there is a God, God is, exists*, from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. *Σωκράτης ἦν ἀεὶ ὄν τοῖς νέοις; καλῶς, κακῶς ἐστίν*, *it is well, ill, etc.*

§ 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

'Εγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεύς; here the predicate βασιλεύς is masculine, because the subject is masculine. Τόμυρις ἦν βασίλεια; here the predicate is feminine, because the subject is feminine. Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια.

2. As *εἶναι*, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: *ὑπάρχειν*, to be, *γίγνεσθαι*, to become, *φῦναι*, to arise, *spring from*, to be, *ἀυξάνεσθαι*, to grow, *μένειν*, to remain, *πατασθῆναι* (from *καθίστημι*), to stand, *δοκεῖν*, *εἰκέναι* and *φαίνεσθαι*, to appear, *δηλοῦσθαι*, to show one's self, *καλεῖσθαι*, *ἠνομάζεσθαι* and *λέγεσθαι*, to be named, *ἀκούειν*, to hear one's self called, to be named (like Lat. *audire*), *αἰρεῖσθαι*, *ἀποδείκνυσθαι* and *κρίγεσθαι*, to be chosen something, *νομίζεσθαι*, to be considered something, and other verbs of this nature.

Ὁ Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*. Διὰ τούτων ὁ Φίλιππος ἠύξήθη μέγας, *by these means Philip grew great*. Ἀδελφιόδης φρέθη στρατηγός. Ἄντι φίλων καὶ ξένων νῦν κόλακες καὶ θεοὺς ἐχθροὶ ἀκούουσιν (*audiunt*), *instead of friends, etc., they (hear themselves called) are called flatterers and enemies of the gods*.

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τὸ ἄνθος καλῶς ἀυξάνεται, *the flower grows beautifully*. Thus, the verbs *γίγνεσθαι* and *φῦναι* particularly, are connected with the adverbs *δίχα*, *χωρὶς*, *εἰς*, *ἐγγύς*, *ἄλλως*; e. g. τοῖς Ἀθηναίων στρατηγοῖς ἐγένοντο δίχα αἱ γνώμαι, *the views of the Athenian commanders were dividal*; τὰ πράγματα οὕτω πέφικεν, *the affairs were of such a nature*.

LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (*aor.*) thyself, is everywhere useful. The general commanded (*aor.*) (them) to hold (their) spears upon (*eis*) the right shoulder, till the trum-

quality to the substantive with which it agrees, it is called *attributive*; e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.—T. A.

peter should give a signal (with) the trumpet. The herald made (*aor.*) proclamation to the soldiers to prepare themselves for (*εις*) battle. We admire brave soldiers. Without self-control we can practise (*aor.*) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (*μετά, w. acc.*) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (*aor.*) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtaeus, the poet, was given (*aor.*) by the Athenians to the Spartans as a general. The Lacedaemonians were (*καταστήναι*) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (*aor.*) judge in (*κατά, w. gen.*) Hades. Virtue remains ever unchanged. If (*έάν, w. subj.*) one, chosen (to be) a general, has subjected (*aor.*) an unjust and hostile city, shall we call him unjust?

§ 147. *Exceptions to the General Rules of Agreement.*

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance*; the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ὁ στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μεράκιόν ἐστι καλός, *the boy is beautiful*; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναικίον ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, *a plurality of rulers is not a good thing, etc.* Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome.* Ἡ μοναρχία κράτιστον.

REM. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνὴρ, *this is the man.* Αὕτη ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἄνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice.* Τοῦτό ἐστι πηγή καὶ ἀρχὴ γενέσεως.

(c) Verbal adjectives in *-τός* and *-τέος* frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in *-dum*.

Πιστά ἐστι τοῖς φίλοις, *we must trust friends*, instead of πιστόν ἐστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun *it*; e. g. Τὴν πεπωμένην μοῖραν ἀδύνατόν ἐστιν ἀποφυγεῖν καὶ θεῶν, *it is impossible even for God to escape the destined fate*. Δὴ λὰ ἐστιν (*it is evident*) ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα δησιον οὐκ ἔχει.

REM. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (*magistracy, magistrates*) τοὺς στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of *individuality* or *plurality* is to be made particularly prominent; e. g. Φανερὰ ἦσαν ὑποχωρούντων καὶ ἱππων καὶ ἀνθρώπων ἰχνη πολλά (*many tracks appeared*).

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρες ἐμαχέσαντο. Ἀδελφῶ δύο ἦσαν καλοί.

REM. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. πόδε, χεῖρε, ὡτε, *two feet*, etc., or such as are considered as standing in a close and mutual relation, e. g. ἀδελφῶ, *two brothers*.

REM. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. ἄμφω τῶ πόλει; here τῶ (*masculine*) agrees with πόλει (*feminine*), and so in the other examples. Τῶ γυναικε. Ἀμφω τοῦτω τῶ ἡμέρα. Τοῖν γενεσέων. Τοῦτω τῶ τέχνα.

(f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόνοσ χαλεπώτατόσ ἐστι τῶν νόσων. Ὁ ἥλιοσ πάντων λαμπρότατόσ ἐστιν. Sol omnium rerum lucidissimus est.

LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (*acc. w. inf.*) Hipparchus, the tyrant, was killed (*aor.*) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from (*παρά, w. gen.*) (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while (*δέ*) they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by (*ἐκ*) the plea, or because the guilty had spoken (*aor.*) gracefully. The two long roads lead to (*εἰς*) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147b. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

Ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θαναυστὰ ἔργα ἀπεδείξαντο. Ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὄργη καὶ ἡ ἄσυνεσια εἰσι κακά. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα ἀχμαλώτους γεγεννημένους, ἐδάκρυσεν. Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίδῳ ἠσκημένα ἦν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐβρίμμένα οὐδὲν χρήσιμά ἐστιν.

REM. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ and ἀγαθός ἐστιν ὁ πατὴρ καὶ ἡ μήτηρ. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. βασιλεὺς δὲ καὶ οἱ οὐνοὶ εὐφρόνως εἰσπίπτει.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*; ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, *hμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνοι γράφετε*.

REM. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (*σχήμα* καθ' ὅλον καὶ μέρος*); e. g. οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, *some of the soldiers withstood the enemy, but the others fled*; here *στρατιῶται* denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts *οἱ μὲν* and *οἱ δέ*.

* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—TR.

LXXVII. Exercises on § 147b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (*πρός*) the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (*ἐπί, w. acc.*) his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over (*ἐπί, w. dat.*) the victory of Philip, others mourned.

§ 148. *The Article.*

1. The substantive as a subject, as well as in every other relation, takes the article *ὁ, ἡ, τό, the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. *ἄνθρωπος, man*, i. e. *an individual or some one of the race of men*; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. *ὁ ἄνθρωπος*, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men*. So *φιλοσοφία, philosophy in general, ἡ φιλοσοφία, philosophy as a particular science*, or a particular branch of philosophy.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. *πόλεμος οὐκ ἔστιν ἀνευ κινδύνων, war is not without danger*; but *ὁ πόλεμος οὐκ ἀνευ κινδύνων, ἡ δ' εἰρήνη ἀκίνδυνος*; here *πόλεμος* takes the article because it is contrasted with *εἰρήνη*.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. *νύξ ἡ ἡμέρα ἐγένετο, day became NIGHT, ἐμπόριον δ' ἦν τὸ χωρίον, and the place was an EMPORIUM*; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, he concluded that this was ORESTES (the one before mentioned)*.

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. *ὁ ἄνθρωπος θνητός, ἔστιν, man (i. e. all men) is mortal; ἡ ἀνθρώπινα καλή, ἔστιν, i. e. everything which is under-*

* ἄλλος ἄλλοθεν, *alius aliunde*.

stood by the term *ἀνδρεία*;—*τὸ γάλα ἐστὶν ἡδύ*, *milk is sweet*, i. e. milk in general, all milk.

REM. 3. When the English indefinite article *a* or *an*, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. *a man*, *ἄνθρωπος*.

REM. 4. Common nouns sometimes omit the article, where according to No. 1, it would be used. Such omission occurs, (a) with appellations denoting *kindred* or *relationship*, and the like, where the definite relation is obvious without the article; e. g. *πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ (husband), γυνή (wife)*, etc.;—(b) when two or more independent substantives are united to form one whole; e. g. *παῖδες καὶ γυναῖκες, πόλις καὶ οἰκία*;—(c) when common nouns are used as, or instead of, proper nouns; e. g. *ἥλιος, οὐρανός, ἄστυ*, used of *Athens*, *πόλις*, of a particular city, known from the context, *γῆ*, of a particular country, *βασιλεύς*, of a particular king, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense; e. g. *ἠγείσθαι θεός*, to believe in gods, *ἐφ' ἰκπυον ἔνασι*, to ride horse-back, *ἐπὶ δείπνον ἔλθεῖν*, to come to supper, i. e. to eat.

REM. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. *ἀλήθεια, σωτηρία, σωφροσύνη, δικαιοσύνη, ἐπιστήμη, εὐσέβεια, ἀσέβεια, κακία*; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.

3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, *parents love THEIR children*. *Κῦρος τε καταπήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἱππικὸν τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε*, *C. having leaped down from HIS chariot, put on HIS breast-plate, etc.*

REM. 6. The article is often used in a *distributive* sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. *ὁ Κῦρος ὑπισχνεῖται δώσειν τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ*, *C. promises to give three half-Darics, Δ (EACH) month to EACH soldier*.

4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker *points* to an object.

Ὁ Κῦρος δίδωσιν αὐτῷ μυρίους δαρεικούς. Ὁ δὲ λαβὼν τὸ χρυσίον, *C. gives him ten thousand Darics; but he taking THE (THAT) money*—, where *χρυσίον* has the article, because it refers to the preceding *δαρεικούς*. *Ξενίας ἀγῶνα ἔδηκε· ἐθεώρει δὲ τὸν ἀγῶνα Κῦρος. Ὑπὲρ τῆς κόμης γήλοφος ἦν, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη*, where *λόφος* is the same as the preceding *γήλοφος*. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον*, *THE (THAT) book*.

5. Proper names as such, i. e. so far as in themselves they denote

individuals, do not take the article; e. g. *Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Αλακεδαιμονίους. Μὴ οἴεσθε μήτε Κερσοβλέπτην ὑπὲρ Χερρόνησον, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτριῶν ἐπιμετόνους.* They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορρίας τὴν Ὠρείθυια ἀρπάσαι.*

REM. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. *σοφὸς Σωκράτης, the wise Socrates.* The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. *Κροῖσος, ὁ τῶν Δυδῶν βασιλεύς.* The names of rivers are usually placed, as adjectives, between the article and the word *ποταμός*; e. g. *ὁ Πηνειὸς ποταμός, the river Peneus.*

6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. *οἱ ἀγαθοί, the good,* or a substantive, e. g. *τὸ ἀγαθόν, the advantage, the good, ὁ λέγων, the speaker,* or resolves the participle, which is equivalent to *ἐκεῖνος ὃς (is, qui), by he, who, which,* etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. *Ὁ πλεῖστα ὠφελῶν (= ἐκεῖνος ὃς ὠφελεῖ) τὸ κοινὸν μεγίστων ἐμῶν ἀξιοῦνται, he who (whoever) benefits the state most, is worthy of the highest honors; ὁ πλεῖστα ὠφελήσας (= ἐκεῖνος ὃς ὠφέλησε) τὸ κοινὸν μ. τ. ἤξιώσατο; ὁ πλ. ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Πολλοὺς ἔξομεν τοὺς ἐτοίμως συναγωνιζομένους.* But if the adjectives are to express only a part of the whole, the article is omitted; e. g. *κακὰ καὶ αἰσχρὰ ἔπραξεν.* The infinitive also has the article, when it is to be considered as a substantive; e. g. *τὸ γράφειν.*

7. *Ἄλλοι* signifies *others, οἱ ἄλλοι, the others, the rest,* i. e. all besides those who have been mentioned; *ἡ ἄλλη Ἑλλάς, the rest of Greece.* *Ἐτερος, alter,* takes the article (*ὁ ἕτερος*), to denote one of two definitely; so *οἱ ἕτεροι, the one of two parties.* *Πολλοί* signifies *many, οἱ πολλοί, the many, the multitude, the mass* (in distinction from the parts of the whole); *οἱ πλείους, the greater part* (in distinction from the smaller part of the whole); *οἱ πλείστοι, the most* (of a preponderance in number).

8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

ticle. In like manner, a preposition with its Case may be considered as an adjective.

Ἡ ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεύς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αἰώνιον (sc. ἡμέρα), ὁ αἰεὶ, *the ever enduring*; οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*; ἡ ἄγαν ἀμέλεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*; ἡ ἐν Χερβρόνησῳ τυραννίς.

9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to express a *single idea*; e. g. *the good man* = *the worthy*; *the wise man* = *the sage*, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

• Ο ἄγαθός ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* in opposition to other wars). In all these examples the emphasis is on the attributive: *the good man*, *the rich citizens*, *the Athenian people*, *men of the present time*, *the Persian war*.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ἀγαθός ὁ ἀνὴρ, *a good man* = ἀγαθός ὢν, *the man who is good, inasmuch as, because, if he is good*. Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man, i. e. they hate the man, inasmuch as, because, if he is bad*. (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς

ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good*; (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐπέφυσεν, *God has implanted in man a soul, which is the most excellent or perfect*. Οἱ ἐπὶ τοῦ ἡλίου καταλαμβάνομενοι τὰ χρώματα μελάντερα ἔχουσι, *have a blacker skin*; the blackness of the skin is the consequence of the καταλαμβάνεσθαι ἐπὶ τοῦ ἡλίου.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, *the people*, and not the nobility.—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἑμαυτοῦ πατήρ or ὁ πατήρ ὁ ἑμαυτοῦ, etc.; but the simple personal pronouns μου, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἐσχάτος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῳ τῇ πόλει or ἐν τῇ πόλει μέσῳ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border or edge of the island*.

REM. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. ὁ μόνος παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*; whereas ὁ μόνος παῖς would mean, *the ONLY boy plays*.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a *definite* one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατήρ; on the contrary, ἐμὸς ἀδελφός, a *brother of mine* (*undetermined which*), ἐμὸς παῖς, a *child of mine*, but ὁ ἐμὸς παῖς, *my child*, a definite one, or the only one.

(b) The article is used with a substantive, with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστίν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*; e. g. τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοῖς, *you would not praise such a man*.

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Here, πᾶς in the singular, generally signifies *each, every*.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all the citizens without exception, the citizens as a whole or body*. This usage is more seldom than that under (α). The same construction occurs also with ὅλος, but it is still more rare than with πᾶς. Here the singular πᾶς always has the sense of *the whole, all*.

(γ) When πᾶς is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν or ἅπαν τὸ στρατόπεδον; οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

cle; e. g. *διὰ τὴν πόλιν ὅλην* or *διὰ ὅλην τὴν πόλιν*, *through the whole city*, i. e. simply *through the city* (not *διὰ τὴν ὅλην πόλιν*, which would signify *through the WHOLE city*).

(d) When *ἕκαστος*, *each, every*, belongs to a substantive, the article is omitted, as with *πᾶς* in the sense of *each, every*, when the idea expressed by the substantive is considered as altogether general; e. g. *καθ' ἑκάστην ἡμέραν*, *every day, on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. *κατὰ τὴν ἡμέραν ἑκάστην*, or usually *καθ' ἑκάστην τὴν ἡμέραν*, *every single, individual day*.

(e) When *ἑκάτερος*, *each of two*, *ἄμφω* and *ἀμφοτέρως*, *both*, belong to a substantive, the article is always used, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to No. 9, (b); e. g. *ἐπὶ τῶν πλεονεξιῶν ἐκατέρων* or *ἐπὶ ἐκατέρων τῶν πλεονεξιῶν*, *τὰ ὅσα ἀμφοτέρω* or *ἀμφοτέρω τὰ ὅσα*, *ἀμφοῖν τοῖν χεροῖν* or *τοῖν χεροῖν ἀμφοῖν*.

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. *τρεις ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. *οἱ τῶν βασιλέων οἰνοχόοι διδόναι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην*, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. *ἔμαχσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι* or *χίλιοι οἱ μετὰ Π. ὀπλίται*.

(g) Further; substantives to which the demonstratives *οὗτος*, *ὁδε*, *ἐκεῖνος* and *αὐτός*, *ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g. *οὗτος ὁ ἀνὴρ* or *ὁ ἀνὴρ οὗτος*, not *ὁ οὗτος ἀνὴρ*, *ἦδε ἡ γνώμη* or *ἡ γνώμη ἦδε*, *ἐκεῖνος ὁ ἀνὴρ* or *ὁ ἀνὴρ ἐκεῖνος*, *αὐτὸς ὁ βασιλεὺς* or *ὁ βασιλεὺς αὐτός*, but *ὁ αὐτὸς βασιλεὺς* signifies *the same king*.

REM. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. *αὐτὴ ἐστὶν ἄνδρως ἀρετή*, *this is the virtue of the man*; so there is a difference between *τοῦτω τῷ διδασκάλῳ χρῶνται*, *they have this teacher*, and *τοῦτω διδ. χρ.*, *they have this man as or for a teacher*;—(b) when the substantive is a proper name; e. g. *οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης*.

LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (*ἐπί*, *w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* *you* do not revile me, but the *place*. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (*πρός*) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (*κατά*, *w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (*οἱ*) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (*κατά*, *w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (*ἐν*) the edge of the island. The words of those, who (*οἱ ἄν*, *w. subj.*) practise truth, often avail more than the violence of others. If (*ἐάν*, *w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytileneans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (*ἐπί*, *w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (*sibi*). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (*αὐτός*) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (*παρά*, *w. acc.*) the sea were destroyed by the enemy.

* Ὡ οὗτος.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active*; e. g. ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—The active form, however, has a two-fold signification:

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, ἔρχομαι εἰς τὴν πόλιν.—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, *I strike myself*; βουλεύομαι, *I advise myself*.—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, *they strike each other*, διακελεύονται, *they encourage each other*, it is called a reciprocal action, and the verb a reciprocal verb.

3. Lastly, the subject appears as receiving the action; e. g. οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, *the soldiers were pursued*.—Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere, mutare, declinare*); thus, e. g. ἀνάγειν, *to draw back*, *regredi*, διάγειν, *to continue*, *perstare*, εἰλαύνειν, *to ride*, ἐμβάλλειν and εἰσβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἀποκλίνειν, *declinare*, ἐπίκειν, like *vertere*, σπρίσκειν, like *mutare*,

ἔχειν in connection with adverbs, e. g. *εὖ, κακῶς ἔχειν, bene, male se habere, τελευτᾶν, to end, to die,* and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>ἴσσω, to wrap up,</i>	first Aor. <i>ἔδσσα, I wrapped up,</i>	second Aor. <i>ἔδον, I went in, down,</i>
<i>ἵστημι, to place,</i>	“ <i>ἔστησα, I placed,</i>	“ <i>ἔστην, I stood,</i>
<i>φύω, to produce,</i>	“ <i>ἔφθσα, I produced,</i>	“ <i>ἔφθον, I was produced,</i>
<i>σκέλλω, to make dry,</i>	“ <i>(ἔσκηλα, Poet. I made dry),</i>	“ <i>ἔσκηλην, I withered.</i>

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω, to awake,</i>	first Pf. <i>ἐγήγερκα, I have awakened,</i>	second Pf. <i>ἐγρήγορα, I am awake,</i>
<i>ὀλλύμι, to destroy,</i>	“ <i>ὀλώλεκα, I have destroyed,</i>	“ <i>ὀλώλα, I have perished,</i>
<i>πείθω, to persuade,</i>	“ <i>πέπεικα, I have persuaded,</i>	“ <i>πέποιθα, I trust.</i>

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. *ἄγγυμι, to break,* second Perf. *ἔαγα, I am broken, πήγνυμι, to fasten, πέπηγα, I am fastened or stand fast, ῥήγνυμι, to rend, ἔρρωγα, I am rent, σήπω, to make rotten, σέσηπα, I am rotten, τήκω, to smelt, e. g. iron, τέτηκα, I am smelted; φαίνω, to show, πέφηνα, I appear.*

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. *τύπτομαι, I strike myself, ἐτυπάμην, I struck myself, τύψομαι, I shall strike myself.* This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: *ἀπέχω, to keep from, ἀποσχέσθαι, to keep one's self from, to abstain from; ἀπάγξαι τινά, to strangle, to hang some one, ἀπάγξασθαι, to strangle or hang one's self; τύψασθαι, κόψασθαι, to strike one's self; ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something; παύσασθαι, to cease (from παύω, to cause to cease); δεῖξασθαι, to show one's self; particularly verbs which express an action performed by the subject on his own body: *λούσασθαι (to wash one's self), νίψασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι,* and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. *ἐκραινεῖν**

ἑαυτὸν, ἀναρτᾶν ἑαυτὸν, to make himself dependent on, ἀποκρύπτειν ἑαυτὸν, ἐθίζειν ἑαυτὸν, παρέχειν ἑαυτὸν, ἀπολύειν ἑαυτὸν, to free himself, ἀποσφάττειν ἑαυτὸν, ἀποκτείνειν ἑαυτὸν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάσσειν, to guard one's self, to beware (φυλάζειν τινά, to guard any one), βουλεύσσειν, to advise one's self (βουλεύειν τινί, to advise any one), γεύσσειν, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἐναμνησθῆναι, ἀναμνήσεσθαι, to remind one's self, to remember, recordari (ἀναμνησάμενος τινά, to remind any one), αἰσχυνθῆναι, αἰσχυνεῖσθαι, to be ashamed (αἰσχύνειν τινά, to make ashamed), φοβηθῆναι, φοβήσεσθαι, to fear (φοβῆσαι τινά, to make afraid, terrere), πορευθῆναι, πορεύσεσθαι, to go, proficisci (πορεύσειν τινά, to cause one to go, to convey one), περαιωθῆναι, περαιώσεσθαι (ποταμόν), to pass over, (περαιώσειν τινά, to cause to pass over, trajicere), πλαγχθῆναι, πλάγξεσθαι, to wander about, circumvagari (πλάγξειν τινά, to cause to wander), ἀνιάσθαι, ἀνιάσεσθαι, to afflict one's self, to be grieved (ἀνιάσειν τινά, to afflict any one); also διαλυθῆναι, διακριθῆναι, to separate one's self, discedere, ἀπαλλαγθῆναι, ἀβίβη, κοιμηθῆναι, to sleep, φανῆναι, apparere, παγῆναι, to congeal, ἐπαρθῆναι, to raise one's self, and many others.

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐνψάμην τὴν κεφαλὴν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἑαυτοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self, ἀναρτήσασθαι τινά, sibi devincire, to make dependent on one's self, ἀπολύσασθαι τινά, to loosen for one's self, to redeem, πορίσασθαι τι, sibi aliquid comparare, to procure for one's self (πορίζειν τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαι τι, παρασκευάσασθαι τι, sibi comparare, to

acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

REM. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, *caused the city to be destroyed*, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατήρ τοὺς παῖδας ἐδίδασκεν, *which either signifies, the father educated his own children, or, if it is clear from the context, he caused them to be educated; κείρασθαι, to shave one's self or to get one's self shaved; Ἀργεῖοι ἐαυτῶν ἐλκόντας ποιήσαντες ἄμενοι ἀνέθεσαν εἰς Δελφούς. Πυραπόσεισθαι τράπεζαν, to set a table before one's self, or have it set before one's self.*

REM. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying to contend, *vie with, converse with, embrace, salute, to make an agreement or compact*; e. g. μάχεσθαι, *to fight with, ἀμιλλᾶσθαι, to contend with, ἀγωνίζεσθαι, to strive, διαλέγεσθαι, to converse with, ἀσπάζεσθαι, to salute, ταῦτα συντίθεσθαι, mutually to agree on these points, σπονδὴς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὴς ποιεῖν signifying to make a libation).* So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in *questions and answers*; e. g. πυνθάνεσθαι and ἔρεσθαι, *to inquire, ἀποκρίνεσθαι and ἀπαμείβεσθαι, to answer, συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one (ἀνακοινοῦν being especially used of consulting oracles).*

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. *μαστιγοῦμαι, ζημιοῦμαι (ὑπὸ τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπὸ τινος, from some one = doctus ab aliquo; πείθομαι, I persuade myself, or I permit myself to be persuaded, ὑπὸ τινος, by some one = I am persuaded.*

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.*

REM. 4. The cause or author of the passive condition or state, is expressed by the preposition *ὑπό* with the Gen.; e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, the soldiers were pursued by the enemy. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. *ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*; also *παρά* with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι, δίδοσθαι, ὠφελείσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι* (*demonstrari*); e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως*, was sent from being near the king, by the king. *Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἄνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρω παρὰ τῶν φίλων συνειλεγμένα ἦν.*

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φθονοῦμαι ὑπό τινος, *I am envied by some one, invidetur mihi ab aliquo* (from φθονεῖν τινα, *invidere alicui*). Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, *creditor, non creditor mihi ab aliquo* (from πιστεύειν, ἀπιστεῖν τινα). Καὶ ἐπιβουλευόντες, καὶ ἐπιβουλεύόμενοι διάξουσι πάντα τὸν χρόνον (from ἐπιβουλεύειν τινί). Ἄσκειται τὸ αἶψι τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμάζομενον (from ἀμελεῖν τινος). Ὁ ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος (from ἄρχειν, κρατεῖν, καταφρονεῖν τινος).

REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (*κατά, w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (*ol av, w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (*περί, w. acc.*) Salamis, departed (*aor.*)

* οὐδὲ παραμυθούμενοις ἀντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilaus travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with (*πρός, w. acc.*) Ariæus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not (*μή*), laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for (*εἰς*) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [*ἐπί, w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

§ 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the *manner* of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give.*

§ 152. A. *More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

- (a) The Present, (α) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;

- (b) The Perfect, (α) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγράφωμεν, *scripserimus*;
- (c) The Future, Indicative, e. g. γράψωμεν, *scribemus, we shall write*;
- (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, *I shall have advised myself, I shall deliberate, I shall be advised.*

3. The Historical tenses are the following :

- (a) The Aorist, (α) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write, or I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. ἔγραφον, *scribentem*; (β) Optative, e. g. γράφοιμι, *scriberem*;
- (c) The Pluperfect, (α) Indicative, e. g. ἔγεγράφειν, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;
- (d) The Optative of the simple Future, e. g. γράψοιμι, *I would write*, and of the Fut. Perf., e. g. βεβουλευσοίμην, *I should have deliberated, or have been advised*; e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικῆσοιεν, *the messenger said, that the enemy would conquer*; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύεσσιτο, *he said that everything would be well planned by the general.*

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προελαίνοντα. Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

REM. 1. The present εἶμι (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go*; the Inf. and present Part. have both a present and future signification; e. g. οὐκ ἐνόηθς ἀφήσω αὐτὸν οὐδ' ἀπειμι (*abido*), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Οἶχομαι and ἤκω with present forms, are often translated in English by perfects, namely, οἶχομαι, *I have departed*, and ἤκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἤκω, *I am here (adsum)*; e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that A. is gone (= transfigit) to the enemy.* Ἦκω νεκρῶν κενθμῶνα καὶ σκότον πύλας λιπῶν. Ἵμεῖς μάλις ἀφικνεῖσθε, ὅποι ἡμεῖς πύλαι ἤκομεν (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one *completed* in time present to the speaker.

Ἐγράφα τὴν ἐπιστολήν, *I have written a letter, the letter is now written*, it being immaterial whether it was written just now or a long time ago; ἡ πόλις ἐκτίσται, *the city is now built, now stands there built.*

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. δέδεμαι (*I have been bound*), *I am now in a bound state, am bound*;

τέθνηκα (*I have died*), *I am dead*; πέφηνα (*I have shown myself*), *I appear*, ὀίδα, νομί (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέποιθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μέμνημαι, μεμνί (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφάνειν, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should*, *must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεῖνός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται. Ἡγεμόνας ἐλάβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (*should lead*), ἐνθεν ἔξουσι (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good shall have been mixed with evil*. Ἡ πολιτεία τελῶς κεκοσμήσεται, ἐν ᾧ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὡς* (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of *ἂν*, e. g. *ἐάν*, *ἐπὶ*, *ἐπειδὴν*, *δταν*, *πρὶν ἂν*, *ἔστ' ἂν*, *ὅς ἂν*, etc., is used instead of the Fut. Perf.; e. g. *ἐὰν τοῦτο λέξῃς*, *si hoc dixeris, if you shall have said thus*.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἐπαίξεις, ἐγὼ ἐγραφοῦν, *while you were playing, I was writing*. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. Ὅτε οἱ βάρβαροι ἐπεληλύθεισαν (or ἐπήλθον), οἱ Ἕλ-

ληγες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) λέωτάτα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) *beginning*, e. g. ἐπεὶ ἔγγυς ἐγένοντο ἐξαπίνης, *ol μὲν αὐτῶν ἐβegan to shoot their arrows*;—(b) *the continuance*, e. g. οἱ δ' εἶποντο, *one party continued their march, the other a habit or custom*, e. g. αὐτὸν ὡς πρὸςθεν προσεκύνησαν, *those who were before accustomed to do obeisance to* (d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ δέλωαι, *Clearchus endeavored to compel his soldiers to advance*.

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Pres. γ (aor.)
ἰδῶν

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes* and *paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and C. was terrified (a single, momentary act) and feared (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres., or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ἢ χρόνος ἀνάλωσεν, ἢ νόσος ἐμάρανε, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ οἱ Ἕλληες ἐπελήλυθεσαν (*had come*), οἱ πολέμοι ἀπεπεφεύγεσαν (*had fled*). Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. Ἐγεγράφειν τὴν ἐπιστολὴν (sc. *when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἕλληες ἐπῆλθον, οἱ πολέμοι ἀπεπεφεύγεσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent* and *completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration* and *progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

τέρον, Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν; *let us fly*; λέγω, ἵνα μάθῃς and ἵνα μανθάνῃς, *that you may learn*;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεύγε, *fly*; δός and δίδου μοι τὸ βιβλίον, *give*;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to fly*; κελεύω σε δοῦναι and δίδοναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. ἤγγειλε τοῖς πολεμίους ἀποφυγεῖν and ἀποπεφευγέναι, *nuntiated hostes fugisse*;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. ἔλεγον, ἵνα μάθῃς and ἵνα μανθάνῃς, *that thou mayest learn, ut disceres*; εἶθε τοῦτο γένοιτο and γίγνοιτο, *O that this might happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἤγγειλεν, ὅτι, ἐπειδὴ οἱ Ἕλληνες ἐπέλθοιεν (*had come*), οἱ βάρβαροι ἤδη ἀποφύγοιεν (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. οἱ εὐτόμολοι ἤγγειλαν τοῖς πολεμίους ἀποφυγόντας and ἀποπεφευγότες.

LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (*aor.*) the throne, Tissaphernes traduced Cyrus to (*πρός, w. acc.*) his brother, (asserting) that he was plotting against him (*opt.*). The latter (*ὁ*) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (*ὡς, w. fut. part.*); but his mother by entreaty gains his release (= having begged him off for herself, *aor.*) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (*part. fut.*) congratulate you, O warriors, that ye have been delivered, as we have heard, through (*διὰ, w. gen.*) many dangers. Under (*ἐπί, w. gen.*) Cecrops and the first kings, until (*εἰς*) Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (*μέχρι*) modern times. Cnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (*ἐπί, w. dat.*) theft; upon his saying

* εἰς καλόν.

(*gen. abs.*): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*)" The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (*οἱ ἄν. w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be united (*ἴδ.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 153. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον θ' ἀλλεῖ — ὁ πατὴρ γέγραφε τὴν ἐπιστολήν — οἱ πολέμιοι ἀπέφηνον — οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(α) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition*; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with μή to express a *prohibition*; (3) in *doubtful questions*; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ἴωμεν, *eamus*, let us go. Μὴ Ἴωμεν, let us not go. Μὴ φοβηθῆς, *ne metuas*, do not fear. Τί ποιῶμεν; *what shall we do?* In subordinate clauses, Οὐκ ἔχω, *δποι* τράπωμαι, *non habeo*, *quo me vertam*, *I do not know where to go*. Οὐκ ἔχει, *δποι* τράπηται, *he does not know where to go*.

(β) The Subj. of the historical tenses, viz. the Opt. of the Aor.,

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. εἴ τι ἔχοις, δοίης αὐτῷ, *if you had anything, you would give it*. Both the condition εἴ τι ἔχοις, and the consequence δοίης αὐτῷ, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. εἴ with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εἰ τοῦτο γένοιτο! *if this should happen* (then I would be happy, εὐτυχῆς ἂν εἴην), = *O that this might happen!* Instead of the simple εἰ, the stronger εἴθε, εἰ γάρ, *O that*, is then commonly used; e. g. εἴθε (εἰ γάρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! *O that the gods would give me such power!* Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ἡδέως ἂν ἀκούσαιμι, *I would gladly hear* (if it were possible, εἰ ἐξείη). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. εἶθε τοῦτο ἐγίγνετο! *O that this might be (were) done!* εἶθε τοῦτο ἐγένετο! *O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. δός and δίδου μοι τὸ βιβλίον, *give*; γράψάτω and γράφετω τὴν ἐπιστολήν, *scribibe, let him write*.

REM. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. πεῖθου τοῖς σοφωτέροις, *obey those wiser than yourself*, a direction to be observed at all times; ἀνατείνάτω τὴν χεῖρα, *let him raise his hand*, βλέπον εἰς τὰ ὄρη, *look upon the mountains*, single, instantaneous acts. So ἄκουσον, ἀκούσατε, λέξον, λέξατε. Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to *remain or be permanent*; e. g. κεκλείσθω ἡ θύρα, *let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

REM. 3. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. μὴ γράφε (but not μὴ γράφης) or μὴ γράψης, *do not write* (but not μὴ γράψον).

REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο εἶλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong)*. Εἰ τοῦτο εἶλεξας, ἡμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti* (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἄν, *laetareris or laetatus fuisses* (sc. *si hoc vidisses*).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἰ τις τῷ Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγευ ἄν πάντα τὸν λόγον, *if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition* (i. e. he would do this as often as any one contradicted).

REM. 3. Ἄν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, β. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate εἰάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπόταν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, εὖ ἄν, ὅπου ἄν, οἷ ἄν, ὅσαι ἄν, ἢ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Without a protasis, e. g. χαίροις ἄν, you might, could, would rejoice (if you heard this). Γένοιτ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, all might, could happen. Λέγοις ἄν, you might speak (sc. si tibi placuerit). The Opt. with ἄν is very frequently used, when the speaker wishes to state a strong affirmation modestly.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with *ἄν*.

Εἰ τι εἶχεν, εἶπε, δοῦναι ἄν, if he had anything, he said he would give it (oratio recta, εἰ τι εἶχον, εἶδωκα ἄν, if I had anything, I would give it). Εἰ τι ἔχοι, εἶπε, δοῦναι ἄν (oratio recta, εἰ τι ἔχοιμι, δοίην ἄν). Δῆλος εἰ ἀμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἀμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

REM. 4. As ἄν represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶει ἀσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, etc.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, etc.;—also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἰσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἤκιστ' ἄν, ῥᾶδίως ἄν, ἡδέως ἄν, etc. Hence it happens that ἄν is sometimes repeated in the same sentence.

LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (*aor.*) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (*part.*) mortal, contend with divine destiny? Tell me, whether (*πότερον*) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (*ὁπότερος*, *w. gen.*) ways to (*ἐπί*, *w. acc.*) life he should enter (= turn himself), there appeared two majestic women. One, running to him (*aor.*), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (*ἐάν*, *w. subj.*) therefore thou wilt make me a friend (*fem.*), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (*Χάριτες*) might ever assist (*aor.*) me. O that I might ever associate with the wise and good, and never have intercourse with (*gen.*) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (*part.*) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (*πρός*, *w. acc.*) favor, nor omit (anything), if it is deserving of mention and re-

membrance. Judge (*aor.*) not contrary to (*παρά, w. acc.*) the laws. O warriors, despair (*aor.*) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With (*μετά, w. gen.*) a wise understanding, one may pass (*aor.*) life most pleasantly. The bad no one can make (= place, *aor.*) useful.

CHAPTER II.

§ 154. *Attributives.*

1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be:

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θ' ἄλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῆν πόλιν ὁδός;

d. An adverb, e. g. οἱ τῶν ἀνθρώποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.

REM. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. οἱ τοῦ δένδρου καρποί (arising from τὸ δένδρον φέρε καρπούς), the fruits of the tree, i. e. which the tree produces; τὰ τοῦ Ὁμήρου ποιήματα, the poems of Homer, i. e. which he made;—(b) *objective* or *causative*, when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμία); εὐνοιά τινος, good-will towards one (εὐνοῦς εἰμί τινι);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), the possession of the city (the city being the thing possessed); ὁ τῆς ἐπιστολῆς γραφεύς, the writer of the letter;—(d) of *quality*, e. g. τὸ εὖρος τετραίων σταδίων; ἀνὴρ μεγάλης ἀρετῆς;—(e) of *possession*, e. g. τὸ τοῦ Μένωνος στράτευμα.

REM. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἄνθρωπος, ἀνὴρ (*man, husband*), γυνή (*woman, wife*), πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, and others.

Οἱ θνητοί (sc. ἄνθρωποι), *mortals*. Τὰ ἡμέτερα (sc. χρήματα), *res nostrae*. Ἡ ὄσπεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. ὁδόν), *quam celerrime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ἄδου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πύλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticae*. Οἱ καθ' ἡμῶν, *our contemporaries*. Οἱ ἄμφι or περί τινα, *a person with his companions, followers or scholars*; οἱ ἄμφι Πεισίστρατον, *Pisistratus and his troops*; οἱ ἄμφι Θαλῆν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαιίας τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαιίας sc. υἱός), *I, the son of Mæia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίον is in apposition with ἐμὸς, which is used instead of ἐμοῦ. Τὰ μὲν (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος εἰ τῶν πατέρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολὴν. Ἐύχομαι τοῖς θεοῖς. Ἔσθῃ παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶκειν ὁδοῦ, *cedere via, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites and occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, υποχωρεῖν, εἶκειν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφίεσθαι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, ἀρχειν, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεισθαι, ψεύδεσθαι, etc.; δέχεται and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθάρως, κενός, ἐρημος, γυμνός,

Οἱ θνητοὶ βιάφορος, and many compounded with a privative;—the adverbs ἦ ὑστερόν, πλὴν, ἔξω, ἐκάς, δίχα, πέραν.

ἢ ἰσῶν Λακεδαιμονίων νεότεροι τοῖς πρεσβυτέροις συντυγχανόντες εἰκονασι τοῖς ὁδοῦ (withdrawn from the road). Ἄπέχει τῶν ἀργυρείων (is distant from the silver mines) ἢ ἐγγύτατα πόλις Μέγαρα πολὺ πλείων τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἰργει μωίαν (keeps the fly from her child). Παύου τῆς ὑβρεως (cease your insolence). Ἡ πόλις ἠλευθερώθη τῶν τυράννων (was freed from tyrants). Οἱ πολέμοι τοὺς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν (deprived the citizens of their goods). Τῶ νῦ οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζῶων (differ from other animals). Ἀρχεσθαί τινος signifies to begin generally, without any reference to others; e. g. οὐν τοῖς θεοῖς ἄρχεσθαι χρῆ παντὸς ἔργου; but ἄρχειν, ἐξάρχειν, ὑπάρχειν, κατάρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ἐπήρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι, libertatis auctores fuerunt. Ἐλεύθερος φόβου, free from fear; καθαρὸς ἀδικίας, free from injustice; ἄρματα κενὴ ἡνιόχων, chariots without drivers; ἀπαιδευτος μουσικῆς, uneducated in music; χωρὶς τῶν ἄλλων, apart from the others; πλὴν Νέωνος, except Neon; πέραν τοῦ ποταμοῦ, beyond the river; ἔξω βελῶν εἶναι, to be beyond the reach of the darts.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting to *originate from*, to *spring from*, *arise from*, to *produce from*, to *be produced from*, to *be born from*: γίγνεσθαι, φῦναι, φῦναι, εἶναι.

Ἀριστῶν ἀνδρῶν ἀριστα βουλευμάτα γίγνεται, the best counsels originate from the best men. Πατρὸς μὲν δὴ λέγεται ὁ Κύριος γενέσθαι Καμβύσου, Περσῶν βασιλέως, Cyrus is said to have been the son of (to have originated from) his father Cambyses; ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν, but this Cambyses was a descendant of (of the race of) the Persians; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκεῖος*, *ιερός*, *κύριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλή ἦν ἀρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business*, *manner*, *custom*, *peculiarity*, *duty*, *mark*; e. g. Ἄνδρός ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont, etc.* Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, *misθός δ' οὐκ ἐστίν, dangers are often the lot of (peculiar to) commanders. Κύρος ταύτης τῆς χώρας κύριος ἐγένετο, Cyrus was the ruler of this place. Ἴπκος, ἑρῶς τοῦ Ἥλιου, a horse sacred to the sun.*

8. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγνεσθαι*, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, *Socrates also was among those who carried on war around Miletus*; *στρατευομένων* here denotes the whole, of which Socrates is a part. Ἡ Ζέλειά ἐστι τῆς Ἀσίας, *Z is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with *substantives*, e. g. *σταγόνες ὕδατος, drops of water*, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and so in the other examples); *σώματος μέρος, a part of the body*;—(b) with *number adjectives* and *pronouns*, e. g. *μέσον ἡμέρας, the middle of the day*; *ἐν μέσῳ τῆς ὁδοῦ, in the middle of the way*; *ἐν τοιοῦτῳ τοῦ κινδύνου, in such circumstances of danger*; *εἰς τοῦτο βρογῆς, to such a degree of anger*; *πλείστον τοῦ στρατεύματος, most of the army*;—(c) with *substantive-adjectives*, particularly *superlatives*, with *participles*, *substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων, the useful part of (the useful among) men*; *οἱ εὖ φρονεῖντες τῶν ἀνθρώπων, the wise among men*; *τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ θνατώτατα, the necessary and more able of the beasts of burden*; *τὸ ἡγούμενον τοῦ στρατεύματος, that part of the army which lead = the van*; *οἱ διώξαντες τὸν Ἰππέω, those of the horsemen who pursued*; *τίς τῶν στρατιωτῶν, who of the soldiers?* *οἱ σοφώτατοι ἀνθρώπων, the wisest of men*.—Πολλοὶ, ὀλίγοι, *τινὲς τῶν ἀνθρώπων*. (On the contrary, *οἱ θνητοὶ ἄνθρωποι*, because the property of mortality belongs to the whole class; *πολλοὶ* or *ὀλίγοι ἄνθρωποι*, denotes a whole consisting of many or few, but *πολλοὶ* or *ὀλίγοι ἄνθρωπων*, represents the many or the few as a part of the whole);—(d) with *adverbs*, (a) of place, e. g. *Οὐδαμῇ Αἴγυπτον, nowhere in Egypt*; *οὐκ οἶδα, ὅπου γῆς ἐστίν, I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. ὕψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify *to participate, to share in, to impart, to communicate*;—*to touch, to take hold of, to be close to, to border on*;—*to acquire and obtain, or to strive to acquire*.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδίδοναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (*to impart a share of*), δίδοναι, προσδίδοναι;—θιγγάνειν, ψάθειν, ἄπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (*to adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (*to acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ἄργεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδυμος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἐμπροσθεν, ὀπίσθεν, μεταξύ, εὐθύ, *straight forward to, μέχρι, ὡς το, ἀντίον, πλησίον, etc.*

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὑπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς εὐβρεως ἄμοιρός ἐστιν, *is free from (borders on) insolence*. Ἄπτεσθαι τῆς χειρός. Δίμνη ἔχεται (borders on) τοῦ σήματος μεγάλη. Ἐργον ἐχόμεθα, *let us lay hold of, opus aggrediamur*. Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθάνατον δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, *since you have obtained a mortal body, but an immortal spirit, etc.* Τυγχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὀνόματος. Ὀρέγεσθε οὐ ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. Ὅμοιος φυγῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθὺ Γουθείου, πλησίον Θηβῶν, ἐξῆς Πλούτωνος.

REM. 2. Verbs signifying *to take hold of, govern* the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλειν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίργητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἔδοκει, συγκάλεσαντας λοχαγούς καὶ κελταστὰς καὶ τῶν ὀπιλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ*, *where*, *αὐτοῦ* (*τόπου*), *there*, *at that place*, *οὐδαμοῦ*, *nowhere*, and others. Ἄνθη θάλλει τοῦ ἔαρος, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So *θέρος*, *in summer*, *χειμῶνος*, *in winter*, *ἡμέρας*, *by day*, *τῆς αὐτῆς ἡμέρας*, *νυκτός*. The Gen. too denotes the time *within* which anything is done; e. g. *Βασιλεὺς οὐ μαχίται δέκα ἡμερῶν*, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat*, *to drink*, *to taste*, *cause to taste*, *to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs *ποιεῖν*, *πλήθειν*, *πληροῦν*, *πιμπλάναι*, *γέμειν*, *σῦττειν*, *εἰσπορεῖν*, *ἄπορεῖν*, *πένεσθαι*, *δεῖσθαι*, *δεῖ*, *σπανίζειν*, *χρῆ*, *εσθίειν*, *φαγεῖν*, *εὐωχεῖσθαι*, *πίνειν*, *γεύειν*, *κορέσασθαι*, *ὑπολαύειν*, *πνεῖν*, *ὄζειν*, *προσβάλλειν*, etc.; the adjectives *πλέος*, *πλήρης*, *μεστός*, *πλούσιος*, *δασύς*, *πένης*, *ενδεής*, etc.;—adverbs, as *ἄλις*.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, *the way is paved with stone*. (Hence the attributive relation, Ἐκπομα ξύλου, *a cup [made] of wood*. Τράπεζα ἀργυρίου. Στέφανος ὑακίνθων). Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, *the ship was loaded with men*. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *are full of wise sayings*. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, *there many villages abounded with food and wine*. Ἄπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, *to be in want of means*. Ἐσθίειν κρεῶν, *to eat of flesh*. Κορέσασθαι φορβῆς, *to be filled with food*. Πίνειν οἴνου, *to drink of wine*. Ἄπολαύειν πάντων τῶν ἀγαθῶν, *to enjoy all good things*. Γεύεσθαι τιμῆς, *to taste honor*. Γεύειν τινα τιμῆς, *to cause one to taste honor*. Ὄζειν ἰῶν, *to smell violets*, *σύρου πνεῖν*, *to emit the smell of myrrh*. Προσβάλλειν μύρου. Πνεῖν τράγου. Ὄζειν κρομύων. Ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν, *so sweet was the smell of swine's flesh to me*. Δασὺς δένδρων, *covered with trees*; θηρίων πλήρης, *full of animals*.

REM. 3. Verbs of *eating* and *drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. Πίνω τὸν οἶνον, πολλὸν οἶνον, *I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Ἄπολαύειν τινός τι, signifies *to receive good or evil from some one*.

REM. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. *Εἰ μὲν ἐμὴν τινος ἄλλου δεῖ*, *if you need anything else*. Δεῖ and *χρῆ* in the sense of *necessae*, *opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρῆ) σε ταῦτα ποιεῖν, *you must do this*. Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δεοὶ διδάσκειν, *if it were necessary for thee to teach*.

(b) With verbs of *sensation* and *perception*; e. g. ἀκούειν, ἀκροῦσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὄσφραϊνεσθαι, συνιέναι, *to understand*; and with verbs of *reminding*, *remembering* and *forgetting*; e. g. μνησέσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man, and hear him although he does not speak*. Ὡς ὠσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι, *as soon as the horses smelt the camels*. Οὐκ ἀκροῦμενοι τοῦ ᾄδοντος, *not hearing the singer*. Ἀκούειν δίκης, *to hear a suit*; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, *to perceive a cry, tumult, plot*. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλύγη, *but as soon as the Armenian heard from the messenger the communication of Cyrus* — . Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends*. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness*. Δάθρα τῶν στρατηγῶν, *without the knowledge of the generals*.

(c) With expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *knowledge* and *ignorance*, of *making trial* of something, and with those of *ability*, *dexterity* and *skill* in anything.

Here belong the words ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος οὐ ἐπιστήμων εἰμὶ τῆς τέχνης, *I am acquainted with the art*. Ἀπαίδευτος ἀρετῆς, μουσικῆς, *ignorant of virtue, music*; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (not knowing) human errors*. Ἀπείρως ἔχειν τῶν νομῶν, *to be unacquainted with, ignorant of, the laws*; ἀποπειρᾶσθαι γνώμης, *to venture, to try an opinion*. Πειρῶμενος τοῦ βάθους, *trying (making trial of) the depth*; πειρῶμενοι ταύτης τῆς τάξεως, *making trial of this arrangement*. Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρῆ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers*. Διδασκαλικὸς τῆς σοφίας, *skilled in teaching philosophy*.

(d) Finally, with verbs signifying *to see*, *to observe*, *to judge*, *to examine* something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying *to admire*, *to praise* and *blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are *εἶδεν*, *θεῶσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίσταςθαι*, *εἰδέναι*, *ἐνθυμεισθαι*, *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, *ἁγασθαι*, *θανυμάζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, *ψέγειν*.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them*. Ἰσοθῆσαι τοῦμοῦ βίου, *thou hast observed in my way of life*. Ἔγνων ἐμοῦ ποιοῦντος, *he perceived that I was doing*. Τὸ βραδὸν καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν (*which is the chief complaint they make against us*), μὴ αἰσχύνεσθε. Εἰ ἄγασαι τοῦ πατρὸς, ὅσα πέπραχε, *if you admire my father for what he has done*. Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise Agesilaus for this also*. Γοργίου μάλιστα ταῦτα ἄγαμαι, *I admire these things especially in Gorgias*. Ὁ θαυμάζω τοῦ ἐταίρου, τόδε ἐστίν, *what I admire in a companion is this*. Πολλὰ Ὀμήρου ἐπαινοῦμεν, *we praise many things in Homer*.

REM. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. *ἐπαινεῖν*, *ψέγειν*, *μέμφεσθαι* τινά; so also, *ἁγασθαι*, *θανυμάζειν* τινά, *to look with wonder at one, either at the person himself; or the whole nature of the person*.

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire*, *to long for*;—(b) *to care for*, *to be concerned for*;—(c) *to be pained*, *to be grieved*, *to pity*;—(d) *to be angry* and *indignant*;—(e) with *φθονεῖν*, *to envy* (*τινί τινος*, Dat. of person and Gen. of thing);—(f) *to admire*, *praise* and *blame* (*τινά τινος*, Acc. of person and Gen. of thing).

Such verbs are, (a) *ἐπιθυμῶν*, *ἐρᾶν*, *ἐρωτικῶς ἔχειν* or *διακείσθαι*, *διψᾶν*, *πεινᾶν*;—(b) *ἐπιμελεῖσθαι*, *φροντίζειν*, *κῆδεσθαι*, *περιορᾶσθαι*, *προορᾶν*, *ὑπερορᾶν*, *προνοεῖν*, *μέλει*, *μεταμέλει*, *ἀμελεῖν*, *ὀλιγωρεῖν*, *φείδεσθαι*;—(c) *ὀλοφύρεσθαι*, *πενθικῶς ἔχειν*, *ἔλεειν* and *οικτεῖρειν* (with Acc. of person and Gen. of thing);—(d) *ὀργίζεσθαι* (with Dat. of person), *χαλεπῶς φέρειν*;—(f) *θανυμάζειν*, *ἀγαῶσθαι*, *ζηλοῦν*, *ἐνθαυμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι* (all with Acc. of person and Gen. of thing).

Ὀβόεις ποτοῦ ἐπιθυμῶμαι, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink, but wholesome drink, etc.; for all desire what is good*. Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμῶμαι καὶ ἐρᾶ, *desires and loves the unlike*. Πεινᾶν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαινοῦ, *to long for food, drink, praise*. Οἱ νόμοι τοῦ κοινοῦ ἀγαθῶ ἐπιμέλονται, *the laws care for, have a regard for the public good*. Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος,

the parents grieved for their dead child. Ποσειδῶν Κύκλωπος ἐκεχόλωτα, Neptune had been angry with the Cyclops. Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. Ἄγαμαι σε τῆς ἀνδρείας, I admire you on account of your bravery. Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλούτου, I admire you for your riches. Εὐδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τις, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, God will take care of these things.—The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἀγαμαι) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἀγαμαι) σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προεἶλον θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d);—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαι) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn, the Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιάσθαι, ἐπαιτιάσθαι, διώκειν, εἰσάγειν, ἐπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀλῶναι, to be convicted.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαι τινα φόνον, to punish one, or take vengeance upon one for murder. Ἐπαιτιάσθαι τινα φόνον, to accuse one of murder. Ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, prosecuted judicially Miltiades for his tyranny in Chersonesus. Γράφεσθαι τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνον, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. Ἀλῶναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. *θανάτου, κρίνειν, κρίνεσθαι, to condemn, to be condemned, to death.*

REM. 7. Ἐγκυλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one*;—(b) the Dat. of person followed by a clause with *ὅτι* or by the Inf.;—(c) the Dat. of person alone, *to accuse* (§ 161, 2. c);—(d) the Acc. of thing alone, *to bring as a charge.* Κατηγορεῖν, *to accuse*, is construed, (a) with Gen. of person, sometimes with *κατά* and Gen.;—(b) with Gen. of person and Acc. of thing, *to lay something to one's charge*;—(c) with Gen. both of person and of thing, sometimes with *περὶ* and Gen. of thing;—(d) with Acc. of thing alone.—*Τιμῶν, τιμᾶσθαι, to fine or punish one with*, take the Dat. of person with Gen. of punishment; e. g. *Τιμῶν τινι δέκα ταλάντων, τοῦ θανάτου, to fine one ten talents, sentence one to death.*

REM. 8. The causal Gen. is used with the adverbs *εὖ, καλῶς, μετρίως*, and some others, connected with the verbs *ἔχειν, ἔκειν*, and sometimes *εἶναι*, to denote the object by which a particular condition is caused; e. g. *εὖ τοῦ βίου ἔκειν, to be well off as to the means of living; οὕτω τρόπου ἔχεις, you are thus in respect to circumstances = you are in such circumstances; ὡς τάχους ἕκαστος εἶχεν, as quick as each one could.*

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of *ruling, præeminence, excelling, prominence*, and the contrary, viz. those denoting *subjection, yielding to, and inferiority.*

Here belong the verbs *ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεῖν, ἡγεῖσθαι, πρόχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρᾶσθαι, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, ἔχειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι*; the adjectives *ἄκρατῆς, ἐγκρατῆς.*

Ὁ λόγος τοῦ ἔργου ἐκράτει, *the report exceeded the thing itself.* Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστίν, *depraved men are subject to (not able to control) all their passions.* Πολλάκις λύπη ἔπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured.* Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (inferior to) their passions.*

REM. 9. Ἠγεμονεῖν and ἡγεῖσθαι in the sense of *to go before*, with *ὁδόν* expressed or understood, *to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς, *greater than his father.* Χρυσὸς κρείττων μυρρίων λόγων βροτοῖς, *gold is better for men than a myriad of words.* Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἔσεσθαι τοῦ ἡμετέρου, *many times larger than ours.* Οὐδενὸς δεύτερος, ὑστερος, *inferior to no one.* Τῶν ἀρκούντων περιττὰ κτήσασθαι, *to acquire more than enough.*

(γ) With verbs signifying to buy and sell, exchange and barter, and with expressions of valuing (ἀξιοῦν, ἄξιος), of being worthy or unworthy; and generally, the price of a thing stands in the Gen.

Such verbs are ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδουσαι, δίδουσαι, ἀλλάττειν, -εσθαι, διαμειβεσθαι, λυεῖν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι.

Οἱ Θράκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *buy their wives from their parents at a great price.* Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγαθ' οἱ θεοί, *the gods sell all good things to us for toils.* Οἱ ἀγαθοὶ οὐδενὸς ἐν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαινο, *the good would exchange the freedom of their country for no gain.* Ἴατρος πολλῶν ἄλλων ἀνθρώπων ἴσος ἐστίν, *a physician is worth as much as many others.* Ἐγὼγε οὐδὲν ἕνωτέρου νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἰσῶν τόν τε κακὸν καὶ ἀγαθὸν ἄξιόσθαι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally.* Ἀξιος τιμῆς, *worthy of honor.* Πόσον διδάσκει; *πάντε μὲν, for how much does he teach? For five minas; ἀργυρίου, μισθὸν ἐργάζεσθαι, to work for money, for hire.*

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (ἐν, w. subj.) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (δστις) does not consider the highest good (= the best), but in (ἐκ) every way seeks to do that which is (= the) most agreeable, how can (§ 158, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (γίνεσθαι) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (δστις) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (πρός, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (χρῆ, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (γέμει) with valuable firs and pines. We contrive much, whereby (δι' ὧν) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (δέ) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (πότερα) they devoted (= turned) themselves to (*πί, w. acc.*) reflection (τὸ φρονεῖν, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (δέρει) cares for the present time, but is not (μή) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (μετά, *w. gen.*) anger and without (= not [μή] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (ἀποδημών), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

us reigned Pelops, the (son) of Tantalus. Many are slaves (ἄρτοι) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (περιγίγνεσθαι, *acc.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*acc.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. εἰς ἄστυ ἐλθεῖν;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object on which the action is performed*. In this latter relation, the object in the *Acc.* receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the *Gen.*, the *subject* is represented as receiving the action. *Comp.* § 158, a. et seq. The *Acc.* also differs from the *Dat.*, in being the *immediate* or *direct* object of the verb, while the *Dat.* is the *remote* or *indirect* object. *Comp.* § 161, 2.

(a) *Accusative denoting Effect.*

2. The Accusative of *effect* is used as in other languages; e. g. γράφω ἐπιστολήν (ἐπιστολήν being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the *Acc.* of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the *Acc.* This is commonly called the *Acc.* of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence.*
 Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request.* So καλὰς πράξεις
 πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχειν ἀρχήν,—δουλείαν δουλεῖν,—πό-
 λεμον πολεμεῖν,—νόσον νοσεῖν. Ὀρκους ἠμνῆναι, *to swear oaths*; ἰσθενεῖν νό-
 σον, *to be sick of a disease*; ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν*, *ὀνιάσθαι*, *ὀνιάσθαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful*; *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμναίεσθαι*, *λαβῶσθαι*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λοχῆν*, *ἐνεδρανεῖν*, *ἰνσιδίαι*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to be a guardian*; *κολακεύειν*, *θωπτεύειν*, *θῶπτεται*, *προσκυτεῖν*; *κείθειν*; *ἀμείβεσθαι*, *respondere* and *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μμεῖσθαι*, *ζηλοῦν*.

Θεράπευε τοὺς ἀθανάτους, *serve the gods*. *Ἄλκιβιάδης ἐπειθε τὸ πλῆθος*, *Al persuaded the multitude*. *Πλείσταρχον, τὸν Λεωνίδου, ὄντα βοσιλῆα καὶ νέον ἐτι, ἐπετρόπευεν ὁ Πανσανίας, Ρωμανίας* *was the guardian of Plistarchus, etc.* *Μὴ κολάκευε τοὺς φίλους*, *do not flatter friends*. *Ὁφείλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς*, *assist friends, and do not injure enemies*. *Μὴ ἀδικεῖ τοὺς φίλους*. *Μὴ ὑβρίζε τοὺς καίδους*. *Πολλάκις καὶ δούλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας*, *often even slaves take vengeance on their unjust masters*. *Ἀμείβεσθαι τινα μύθαις, λόγοις*, *to answer one*; *ἀμείβεσθαι χάριν, εὐεργεσίαν* *or ἀμείβεσθαι τινα χάριτι*, *to return a favor to one*.

(2) Verbs which signify *to do good or evil* to any one, by word or deed. Such are *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*, *εὐλογεῖν*, *κακολογεῖν*, *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

Ἄνθρωπε, μὴ ὀβριθεῖ τοὺς τεθνηκότας κακῶς, *do not injure the dead*. *Μὴ κακοῦργε τοὺς φίλους*, *do not harm your friends*. *Εὐεργετεῖ τὴν πατρίδα*, *do good to your country*. *Εὖ ποιεῖ τοὺς φίλους*, *confer favors on your friends*. *Εὖ λέγει τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα*, *speak well of him who speaks well, and do well to him who does well*. Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ*, *κακὰ ποιεῖν*, *λέγειν τινα*, *to do or say good or ill to one*. See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. *μένειν*, *θαρσύνειν*; *φείγειν*, *ἀποδιδράσκειν*, *δραματεύειν*.

Μὴ φεῦγε τὸν κίνδυνον, *do not flee from danger*. *Ἰπὸ θάρρειν θάνατον*, *it is necessary to meet death bravely = not to fear death*. *Ὁ δοῦλος ἀπέδρα τὸν δεσπότην*, *the slave ran away from his master*. *Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτήτα*, *the favorable opportunities for action do not wait for our slothfulness*.

(4) Verbs of *concealing* and *being concealed*, viz. *λαθάνειν*, *κρύπτειν* (*celare*), *κρύπτεσθαι*;—also the verbs *φθάνειν* (*to an-*

icipate), *λείπειν*, *ἐπιλείπειν*, *to fail*;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc: Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναὶ μά, νή*.

Θεοὺς οὐτε λανθάνειν, οὐτε βιάσασθαι δυνατόν, it is not possible to be concealed from, to escape the notice of the gods, etc. *Οἱ πολέμοι ἐφθησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ, anticipated the Athenians in coming into the city, i. e. reached the city before them.* *Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα, the time, the day fails me.* *Ὁ μὲν μὲ πάντας τοὺς θεοὺς, I swear by all the gods.* *Ναὶ μὰ Δία, yes, by Jupiter!* *Μὰ τοὺς θεοὺς, by the gods.*

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. *φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτεῖρειν, ἐλεεῖν, ἰλοφύρεσθαι, etc.*

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, it is necessary to reverence the gods. *Ἀσχύνομαι τὸν θεόν, I am ashamed before the god.* *Ὁ λοφύρον τοὺς πένητας, pity the poor.*

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, to go a way, like ἄγρεν redūque viam. *Χρόνον, τὸν χρόνον, a long time, νύκτα, ἡμέραν, during the night, day.* *Ἡ Σύβαρις ἠκμαζε τοῦτον τὸν χρόνον μάλιστα, was flourishing during this time.* *Ἰσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Δεύκτροις μάχην, during these last times.* *Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας ἑξ καὶ εἰκοσὶν ἡμέρας, having besieged P. twenty-six days.* *Τὸ Βαβυλώνιον τάλαντον δύναται ἑββοῖδας ἑβδομήκοντα μνᾶς, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae.* So *δύναμαι*, signifying *to be worth*, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κάμνειν τοὺς ὀφθαλμούςς, to be pained in or in respect to the eyes; τὰς φρένας ὑγαίνειν, to be sound in mind; ἄλγειν τοὺς πόδας, τὰ σώματα, to have pain in the feet, body. *Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, woman differs in (in respect to) her nature from man.* *Ὁ ἀνθρωπος τὸν δάκτυλον ἄλγει, the man has a pain in his finger (is pained in respect to).* *Ἄγαθός τεχνην τινά,*

distinguished in some art. Διεφθαρμένος τὴν ψυχὴν, *corrupt in spirit*. Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν, *Phanes was competent in counsel, and brave in battle*. Ἀνέστη Φεραύλας τὸ σῶμα ἀψύχης καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ εὐκίως. The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, *a good artist*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, *a youth of or with a lovely spirit*.

REMARK. In this way many adverbial expressions are to be explained, as, εὖρος, ὄψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τί, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, *a Phigalician by descent*. Μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλῆθρων, *four hundred feet in width*.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (*πολλά*) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεῶν*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαρβεῖν*) in him. Tell me, what (*ὅποιος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (*is*) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπί, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, w. acc.) land and by sea. Theophrastus died (aor.) after (part.) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (pres.) after (ἀπό) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλίαν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλῶ μέγα ἄλην φιλίαν* (= *μέγα φιλῶ*) *τὸν παῖδα*, *I love the boy with great love (greatly)*; *καλῶ σε τοῦτο τὸ ὄνομα*, *I call you this name or by this name*. Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing or saying good or evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν, πράττειν, ἐργάζεσθαι*, etc., *λέγειν, εἰπεῖν*, etc., *ἀγαθὰ, κακὰ τινα*, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Οὐδέποτε ἐπαύοντο πολλὰ ἡμᾶς ποιοῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage or disadvantage*; e. g. *προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do FOR you*; but with *σε*, *what they will do TO you*.

3. Moreover, verbs take two Accusatives, which signify *to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call*; e. g. *ποιεῖν, τιθεῖναι (to appoint), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν*, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κύριος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἁγαθόν, *to think, to consider some one a good man*. Ὀνομάζειν τινὰ σοφιστὴν, *to call one a sophist*. Αἰρεῖσθαι τινὰ στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πιστιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. *τις ἐπαιδέθη σοφός*; αἰρεῖσθαι τινὰ στρατηγόν, but Pass. *τις ἤρεθη στρατηγός*.

4. With verbs, (α) of *entreatiug, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πρᾶττειν (*to demand*), πρᾶττεισθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, στυλᾶν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννῶναι.

Πέμφας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἤτει Ἀμασιν θυγατέρα, *asked Amasis for his daughter*. Αὐτοῦς ἑκατὸν τάλαντα ἐπραξάν, *demanded of them a hundred talents*. Ἀργύριον πρᾶττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολὺς βίσιος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνα, *they teach the boys three things only*. Γλῶτταν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts*. Ὁ Κύριος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστειρεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμᾶς ἀποστειρεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παις μέγας ἕτερον παῖδα μικρὸν μέγαν χιτῶνα ἐξέδυσσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν καὶ ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώ-

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music.* Ἐἷ δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διαμεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρηθῆναι, ἀποστερηθῆναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτίπτειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτίπτομαι, ἐπιστέλλομαι τὴν φυλακήν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμοι τοῦς πολίτας τοῦς μὲν ἀπέκτειναν, τοῦς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (*συμβάλλειν, aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (*any*) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. Datives.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ἡμέρῃ, *this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; τρίτῳ μηνί; τῇ αὐτῇ ὥρῃ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῃ, πολλαῖς ναυσίν, στρατῷ, στρατιώταις, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοιοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying to *go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust and to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs διδόναι, παρέχειν, ὁμιλεῖν, μιγνύναι, ὄνθαι, κοῖνόν, ὄνθαι, κοινώνειν, δι-, καταλλάττειν, -εσθαι, ξενούσθαι, σπένδουσθαι or σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εἶχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with ὄν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ἱκαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκεῖν, ἐπείκειν, χωρεῖν, the adjectives πλησιός, ἐναντιός, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπισθαι, ἀκολουθεῖν, διαδέχεσθαι (to succeed), πείθεσθαι, ὑπακούειν, ὑπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προσ-, ἐπιτάττειν, παραινεῖν, παρακλεῖσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Εὐχεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντᾶν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἰκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούσθησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθου τοῖς νόμοις, *obey the laws*. Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πισοῦσθαι τινί, *to trust one*. Ἔδατι μεμιγμένον τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of *likeness* is included ὁ αὐτός, signifying *the same*.

Such are εἰκέναι, ὁμοιοῦν, -οῦσθαι, ὁμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἴμα, διάφορος, διάφωρος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμοιοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμπερέστατοι ἦσαν τῷ πατρὶ, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to*, *to agree with*, etc.;—(β) *to upbraid*, *to reproach*, *to be angry*, *to envy*;—(γ) *to help*, *to be useful to*, *to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming*, *to be suitable*, *to be fit*, *to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at*, *to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting Dat.*, or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμψεται (with Acc. it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βρμούσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόσκειν, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs κρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμηνέειεν Ὀδυσσεὶ, *was very angry with Ulysses*. Ἐπιπλήττειν, ὀνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something, to charge something on one*. Οὐ τοῖς ἄρχεον βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμότεροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἦνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians*. Φθονεῖν τινι, *to envy one*. Ἄμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοὶ χαίρουσιν οἱ Δακεδαίμονιοι, *rejoice in, are pleased with you*. Ἦδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρου ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιούτος ὢν τιμῆς ἄξιός ἦν τῆ πόλει μᾶλλον, ἢ θανάτου*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὡς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστί σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

Οἱ πολέμοι φόβῳ ἀπῆλθον, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγάλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέργω, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὀφθαλμοῖς ὁρῶμεν, ὠσὶν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορῆ μεγάλη ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βίε εἰς τὴν πόλιν εἰσέβησαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πενήκοντα τάλαντοις ἐσημίωσαν*; *fined Miltiades fifty talents*. *Ἡ ἀγορὰ Παρίῳ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τόλμῃ*, *to excel in or in respect to boldness*; *Κύδνος ὀνόματι*, *Cydnius by name*; *ταχύς ποσὶ*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to or for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κύρος αὐτῷ εἶπεν*, *Cyrus said to him*; *οὐ ὡς φίλοι προσεφέροντο ἡμῖν*, *they did*

not conduct towards us as friends; στρατεύματα συνέλεγετο Κύρου, an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. πᾶσι δῆλον ἔγενετο, it became evident to all; ἀντιπῶ οἱ ἀγαθοὶ εὖνοι ἦσαν, the good were well disposed towards him; ἐχθρὸς ἀντιπῶ οἰς, hateful to men.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (*στρατεύειν*) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (*παμπληθῆς*) force (*στόλος*), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (*ἕτερος*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*πρός, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρησθαι*) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence*, *whither* and *where*, so the prepositions denote other local relations, which design-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. *ἦλθε παρά τοῦ βασιλέως*, it denotes the direction *whence* (he came from near the king, *de chez le roi*); in connection with the Acc., e. g. *ἦει παρά τὸν βασιλέα*, the direction *whither* (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. *ἔστη παρά τῷ βασιλεῖ*, the *where* (he stood near the king).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen. : *ἀντί, ἀπό, ἐκ, πρό, ἐνεκα* ;
- (b) Into those with the Dat. : *ἐν* and *σύν* ;
- (c) Into those with the Acc. : *ἀνά, εἰς, ὡς* ;
- (d) Into those with the Gen. and Acc. : *διά, κατά, ὑπέρ* ;
- (e) Into those with the Gen., Dat. and Acc. : *ἀμφί, περί, ἐπί, μετά, παρά, πρὸς* and *ὑπό*.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν*, *to be under the earth, to flee for, on account of, fear*; *ἐκ τῆς πόλεως ἀπελθεῖν* and *ἔξ ἡμέρας ἀπελθεῖν*, *to depart out of the city, to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. *στῆναι ἀντί τινος*, *to stand before one*; *δούλος ἀντί βασιλέως*, *a slave instead of king*; *ἀντί ἡμέρας νύξ ἐγένετο*, *instead of day there was night*; *ἀνθ' οὗ*, *wherefore, because*.

2. *Πρό*, *pro, prae, before, for*, agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations; e. g. *στῆναι πρὸ πύλων*, *to stand before the gates*; *πρὸ ἡμέρας*, *before day* (*ἀντί* is not used of time); *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος*, *to fight, to die for one's country*; *δούλος πρὸ δεσπότου*, *a slave instead of master*; *πρὸ τῶνδε*, *for these things, therefore*.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of *time*: *from, since, after*, e. g. ἀπὸ δείπνου ἔμαχασαντο, *after the meal*;—εἶναι, γίνεσθαι ἀπὸ τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy*, like *metus ab aliquo*;—of the *means*: *by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων, *to support the fleet by revenues*;—ἀπὸ τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, ἐξ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπῆλθεν;—of *time* immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδων, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἔξαπίνης νέφης, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γέγνηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of, after or for*, e. g. ἐκ τῆς ὄψεως τοῦ ὄνειρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of, for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρόσθεν and ἔμπροσθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρὶς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετρίωτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *acc.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in, upon, by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. ἐν νήσῳ, ἐν γῆ, ἐν Σπάρτῃ;—ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν προμάχοις, ἐν τῶν θεῶν καὶ ἀνθρώπων (among); hence, *before, coram; upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις*;—*at, by, near to*, so especially of the names of cities, and particularly in describing battles; e. g. ἡ ἐν Μαντινείᾳ μάχη, *the battle near Mant.*—Of *time*, ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in or within this time, while, during the time that, ἐν πᾶσι τοῖς ἡμέραις*.—Of the *means and instrument* with the expressions δηλοῦν, δηλον εἶναι, σημαίνειν ἐν τινι, *to show by something*; e. g. οἱ θεοὶ σε ἰλεῖν τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς; δηλον καὶ ἐν οὐρανόιοις σημείοις, *it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the *Dat.*, instead of *εἰς* with the *Acc.*; e. g. τιθεῖναι, κατατιθεῖναι, ἀνατιθεῖναι (*to consecrate*) and the like.

2. *Σύν* (ξύν, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. ὁ στρατηγὸς σύν τοῖς στρατιώταις;—of *assistance or help*, e. g. σύν θεῷ, *by the help of God*;—σύν τάχει, σύν βίᾳ ποιεῖν τι.

REM. 2. Here belongs ἔμα, *at the same time with, with*, one of the adverbs used as *improper prepositions*.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά*. Original signification, *up, on, upon*. It forms the strongest contrast to *κατά* with the *Acc.* As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. ἀνά τὸν ποταμόν, ἀνά

ῥέον πλεῖν, *to sail up the stream* (the opposite being κατὰ ποταμόν, *down the stream*). It commonly serves to denote local extension from a lower to a higher place, *from bottom to top: throughout, through*; ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (*per, during*). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸ ἔτος, *during the whole year*; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time*;—to denote the manner and way; e. g. ἀνὰ κράτος, *up to the full strength, vigorously*, ἀνὰ μέρος, *by turns*;—in a distributive sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily*; also with numerals, like the English *about* (Lat. *circa*); e. g. ἀνὰ διακόσια στάδια, *about two hundred stadia*.

2. Εἰς (εἰς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, *into the city*;—in a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν, *into, against Attica*;—with numerals: *about*, e. g. ναῦς εἰς τὰς τετρακοσίας, *about four hundred ships*;—in a distributive sense with numerals; e. g. εἰς ἑκατόν, *centeni, by hundreds, each hundred*, εἰς δύο, *дини, two by two, two deep*;—*in the presence of, coram*, yet with the collateral idea of the direction *whither*; e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, *to speak to or before the people*.—Of time: *until, towards, upon*, εἰς ἑσπέραν, *towards evening*, εἰς τὴν ὑστεραίαν, *upon the following day*, εἰς τρίτην ἡμέραν, *to or on the third day*.—To denote *purpose, object, respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; εἰς κέρδος τι δοῦν, *to do something for gain*; διαφέρειν τινός εἰς ἀρετὴν, *to differ from one in respect to virtue*; εἰς πάντα, *in every respect*.

3. Ὡς, *ad, to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἰέναι, πέμπειν ὡς βασιλέα, ἤκειν ὡς τὴν Μίλητον (*to the Milesians*).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (δενεῖς) is nurtured amid the greatest necessities (τὰ ἀναγκαῖότατα). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (*aor.*) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Car-duchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (aor.) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, aor.) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (inf.) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. Prepositions with the Gen. and Acc.

1. Δία, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of *time* to denote extension through a period: *through, after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνήεσαν, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἔτων, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the *means*, e. g. δι' ὀφθαλμῶν ὁρᾶν, *to see with, by means of, the eyes*;—the *manner and way*, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of *time*, e. g. διὰ νύκτα, *per noctem*;—to denote the *cause, means*, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν.

2. Κατά, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐρρίπτων ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *throw themselves down from the wall*;—*down into*, e. g. καταδουκέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the *cause, author: de, concerning*, e. g. λέγειν κατὰ τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τινος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., κατὰ forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *κίται ἢ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar.*—Of *time*, to denote its *extension or duration: during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time; κατὰ τὸν πρότερον πόλεμον.*—To denote *purpose, object*, e. g. *κατὰ θεῶν ἦκειν, spectatum venisse; conformity (secundum), respect, reason*, e. g. *κατὰ νόμον, according to, agreeable to law; κατὰ λόγον, ad rationem, pro ratione, agreeable to reason; κατὰ γνώμην τῆν ἐμῆν; κατὰ τοῦτο, hoc respectu, hence propter hoc, κατὰ φύσιν, secundum naturam; κατὰ δύναμιν, to the best of one's ability; κατὰ κράτος, with all one's might; κατὰ μικρόν, nearly, by degrees; κατ' ἄνθρωπον, according to the manner or standard of man;—to denote an indefinite measure, e. g. καθ' ἑξήκοντα ἔτη, about sixty years;—to denote *manner and way*, e. g. *κατὰ τάχος, swiftly, κατὰ συντυχίαν, by chance;—in a distributive sense, e. g. κατὰ κόμας, vicatim; κατὰ μῆνα, monthly, καθ' ἡμέραν, daily, κατ' ἔτος, yearly, καθ' ἑπτὰ, septeni, by sevens.**

3. *ὑπέρ*, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς.*—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country, as it were to fight standing over it; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece.*—B. With the Acc.: *over, beyond*, e. g. *ῥίπτειν ὑπὲρ τὸν δόμον, to throw over the house; ὑπὲρ Ἑλλήσποντον οἰκεῖν, beyond, i. e. on the opposite side of; ὑπὲρ τῆν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη.*

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (*τὰ μέγιστα ὠφελεῖν*) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called *self-taught*. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. Prepositions with the Gen., Dat. and Acc.

1. *Ἀμφί* denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. *ἀμφὶ τῆς πόλεως οἰκεῖν*, to dwell around the city.—Of cause: *about, for, for the sake of*, e. g. *μάχεσθαι ἀμφὶ τίνος*, to fight about, for something.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. *ἀμφὶ τῆν πόλιν*.—To denote time and number indefinitely, e. g. *ἀμφὶ ἑσπέραν*, about evening; *ἀμφὶ τοὺς μυριάδας*, about ten thousand.

2. *Περί* signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from *ἀμφί*, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. *μάχεσθαι ἀποθανεῖν περὶ τῆς πατρίδος*, to fight, die for one's country; *λέγειν περὶ τίνος*, to speak about something; *φοβεῖσθαι περὶ πατρίδος*;—to denote *value*, in the phrases *περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιεῖσθαι* or *ἡγεῖσθαι τι*, to value high, higher, etc.—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς ἔχον τιάρas*, *around, on their heads*; *περὶ τῆ χειρὶ χρυσῶν δακτύλιον φέρειν*;—in a causal sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ῥῶκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν* (*about, throughout*).—To denote time and number indefinitely, e. g. *περὶ τοὺτους τοὺς χρόνους*, *about these times*; *περὶ μνηρίους στρατιώτας*.—In a causal sense to denote respect, e. g. *σωφρονεῖν περὶ τοὺς θεούς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γυνώμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to time, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the occasion, the author, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χρυσᾶς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote dependence, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίνεσθαι ἐπὶ τινι*, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ, hac conditione, on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνένηται*, *in perniciem hominis*;—*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the direction to a place is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἵππον*; *ἐπ' ἀνθρώπους* (*among*).—Of time: *until, ἐφ' ἑσπέραν*; *for, during, per, ἐπὶ πολλὰς ἡμέρας*.—To denote purpose, object, e. g. *ἐπὶ θήραν ἰέναι*, *venatum ire*; in a hostile sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*ὅπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (*μή*) reflected (*aor.*) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ἐνιαυτός*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίνομαι*) such towards thy parents, as (*ολος*) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= *εἶναι*) closer at hand (*ἐγγυτέρω*, *w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (*μή*) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά*, *w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (*χρή*) not to be displeas'd at (the) good fortune of others, but rejoice for the sake of (*διά*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*πρόαγειν*, *aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. *Μετὰ* (from *μέσος*) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection, and participation with*; e. g. *μετ' ἀνθρώπων εἶναι*, *to be among men*. *Εἶναι μετὰ τινος*, *to be with, on the side of one*. *Τῶν οἱ πρόγονοι τοῦτο τὸ γένος ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων*, *with many and great dangers*;—to denote *conformity*: *μετὰ τῶν νόμων*, *μετὰ τοῦ λόγου*, *in conformity with the laws, with reason*.—B. With the Dat., only poetic: *among*, e. g. *μετ' ἀθανάτοις*.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time and order*; e. g. *ἔπεσθαι μετὰ τινα*, *after*; *μετὰ τὸν βίον*, *after life*; *ποταμὸς μέγιστος μετὰ Ἰστρον*, *the greatest after the Ister*, and in the phrase *μετὰ χειρὸς ἔχειν τι*, *to hold something between, in the hands*.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near, from beside* a person: *from*, e. g. ἔλθειν παρά τινος, *to come from some one*.—To denote the *author*, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (§ 150, Rem. 4), ἄγγελοι, πρέσβεις παρά τινος, *envoys from any one*; ἀγγέλλειν παρά τινος, τὰ παρά τινος, *commissions, commands, etc. of any one*;—μανθάνειν παρά τινος, ἀκούειν παρά τινος, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. ἔστη παρά τῷ βασιλεῖ. —C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. ἀφικέσθαι παρά Κροῖσον, *to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. παρά τῆν Βαβυλῶνα παρῆναι, *to go by Babylon*. Hence, *παρὰ δόξαν, praeter opinionem*; *παρ' ἐλπίδα, contrary to hope*; *παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναμιν, beyond one's power*; also, *besides, praeter, παρὰ ταῦτα, praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. παρά τὸν Ἄσωπόν, *along the A.*—To denote the extension of time, e. g. παρ' ἡμέραν, παρὰ τὸν πόλεμον, *during the day, the war*; παρὰ τῆν πόσιν, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. ἡλίον ἐκλείψαις πικρότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεζόμενα, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (μεγίστην ἀποδεικνύειναι, acc.) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (κτῆμα) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus: Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χρῶς, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, p̄ur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστέω*).

6. Πρὸς (arising from *πρό*) signifies *before* (in the presence of).
 A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οἰκεῖν πρὸς νότον ἀνέμου, *towards the south, like ad orientem*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὅ τι δικαιοτάτων καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods*, properly *before the gods*.—B. With the Dat. to denote local rest *before, near or by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges*, εἶναι, γίγνεσθαι πρὸς τινι, *to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τῷ τῷ, πρὸς τούτοις, *praeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθειν πρὸς τινι, τα, ἀσπλέπειν πρὸς τινι, ὠρον, λέγειν πρὸς τινι, τα, συμμαχίας ποιῆσθαι πρὸς τινι, ας, *with, μάχεσθαι, πο-*

λαμῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ᾄδων πρὸς ἀυλόν, *to sing to the flute*, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὐρημῖνα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τῆν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things*, hence, *on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρὸς ἐστὶ πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, *διαφέρειν πρὸς ἀρετήν*, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out: out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest under an object, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπὸ τινος, *ἀποθανεῖν ὑπὸ τινος*, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῆ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἰέναι ὑπὸ γῆν; *extension under an object*, e. g. ὑπεστὶν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῆν νύκτα, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition ἐν ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into ἀπό or ἐκ; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = *μή*), in the judgment both of gods and of men, appear (*ἀποφαίνεσθαι*) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with (*μετά*) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (*ἀποθνῄσκειν, aor.*) by the slaves. Arcestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just (*ἀπρός*) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. Remarks on the construction of Verbal Adjectives in *-τός*, *-τέα*, *-τέον*, and on the construction of the Comparative and Superlative.

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, *-τέον* or *-τέα* [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετὴν or ἄσκητέα ἐστὶ σοι ἡ ἀρετή, you must practise virtue, or virtue must be practised by you. Ἐπιθυμητέον ἐστὶ σοι τῆς ἀρετῆς, you must desire virtue. Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ, you must attempt the work. Κολαστέον (or -τέα) ἐστὶ σοι τὸν ἄνθρωπον ex κολαστέος ἐστὶ σοι ὁ ἄνθρωπος, you must punish the man. So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστὶ σοι τοὺς ἀγαθοὺς (from μιμῆσθαι τινα) or μιμητέοι εἰσὶ σοι οἱ ἀγαθοί, you must imitate the good.

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατὴρ μείζων ἐστὶ τοῦ υἱοῦ or ὁ π. μ. ἐστὶν, ἢ ὁ υἱός, is greater than the son.

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστιν, *celerior, quam prudentior, he is more swift than prudent.* So also with adverbs; e. g. τοῦτο θάπτον, ἢ σοφώτερον ἐποίησας, *celerius, quam prudentius, you did this with more dispatch than prudence.*

XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ τὰντα ἐπραξας; καὶ σὸς πατήρ ἀπέθανεν;—

ἔγω μὲν ἀπειμι, σὺ δὲ μένεις. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει—ἡ μήτηρ εἶπέ μοι (*my mother*)—οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 8.

REM. 1. Αὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἐτυψάς με; αὐτὸς ἔφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative αὐτός (*hic*) and δευτερός, usually refer to what is near, *he, this man, this thing*; the demonstrative τελευτικός (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὺ δὲ ἐπίνευσεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος ἀβτῶν πατῆρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἐαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σε αὐτῷ ἠρέσκες, *you are pleased with yourself*. Ὁ παῖς ἐαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γνωθὶ σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἐπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κύρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχὰς δι' ἐαυτῶν κτησαμένων, *C. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμεν τοὺς ἀνθρώπους τοὺς φθονοῦντας ἑαυτοῖς, *we hate*

men who bear ill-will towards themselves. Ἀπὸ σε αὐτοῦ ἰγὼ σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν αὐτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν ὁ Κῦρος οὐδ' αὐτῷ ὁμογλότων ὄντων, οὕτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* Ὁ κατηγοροῦς ἔφη τὸν Σωκράτην ἀναπεύθοντα τοὺς νέους, ὡς αὐτὸς εἰη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοῦς, οὕτω διατιθέναι τοὺς αὐτῷ συνώντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς αὐτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῆ, αὐτόν, -ήν, -όν, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατήρ αὐτῷ ἔδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun σὺ, οἱ, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not *τύραννος χαρίζεται οἱ*).

8. In the instance mentioned under No. 6, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος εἶπει τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροῖη εἰσέραι πρὸς τὸν κάππον, *C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινος ἐπ' αὐτοῦ εἰσβάνοντα, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν αὐτοῦ γνώμην ἀπεφαίνετο, Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἐτι ζῆν τὸ θεθνᾶναι αὐτῷ κρείττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) *Δίκαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίους αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβείσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτούς) οικειότατα διακεμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = *se ipsi* and *se ipsos*.—(b) *Οἱ στρατιῶται παρείχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se), showed themselves very brave. Οἱ πολέμοιοι παρέδωσαν ἐαυτοὺς (or σφᾶς αὐτοὺς) τοῖς Ἑλλήσιν (se), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.**

REM. 4. The reflexive possessive pronouns are either used alone, e. g. *μεταδίδομί σοι τῶν ἐμῶν χρημάτων, I share with you my effects; δίκαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἅπαντες τοὺς ὑμετέρους παίδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the addition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:*

S. ὁ ἑμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ	not	ὁ ἐμὸς (οὐδ, οὐς) ἀπὸς π.
τὴν ἑμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα	not	τὴν ἐμὴν (οὐν, ἦν) ἀπὸς μ.
τοῖς ἑμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις	not	τοῖς ἐμοῖς (σοῖς, οῖς) ἀπὸς λ.
P. ὁ ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ ἡμῶν αὐτῶν π.
τὴν ἡμετέραν αὐτῶν μητέρα	extremely rare	τὴν ἡμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ ἡμῶν αὐτῶν ἀ.
ὁ σφέτερος αὐτῶν πατήρ	more frequent	ὁ ἐαυτῶν πατήρ, but not σφῶν αὐτῶν π.

Here also, *αὐτός* is sometimes emphatic, sometimes not: (a) *Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, suum ipsius patrem, his own father, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, vestros ipsorum patres, your own parents, οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας, suos ipsorum patres; (b) *Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, suam sororem, his sister;—in the examples under (a), αὐτός retains its emphatic force, in the one under (b), it does not.**

REM. 5. *Αὐτός* with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. *ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ, etc.* But when the personal pronoun is used with the reflexive sense, then *αὐτός*, used in its exclusive sense, may precede or follow the personal pronoun; e. g. *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοῖ (μοι), αὐτὸν ἐμὲ (με), or ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, etc.*

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλείου, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τοῦτε, τοῦτον ἀνειπεῖν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ σθένος ἐστὶ τὰ συμμαχα, εἴπερ προθυμεῖται ἡμῶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμοῦσαι καὶ δεξιάν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὗς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἔτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψαιεν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Ὁὐ κακὸν βασιλεύειν, *to be a king is not evil*. Ἄει ἡβᾶ τοῖς γέρονσιν ἐμάθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμᾷ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὗτος τοὺς δούλους ἐπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διαλέγειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχῆσειν. Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Ἐφη εἶναι στρατηγός. Δέγω εἰδέναι ταῦτα. Μανθάνω ἰκπεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἄξιός ἐστι θαυμάζεσθαι. Ἦκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. *καλός ἐστιν ἰδεῖν, he is beautiful to see, or to be seen, ἀξιός ἐστι θαυμάσαι, worthy to be admired, λόγος δυνατός ἐστι κατανοῆσαι, able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. *δέομαί σου ἔλθεῖν, I beg you to come. Συμβουλεύω σοι σωφρονεῖν, I advise you to be discreet. Ἐποτρύνω σε μάχεσθαι, I urge you to fight. Κελεύω σε γράψαι.*

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Οἶομαι ἄμαρτεῖν (instead of *οἶομαι ἑμαντὸν ἄμαρτεῖν*), *I think that I have erred, credo ME errasse*; *οἰεῖ ἄμαρτεῖν* (instead of *οἰεῖ σεαυτὸν ἄμαρτεῖν*), *you think that you have erred, credis TE errasse*; *οἰεταὶ ἄμαρτεῖν* (instead of *οἰεταὶ ταυτὸν ἄμαρτεῖν*), *he thinks that he has erred, credit SE errasse.*

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν*, *the commander said that he was zealous to render aid.*

Gen. with Inf. *Δέομαί σου προθύμου εἶναι*, *I wish you to be zealous.*

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι.*

Acc. with Inf. *Ἐποτρύνω σε πρόθυμον εἶναι. Ἐφη σε εὐδαίμονα εἶναι.*

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε ἑαυτὸν εἶναι πάντων δαβιώτατον*, *Croesus thought that he was the most happy of all men.*

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὑμᾶς) βοηθοῦς γενέσθαι. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοῦς γενέσθαι*, *they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ξερίφ ηκεῖν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ἄπλα εἰς κίνδυνον ἐμβαίνειν.*

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR

· REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ἐπὲρ τῆς πατρίδος μαχομένους ἀποθανεῖν καλὸν ἔστιν, *it is honorable to die fighting for our country*; here ἀποθανεῖν which is the subject of ἔστι, has for its own subject the Acc. τινός or ἡμῶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*iva, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (*δοκεῖ, w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (*μετά*) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, *an honorable death*, τὸ ἐπὲρ τῆς πατρίδος ἀποθανεῖν, *death for one's country*.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτάνειν ἀνθρώπους οὐτως οὐδέν, οἶμαι, θανατοῦν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, C. *barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐθεχεῖν, *use every expedient in order to be prosperous.* Ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοῦς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτῶτο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives.* So in τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (*λαμβάνειν, fut.*). Prometheus was bound in Scythia, because (*διὰ*) he had stolen fire. The Spartans are proud of (*ἐπί*) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (*πρός*) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (*ἀντί*) corrupting young men, Socrates incited them, in (*ἐκ*) every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. χαίρω τὸν φίλον ὠφελήσας, *I rejoice that I have assisted a friend*, where the Part. ὠφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ θ' ἄλ-

λοιρ ῥόδον or τὸ ῥόδον τὸ θ' ἄλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more *remote* attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) *Verba sentiendī*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandī*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιορῶν, ἐπιτρέπειν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἔῤῥ always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as *οἶδα (ἐγώ) ἱμαντόν θνητόν ὄντα*, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἀνθρώπον τρέχοντα, *I see the man running.* Οἶδα ἄνθρωπον θνητόν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὄν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθασθέντες τῇ Μιλήτων ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ἐπίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Πάσομαι σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Ἐὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις τὰτα ποιῶν, *you err in doing these things.* Πλήρης εἰμι τὰτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. *περιεῖδον αὐτοῦ γῆρ ἄδυνάτους γενομένους, they permitted themselves to become enfeebled by old age.*

REM. 3. With *σύνοιδα, συγγιγνώσκω ἐμαυτῷ*, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. *σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας* or *σύνοιδα ἐμαυτῷ εὖ ποιήσαντι, I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., *σύνοιδά σοι εὖ ποιήσαντι, I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. *ἐγὼ σοι σύνοιδα εὖ ποιήσαντα.*

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) *ἀκούειν*, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. *ἀκούω αὐτοῦ διαλεγόμενου, i. e. ejus sermones auribus meis percipio;* but *ιδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν κάγαθόν αὐτὸν εἶναι;*
- (b) *εἰδέναι, ἐπίστασθαι*, with a Part., *to know;* with the Inf., *to know how to do something (to be able);* e. g. *οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, I know that I reverence the gods, but σεβέσθαι, I know how to reverence the gods;*
- (c) *μανθάνειν*, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφός ὢν, *I perceive that I am wise*, σοφός εἶναι, *I learn to be wise*;

- (d) γιγνώσκειν, with the Part., *to know, to perceive*; with the Inf., *to learn, to judge, to conclude*; e. g. γιγνώσκω ἀγαθὸς δυνταὶ τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful*; but ἀγαθὸς εἶναι, *I judge that, etc.*;
- (e) μεμνήσθαι, with the Part., *to be mindful, to remember*; with the Inf., *to contemplate doing something, to intend, to endeavor*; e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; εὖ ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίνεσθαι, with the Part., *to appear, apparere, to show one's self*; with the Inf., *to seem, videri*; e. g. ἐφαίνετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of actual events; with the Inf., the annunciation of things still uncertain, merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαίνειν, with the Part., *to show, to prove*; with the Inf., *to teach*; e. g. ἐδειξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακῶν ἔμιν ἀπέφαινεν (*docuit*);
- (i) ποιεῖν, with the Part., *to represent*; with the Inf., *to cause, to suppose*; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελᾶν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., *to be ashamed on account of something which one does*; with the Inf., *to be ashamed or afraid to do something, to omit something from shame*; e. g. αἰσχύνομαι κακῶν πράττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κακῶν πράττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἄρχεσθαι, with the Part., *to be in the beginning of an action*; with the Inf., *to begin to do something (something intended)*; e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δῆλός εἰμι, φανερός εἰμι, φαίνομαι τῇν πατρίδα εὖ ποιήσας, *it is evident that I have done well for my country*.

8. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λαθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, *to come before, to anticipate*; (e) οἴχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροίσος φονία τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY* (without knowing it). Διάγω, διατελώ, διαγίγνομαι καλὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable*. "Ἦκετο φεύγων, *went away QUICKLY*, or *flew away*, φέροντο ἀποπλέουτες, *sailed away*, οἰχομαι φέρων, *celeriter abisti*. Ἐτυχον ἑπλῖται ἐν τῇ ἀγορᾷ καθ' εὐδοντες ὡς πενήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place*. (Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-operation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Καλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσασα, *it was difficult for another to do this before him, or to anticipate him in doing it*.

XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄν*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*δςτις*) fears others (*ἕτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of time: *when, after, while*;—(b) cause: *since, because, as, inasmuch as*;—(c) conditionality and concession: *if, although*;—(d) manner and way;—(e) purpose, object: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstances which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαινουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ λοχυρότερον πάισομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὖσης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὁμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσοσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἐτραχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce*?—(e) τοῦτο ἔρχομαι φράσω, *I come to (in order to) say this*; στρατῶν πολλῶν ἄγων ὡς βοηθήσω βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., *I will mention those who say to me, that.*

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κύρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰςβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κύρος εἶπεν, *the child laughing, C. said.*

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by a *substantive with a preposition*; e. g. ἀποθάνοντος τοῦ Κύρου, *after the death of C.*, φεέγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then*. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. of

πολέμιοι φυγόντες ἐδιώχθησαν, *FLED and were pursued*. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὡν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable*. Τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει, *when the spring comes, the flowers blossom*. Ἀηϊζόμενοι ζῶσιν, *raptu vivunt, live by plundering*. Πολλῆ τέχνη χρώμενος τοὺς πολεμίους ἐνίκησεν, *he conquered the enemy by using much stratagem*. Εἰς Δελφοῦς παρεύεται χρησόμενος τῷ χρηστηρίῳ, *oraculum consulturus*. Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *it is impossible for a man who devises many things, to do all well*. The particles μεταξὺ (*during, while*), ἅμα (*at the same time*), καί, καίπερ (*although*), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἐξέσσι, *it is lawful, possible*), or with *impersonal phrases*, e. g. αἰσχρόν ὄν (from αἰσχρόν ἐστιν, *it is shameful*). The subject is sometimes expressed by a neuter pronoun.

Παρόν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, *SINCE it is possible for him to be a king, etc.* Ἀδελφοκτόνος, οὐδὲν δέον (quum fas non esset, fieri non deberet), γέγονα, *I slew my brother, although it ought not to have been done*. So, δόξαν ταῦτα, *when these things had been agreed upon*; δόξαν αὐτοῖς (quum vis visum sit, esset) *when, because they thought best*; δοκοῦν (quum videatur, videretur) *when, because they thought best*; προσῆκον, quum deceat, deceret, *since, when it is fit, proper*; ἐξόν, quum liceat, liceret, *since, when it is in one's power, when he can*. Also passive participles: δεδογμένον, quum decretum sit, esset; εἰρημένον, quum dictum sit, esset. In the third place, adjectives with ὄν; e. g. αἰσχρόν ὄν, quum turpe sit, esset, *since it is shameful*; ἄδηλον ὄν, *since (as, when) it is uncertain*; δύνατον ὄν, ἀδύνατον ὄν.

REM. 2. The particle of comparison, ὥς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely supposed, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὥς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἔτε, on the contrary, is used when a cause or reason is to be represented as an *objective one*, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὀπισσοῦν χρόνον ἄρχοντες διαγνώσονται, θανμάζονται, ὥς σοφοὶ τε καὶ εὐτυχεῖς γεγενημένοι, *are admired, being thought to have been wise and fortunate* = νομιζόμενοι σοφοὶ τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι), *they are displeased, thinking that they have been do-*

perished of some great things. Οἱ πολέμοι ἄτε ἐξαίφνης ἐπιπεσοντες ἀνδράποδα πολλὰ ἔλαβον, *took many slaves, because they fell upon them suddenly.*

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι), *he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle.* Ἐκήρυττον ἐξίέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, *they announced that all the Thebans should come out, because (as they thought) the tyrants were dead.* Ἄτε πυκνοῦ δντος τοῦ ἄλλους, οὐχ ἑάρων οἱ ἐντὸς τοῦς ἐκτός, *because the grove was thick, those within did not see those without (a fact).*

REM. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὖν λόγος, *δη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, be assured that I will go wherever you decide to go; here ὡς ἐμοῦ λόγος stands instead of ἐμὲ λέγειν.*

XCVIII. Exercises on § 176.

The enemy burned (*aor.*) the city and immediately sailed to (*ἐπί*) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*δῆρις*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (*δοκεῖ, w. dat., aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place, time, manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθιεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὔτε, οὐδείς, etc.), is used when something is denied *absolutely, by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἂν γίγνοικε ταῦτα; also in subordinate clauses with ὅτι, ὡς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἦλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράψε, μὴ γράψῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, εἰάν, ὅταν, ἐπὶν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράψῃς — εἰ μὴ γράφῃς; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων*, *si quis non credit*, if any one does not believe (but *ὁ οὐ πιστεύων* = *is, qui non credit*, or *quia non credit*, he who does not believe (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῦν*, a mean nature never does ANYTHING either for ANY private individual or for the State; *ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον*, we do not intend ANY such thing; *ἄνευ γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδ' α. μ. οὔ*, for without leaders, nothing great or advantageous could ANY WHERE be accomplished.

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν*, I prevent you from doing this. *Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφετέρων οὐρῶν*, they forbade the Scythians to pass their boundaries.

REMARK. When expressions of *fear, anxiety, doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ*, *metuo, ne moriatur*, I fear whether he will not die = *that he will die*; *ἐδεδοίκεν, μὴ ἀποθάνοι*, *metuebam, ne moreretur*; *δέδοικα, μὴ τέθνηκεν*, *ne mortuus sit*, I fear whether he has not died, is not dead = *I fear that he has died, is dead*. On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ*, *ne non moriatur*, I fear that he will not die; *ἐδεδοίκεν μὴ οὐκ ἀποθάνοι*, *ne non moreretur*, I feared that he would not die; *δέδοικα, μὴ οὐ τέθνηκεν*, *ne non mortuus sit*, that he is not dead.

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering, denying, ceasing, abstaining, distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μή οὐ*.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, nothing prevents you from dying; *οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι*, no one denies that virtue is lovely; *οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν*, I did not refrain from saying this.—Also after the expressions *δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνε-*

σθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative; e. g. ὤστε πᾶσι ἀσχύνην εἶναι, μὴ οὐχὶ εὐνοουδέσσειν, so that all were ashamed NOT to be busy.

9. Οὐ μὴ with the Subj. or Fut. Ind., is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*; e. g. οὐ μὴ γένηται τοῦτο, non vereor, ne hoc fiat, this CERTAINLY will not happen.

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (ἐπεὶ) the Persians did not hold out, the Greeks took the city. If (ἐάν, w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who (ὄστις) does not believe a man on his oath (= trusts [πείθεσθαι] nothing to one swearing), can (ἐπίσασθαι) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do not ask. The Sophists were not willing (ἐθέλειν) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains (εἶναι, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (εἰς) any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (ῥηθῆναι). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, aor.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (εὐχέαι), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (ἐάν) we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as (ὥσπερ ἐγώ, w. subj.) I breathe and am able, I surely shall not cease (aor.) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CON-
NECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by *καί*, *et*, *and*, more seldom in prose by *τε* (enclitic), *que*, *and*, e. g. *Σωκράτης καὶ Πλάτων*;—(b) by *καί—καί*, *et—et*, *both—and*, more seldom, *τε—τε*, e. g. *καὶ ἀγαθοὶ καὶ κακοί*, *both good and bad*;—(c) by *τε—καί*, *both—and*, *as well so—as so*, *not only—but also*, e. g. *καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί*.

REM. 1. *Καί* also signifies *even*, *etiam*, with which the negative *οὐδέ*, *not even*, *ne—quidem*, corresponds; e. g. *καὶ σὺ ταῦτα ἔλεξας (etiam tu)*, *even you said this*; *οὐδὲ σὺ ταῦτα ἔλεξας (ne tu quidem)*, *not even you, etc.*

4. The *enhancing* or *strengthening* of the idea is expressed by the simple *καί*, but still more definitely by,—(a) *οὐ μόνον—ἀλλὰ καὶ* (*ἀλλ' οὐδέ*);—(b) *οὐχ ὅτι (ὅπως)* or *μη ὅτι (ὅπως)* [*i. e.* *οὐκ ἐρῶ, ὅτι, μη λήξω, ὅτι*]—*ἀλλὰ καὶ (ἀλλ'*

οὐδ' ἐ), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρώντες, οὐ μόνον δὲτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολεμίους ἐτρέφαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Ἀλαχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας ταυτὸν κατὰ τούτων ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὀρχεῖσθαι ἐν βῦθμῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύναντο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative* coördination consists in *restricting* or in entire *abrogation*; e. g. *he is indeed poor, but brave—he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by *δέ, autem*. With this *δέ* there usually corresponds the connective *μέν*, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. *Μέν* — *δέ* is particularly used in *divisions*, e. g. *οἱ μέν — οἱ δέ, some — others, τὸ μέν — τὸ δέ, on this side — on that, partly — partly*; also where the *same word is repeated* in two different sentences, e. g. *ἐγὼ σύνεμι μὲν θεοῖς, σύνεμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*.

6. The following words also are to be noticed, viz. *αὖ*, commonly in connection with *δέ* (*δ' αὖ*) *rursus, on the contrary*; *καίτοι, and yet, yet, verum, sed tamen*; *μέντοι, yet, however*; *ὅμως, although, nevertheless*; finally *ἀλλά, but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. *οὐχ οἱ πλοῦσοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. *τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἔστιν, ἀλλ' οὐ καλόν*.

7. The succession of negative sentences is made by *οὔτε — οὔτε* (*μήτε — μήτε*), *nec — nec, neither — nor*, e. g. *οὔτε θεοί, οὔτε ἄνθρωποι, neither gods nor men*. *Οὐδέ* expresses either *contrast*

(but not), or it serves to annex a new additional clause (and not, also not).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *Φαίνομαι χάριτος τετυχηκός, καὶ οὐ μίμψους, οὐδὲ τιμωρίας, I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, aut — aut or vel — vel, either — or; εἴτε — εἴτε (with Ind.), εἴαντε — εἴαντε or ἤντε — ἤντε (with Subj.), sive — sive, whether — or, either — or; e. g. ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν, either the father or son died (the first ἢ can also be omitted, e. g. ὁ πατήρ ἢ ὁ υἱὸς ἀπ.); εἴτε καιρὰ εἴτε παλαιὰ ταῦτά ἐστιν, whether these are new or old; εἴαντε πατήρ γράψῃ, εἴαντε μήτηρ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ*, *for, enim, nam*, and that denoting the *conclusion*, by *οὖν*, *consequently, therefore, ἄρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαρ τοσ, for that very reason and no other, therefore, τοίγαροὖν, for that reason then, wherefore; e. g. Θαυμάζομεν τὸν Σωκράτη· ἀπὸ γὰρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀπὸ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἄρα, etc.*, e. g. *τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ, the spring has come, and the roses blossom; or in such a manner that the sentence,*

τέθνηκα (*I have died*), *I am dead*; πέφηνα (*I have shown myself*), *I appear*, οἶδον, νομι (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέπειθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μείννημαι, μεμνήμι (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφάνειν, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should*, *must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ἔ βίος παρασκευασθήσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται. Ἡγεμόνας ἔλαβον εἰ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (*should lead*), ἐνθεν ἔξουσι (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good shall have been mixed with evil*. Ἡ πολιτεία τελῶς κεκοσμήσεται, ἐν ᾧ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὥς* (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of *ἂν*, e. g. *ἐάν*, *ἐπάν*, *ἐπειδάν*, *δταν*, *πρὶν ἂν*, *ἐστ' ἂν*, *ὅς ἂν*, etc., is used instead of the Fut. Perf.; e. g. *ἐὰν τοῦτο λέξης, σὶ hoc dixeris, if you shall have said this*.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἐπαίξεις, ἐγὼ ἐγράφον, *while you were playing, I was writing*. Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Ἕλ-

ληγες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρραλεώτατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο ἑξαπίνης, οἱ μὲν αὐτῶν ἐτόξευον, *some of them began to shoot their arrows*;—(b) the *continuance*, e. g. οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο, *one party continued their march, the other continued to pursue*;—(c) *habit or custom*, e. g. αὐτὸν οἴπερ πρόσθεν προσεκύουν, καὶ τότε προσεκύνησαν, *those who were before accustomed to do obeisance to him, did it then also*;—(d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοῦς αὐτοῦ στρατιώτας ἐβιάζετο λίσαι, *Clearchus endeavored to compel his soldiers to advance*.

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes* and *paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and *C. was terrified* (a single, momentary act) and *fearful* (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres., or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ἢ χρόνος ἀνάλωσεν, ἢ νόσος ἐμάρaven, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν (*had come*), οἱ πολέμοι ἀπεπεφεύγεσαν (*had fled*). Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. Ἐγεγράφειν τὴν ἐπιστολὴν (*sc. when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμοι ἀπεπεφεύγεσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent and completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration and progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is completed; on the contrary, the Subj., Opt. and Imp. together with the

Οἱ θνητοί (sc. ἄνθρωποι), *mortales*. Τὰ ἡμέτερα (sc. χρήματα), *res nostrae*. Ἡ ὄσπεραία (sc. ἡμέρα). Ἡ πολεμία ἀπὸ ἡ φιλία (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. ὁδόν), *quam celerrime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ἄδου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτῶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticae*. Οἱ καθ' ἡμῶς, *our contemporaries*. Οἱ ἄμφι or περὶ τινα, *a person with his companions, followers or scholars*; οἱ ἄμφι Πεισίστρατον, *Pisistratus and his troops*; οἱ ἄμφι Θαλήν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκείνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἤκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαιίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαιίας sc. υἱός), *I, the son of Maia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τάμῃ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος εἶ τ' ὦν πατήρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολὴν. Εὔχομαι τοῖς θεοῖς. Ἔσθι παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶκειν ὁδοῦ, *cedere via, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites* and *occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, ἐποχωρεῖν, εἶκειν and ὑπέκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, ἀρχειν, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεισθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθαρός, κενός, ἐρημος, γυμνός,

ὀρφάνος, φίλος, διάφορος, and many compounded with a privative;—the adverbs ἄνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκονοῦσιν τῆς ὁδοῦ (*withdraw from the road*). Ἀπέχει τῶν ἀργυρείων (*is distant from the silver mines*) ἡ ἔγγυτάτα πόλις Μέγαρα πολλὸν πλείον τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἶργει μύϊαν (*keeps the fly from her child*). Παύου τῆς ὑβρεως (*cease your insolence*). Ἡ πόλις ἠλευθερώθη τῶν τυράννων (*was freed from tyrants*). Οἱ πολέμιοι τῶν πολιτῶν ἀγαθῶν ἀπεστέρησαν (*deprived the citizens of their goods*). Τῶν κτῶν οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζώων (*differ from other animals*). Ἀρχεσθᾶί τε νόμος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἀρχεσθᾶί χρὴ παντὸς ἔργου; but ἀρχεῖν, ἐξάρχειν, ὑπάρχεῖν, κατάρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμιοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπήρξαν τῆς ἐλευθερίας ἀπάση τῆ Ἑλλάδι, *libertatis auctores fuerunt*. Ἐλεύθερος φόβου, *free from fear*; καθαρὸς ἀδικίας, *free from injustice*; ἄρματα κενὰ ἡνιόχων, *chariots without drivers*; ἀπαιδέυτος μουσικῆς, *uneducated in music*; χωρὶς τῶν ἄλλων, *apart from the others*; πλὴν Νέωνος, *except Neon*; πέραν τοῦ ποταμοῦ, *beyond the river*; ἔξω βελῶν εἶναι, *to be beyond the reach of the darts*.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting to *originate from*, to *spring from*, *arise from*, to *produce from*, to *be produced from*, to *be born from*: γίγνεσθαι, φῦναι, φῦναι, εἶναι.

Ἀρίστων ἀνδρῶν ἄριστα βουλευμάτων γίγνεται, *the best counsels originate from the best men*. Πατρὸς μὲν δὴ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, *Cyrus is said to have been the son of (to have originated from) his father Cambyses*; ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν, *but this Cambyses was a descendant of (of the race of) the Persians*; μητρὸς δὲ ἀμολογείται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκείος*, *ιερός*, *κύριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλή ἦν ἰρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business, manner, custom, peculiarity, duty, mark*; e. g. Ἀνδρός ἐστὶν ἀγαθὸν εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont*, etc. Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, *μισθὸς δ' οὐκ ἐστίν*, *dangers are often the lot of (peculiar to) commanders. Κύρος ταύτης τῆς χώρας κύριος ἐγένετο*, *Cyrus was the ruler of this place*. Ἴππος ἱερὸς τοῦ Ἥλιου, *a horse sacred to the sun*.

8. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγναι*, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ὑπὸ Μίλητον στρατευομένων, *Socrates also was among those who carried on war around Miletus*; *στρατευομένων* here denotes the whole, of which Socrates is a part. Ἡ Ζέλειά ἐστι τῆς Ἀσίας, *Z. is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες ὁ ἄλλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with *substantives*, e. g. *σταγόνες ὕδατος*, *drops of water*, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and so in the other examples); *σώματος μέρος*, *a part of the body*;—(b) with *number adjectives and pronouns*, e. g. *μέσον ἡμέρας*, *the middle of the day*; *ἐν μέσῳ τῆς ὁδοῦ*, *in the middle of the way*; *ἐν τοιοῦτῳ τοῦ κινδύνου*, *in such circumstances of danger*; *εἰς τοῦτο βρηγῆς*, *to such a degree of anger*; *πλείστον τοῦ στρατεύματος*, *most of the army*;—(c) with *substantive-adjectives*, particularly *superlatives*, with *participles, substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*, *the useful part of (the useful among) men*; *οἱ εὖ φρονεῦντες τῶν ἀνθρώπων*, *the wise among men*; *τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα*, *the necessary and more able of the beasts of burden*; *τὸ ἡγούμενον τοῦ στρατεύματος*, *that part of the army which lead = the van*; *οἱ διώξαντες τῶν ἱππέων*, *those of the horsemen who pursued*; *τίς τῶν στρατιωτῶν*, *who of the soldiers?* *οἱ σοφώτατοι ἀνθρώπων*, *the wisest of men*.—*Πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώπων*. (On the contrary, *οἱ θνητοὶ ἄνθρωποι*, because the property of mortality belongs to the whole class; *πολλοὶ* or *ὀλίγοι ἄνθρωποι*, denotes a whole consisting of many or few, but *πολλοὶ* or *ὀλίγοι ἄνθρωπων*, represents the many or the few as a part of the whole);—(d) with *adverbs*, (a) of place, e. g. *Οὐδαμῇ Αἰγύπτου*, *nowhere in Egypt*; *οὐκ οἶδα, ὅπου γῆς ἐστίν*, *I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πούθεν, πόρρω, πρόσω; (β) of time, e. g. ὕψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify to *participate, to share in, to impart, to communicate*;—to *touch, to take hold of, to be close to, to border on*;—to *acquire and obtain, or to strive to acquire*.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδίδοναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (to *impart a share of*), δίδοναι, προσδίδοναι;—θιγγάνειν, ψάειν, ἄπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεισθαι, ἐξεσθαι (to *adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (to *acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ἠρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδυχος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, εὐθύ, *straight forward to, μέχρι, ὡς το, ἀντίον, πλοσίον, etc.*

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θά λπους μὲν καὶ ψύχους καὶ σίτων καὶ πότων καὶ ὑπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς ὑβρεως ἀμοιρὸς ἐστίν, *is free from (does not partake of) insolence*. Ἄπτεσθαι τῆς χειρὸς. Δίμνη ἐχεταὶ (borders on) τοῦ σήματος μεγάλῃ. Ἔργον ἐχώμεθα, *let us lay hold of, opus aggrediamur*. Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. Ἐπειδὴ θνητοῦ σώματος ἔτυχε, ἀθάνατου δὲ ψυχῆς, *πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc.* Τυγχάνει, λαγχάνει, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, δνόματος. Ὁρέγεσθε οὐ ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. Ὁμοῖος φυγῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθύ Γυθείου, πλοσίον ἠβῶν, ἐξῆς Πλούτωνος.

REM. 2. Verbs signifying to *take hold of*, govern the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλειν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίγηρα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἔδοκει, συγκαλέσοντας λοχαγοὺς καὶ πελταστοὺς καὶ τῶν ὀπλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ*, *where*, *αὐτοῦ* (τόπου), *there*, *at that place*, *οὐδαμοῦ*, *nowhere*, and others. Ἄνθη θάλλει τοῦ ἔαρος, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So *θέρος*, *in summer*, *χειμῶνος*, *in winter*, *ἡμέρας*, *by day*, *τῆς αὐτῆς ἡμέρας*, *within the day*. The Gen. too denotes the time *within* which anything is done; e. g. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat*, *to drink*, *to taste*, *cause to taste*, *to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs *ποιεῖν*, *πλήθειν*, *πληροῦν*, *πιμπλάειν*, *γέμειν*, *σάττειν*, *εἰσπορεῖν*, *ἄπορεῖν*, *πένεσθαι*, *δεῖσθαι*, *δεῖν*, *σπανίζειν*, *χρῆν*, *ἐσθίειν*, *φαγεῖν*, *εὐχαισθαι*, *πίνειν*, *γεύειν*, *κορέσασθαι*, *ὑπολαύειν*, *πνεῖν*, *δύειν*, *προσβάλλειν*, etc.; the adjectives *πλέος*, *πλήρης*, *μεστός*, *πλούσιος*, *δασύς*, *πένης*, *ἐνδεής*, etc.;—adverbs, as *ἄλις*.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, *the way is paved with stone*. (Hence the attributive relation, Ἐκπωμα ξύλου, *a cup [made] of wood*. Τράπεζα ἀργυρίου. Στέφανος δακίνοθω). Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, *the ship was loaded with men*. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *are full of wise sayings*. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, *there many villages abounded with food and wine*. Ἄπορεῖν, *πένεσθαι*, *σπανίζειν* τῶν χρημάτων, *to be in want of means*. Ἐσθίειν κρεῶν, *to eat of flesh*. Κορέσασθαι φορβῆς, *to be filled with food*. Πίνειν οἴνου, *to drink of wine*. Ἀπολαύειν πάντων τῶν ἀγαθῶν, *to enjoy all good things*. Γεύεσθαι τιμῆς, *to taste honor*. Γεύειν τιὰ τιμῆς, *to cause one to taste honor*. Ὄζειν ἰων, *to smell violets*, σύρου πνεῖν, *to emit the smell of myrrh*. Προσβάλλειν μύρου. Πνεῖν τράγου. Ὄζειν κρομβῶν. Ὅς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν, *so sweet was the smell of swine's flesh to me*. Δασὺς δένδρων, *covered with trees*; θηρίων πλήρης, *full of animals*.

REM. 3. Verbs of eating and drinking, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. Πίνω τὸν οἶνον, πολλὸν οἶνον, *I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Ἀπολαύειν τινός τι, signifies *to receive good or evil from some one*.

REM. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. Εἰ μὲν ἔμιν τινοῦ ἄλλου δεῖ, *if you need anything else*. Δεῖ and *χρῆν* in the sense of *necessary*, *opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρή) σε ταῦτα ποιεῖν, *you must do this*. Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δέοι διδάσκειν, *if it were necessary for thee to teach*.

(b) With verbs of *sensation and perception*; e. g. ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, σννιέναι, *to understand*; and with verbs of *reminding, remembering and forgetting*; e. g. μιμησκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ σννιήμι, καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man, and hear him although he does not speak*. Ὡς ὠσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι, *as soon as the horses smelt the camels*. Οὐκ ἀκροῶμενοι τοῦ ἕδοντος, *not hearing the singer*. Ἀκούειν δίκης, *to hear a suit*; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, *to perceive a cry, tumult, plot*. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, *but as soon as the Armenian heard from the messenger the communication of Cyrus* — Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends*. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness*. Λάθρα τῶν στρατηγῶν, *without the knowledge of the generals*.

(c) With expressions of *being acquainted and unacquainted with, of experience and inexperience, of knowledge and ignorance, of making trial of something, and with those of ability, dexterity and skill in anything*.

Here belong the words ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως εχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος οὐ ἐπιστήμων εἰμι τῆς τέχνης, *I am acquainted with the art*. Ἀπαίδευτος ἀρετῆς, μουσικῆς, *ignorant of virtue, music*; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (not knowing) human errors*. Ἀπείρως εχειν τῶν νομῶν, *to be unacquainted with, ignorant of, the laws*; ἀποπειρᾶσθαι γνώμης, *to venture, to try an opinion*. Πειρῶμενος τοῦ βάθους, *trying (making trial of) the depth*; πειρῶμενοι ταύτης τῆς τάξεως, *making trial of this arrangement*. Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers*. Διδασκαλικὸς τῆς σοφίας, *skilled in teaching philosophy*.

(d) Finally, with verbs signifying *to see, to observe, to judge, to examine* something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying *to admire, to praise and blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ὄρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐνοεῖν, γινώσκειν, ἐπίτασθαι, εἰδέναι, ἐνθυμειοῦμαι, πυνθάνεσθαι, ἀισθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἀγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them.* Ἥσθησα τοῦμου βίον, *thou hast observed in my way of life.* Ἔγνων ἐμοῦ ποιούντος, *he perceived that I was doing.* Τὸ βραδὺ καὶ μέλλον, ὃ μὲ μφο ν τ α ι μάλιστα ἡ μ ὶ ν (*which is the chief complaint they make against us*), μὴ αἰσχύνεσθε. Εἰ ἀγασαί τοῦ πατρὸς, ὅσα πέπραχε, *if you admire my father for what he has done.* Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise Agesilaus for this also.* Γοργίου μάλιστα ταῦτα ἀγαμαί, *I admire these things especially in Gorgias.* Ὁ θαυμάζω τοῦ ἐταίρου, *τόδε ἐστίν, what I admire in a companion is this.* Πολλὰ Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*

REM. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμφεσθαι τινα; so also, ἀγασθαι, θαυμάζειν τινά, *to look with wonder at one, either at the person himself, or the whole nature of the person.*

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for, to be concerned for*;—(c) *to be pained, to be grieved, to pity*;—(d) *to be angry and indignant*;—(e) with φθονεῖν, *to envy* (τινί τινος, Dat. of person and Gen. of thing);—(f) *to admire, praise and blame* (τινά τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν or διακεισθαι, διψᾶν, πεινᾶν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγορεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἔλπειν and οἰκτεῖρειν (with Acc. of person and Gen. of thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγασθαι, ζηλοῦν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Ὅσδεῖς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink, but wholesome drink, etc.; for all desire what is good.* Τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾶ, *desires and loves the unlike.* Πεινᾶν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, *to long for food, drink, praise.* Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for, have a regard for the public good.* Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος,

the parents grieved for their dead child. Ποσειδῶν Κόκλωπος ἐκεχέλωτα, Neptune had been angry with the Cyclops. Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. Ἀγαμαί σε τῆς ἀνδρείας, I admire you on account of your bravery. Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλοῦτου, I admire you for your riches. Εὐδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, God will take care of these things.—The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἀγαμαί) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τὸ τοῦ θαυμάζω σου — θαυμάζω (ἀγαμαί) σου, διότι οὐκ ἀργυρίου καὶ χρυσοῦ προεἶλον θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d); —(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαί) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn, The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, δικάζειν, εἰσάγειν, ἐπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀλδῖναι, to be convicted.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαι τινα φόνου, to punish one, or take vengeance upon one for murder. Ἐπαιτιᾶσθαι τινα φόνου, to accuse one of murder. Ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, prosecuted (persecuted judicially) Miltiades for his tyranny in Chersonesus. Γράφεσθαι τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. Ἀλδῖναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνειν, κρίνεσθαι, *to condemn, to be condemned, to death.*

REM. 7. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one*;—(b) the Dat. of person followed by a clause with ὅτι or by the Inf.;—(c) the Dat. of person alone, *to accuse* (§ 161, 2. c);—(d) the Acc. of thing alone, *to bring as a charge.* Κατηγορεῖν, *to accuse*, is construed, (a) with Gen. of person, sometimes with κατά and Gen.;—(b) with Gen. of person and Acc. of thing, *to lay something to one's charge*;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμῶν, τιμᾶσθαι, *to fine or punish one with*, take the Dat. of person with Gen. of punishment; e. g. Τιμῶν τινι δέκα ταλάντων, τοῦ θανάτου, *to fine one ten talents, sentence one to death.*

REM. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως, and some others, connected with the verbs ἔχειν, ἤκειν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἤκειν, *to be well off as to the means of living*; οὕτω τρόπον ἔχεις, *you are thus in respect to circumstances = you are in such circumstances*; ὡς τάχους ἕκαστος εἶχεν, *as quick as each one could.*

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of *ruling, præminence, excelling, promise, and the contrary*, viz. those denoting *subjection, yielding to, and inferiority.*

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυρανεῖν, τυρανεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, πρόχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρᾶβειναι, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, ἔχειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι; the adjectives ἄκρατῆς, ἐγκρατῆς.

Ὁ λόγος τοῦ ἔργου ἐκράτει, *the report exceeded the thing itself.* Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, *depraved men are subject to (not able to control) all their passions.* Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured.* Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (inferior to) their passions.*

REM. 9. Ἠγεμονεύειν and ἡγεῖσθαι in the sense of *to go before*, with ὁδόν expressed or understood, *to show the way*, govern the Dat.; κρατεῖν in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς, *greater than his father*. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is better for men than a myriad of words*. Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἕσεσθαι τοῦ ἡμετέρου, *many times larger than ours*. Οὐδενὸς δεύτερος, ἕστερος, *inferior to no one*. Τὸν ἀρκοῦντων περιττὰ κτήσασθαι, *to acquire more than enough*.

(γ) With verbs signifying *to buy and sell, exchange and barter*, and with expressions of *valuing (ἀξιοῦν, ἄξιος)*, of *being worthy or unworthy*; and generally, the *price* of a thing stands in the Gen.

Such verbs are *ἀνεισθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδασθαι, δίδοναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι*.

Οἱ Θράκες ὠνοῦνται τὰς γυναῖκας παρὰ τὸν γονεῖν χρημάτων μεγάλων, *buy their wives from their parents at a great price*. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *the gods sell all good things to us for toils*. Οἱ ἀγαθοὶ οὐδενὸς ἀν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιεντο, *the good would exchange the freedom of their country for no gain*. Ἰατρὸς πολλῶν ἀλλων ἀντιᾶξιός ἐστιν, *a physician is worth as much as many others*. Ἐγὼγε οὐδὲν ἀνίσωτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἰσῶν τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally*. Ἀξιὸς τιμῆς, *worthy of honor*. Πόσων δίδύσκει; πέντε μῶν, *for how much does he teach? For five minas; ἀργυρίου, μισθοῦ ἐργάζεσθαι, to work for money, for hire*.

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (*ἐάν, w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (*ὅστις*) does not consider the highest good (= the best), but in (*ἐκ*) every way seeks to do that which is (= the) most agreeable, how can (§ 158, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (*γίγνεσθαι*) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (*ὅστις*) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, yeung men, to instruction, and di-

rect yourselves to (πρός, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (χρῆν, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (γέμει) with valuable firs and pines. We contrive much, whereby (δέ' ὧν) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (δέ) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (πρότερον) they devoted (= turned) themselves to (ἐπί, *w. acc.*) reflection (τὸ φρονεῖν, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (δεῖται) cares for the present time, but is not (μή) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (μετά, *w. gen.*) anger and without (= not [μή] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (ἀποδηῶν), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

sus reigned Pelops, the (son) of Tantalus. Many are slaves (*ἵπποτες*) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι*, *aor.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 158, 2 c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*aor.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. *εἰς ἄστυ ἐλθεῖν*;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object* on *which the action is performed*. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) *Accusative denoting Effect.*

2. The Accusative of *effect* is used as in other languages; e. g. *γράφω ἐπιστολήν* (*ἐπιστολήν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence.*
 Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request.* So καλὰς πράξεις
 πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχην ἀρχήν,—δουλείαν δουλεῖν,—πό-
 λεμὸν πολεμεῖν,—νόσον νοσεῖν. Ὁρκους ὀμνῆναι, *to swear oaths*; ἄσθενεῖν νό-
 σον, *to be sick of a disease*; ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν*, *ὀνίναναι*, *ὀνίνασθαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful*; *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμαίνεσθαι*, *λαβᾶσθαι*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λοχῆν*, *ἐνεδρενεῖν*, *ἰνιδίαι*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to be a guardian*; *κολακεύειν*, *θωπεύειν*, *θᾶπτειν*, *προσκυνεῖν*; *κείθειν*; *ἀμείβεσθαι*, *respondere* and *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μυμῖσθαι*, *ζηλοῦν*.

Θεράπευε τοὺς ἀθανάτους, serve the gods. 'Αλκιβιάδης ἐπειθε τὸ πλῆθος, *Al. persuaded the multitude.* Πλεισταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ υἱὸν ἔτι, ἐπετρόπευεν ὁ Πανσανίας, *Pausanias was the guardian of Pleistarchus, etc.* Μὴ κολάκευε τοὺς φίλους, *do not flatter friends.* 'Ὀφείλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς, *assist friends, and do not injure enemies.* Μὴ ἀδικεῖ τοὺς φίλους. Μὴ ὑβρίζει τοὺς καίδους. *Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, often even slaves take vengeance on their unjust masters.* 'Αμείβεσθαί τινα μύθους, λόγοις, *to answer one*; ἀμείβεσθαι χάριν, εὐεργεσίαν ἢ ἀμείβεσθαί τινα χάριτι, *to return a favor to one.*

(2) Verbs which signify *to do good or evil to any one*, by word or deed. Such are *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*, *εὐλογεῖν*, *κακολογεῖν*, *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

'Ανθρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς, *do not injure the dead.* Μὴ κακούργει τοὺς φίλους, *do not harm your friends.* Εὐεργετεῖ τὴν πατρίδα, *do good to your country.* Εὖ ποιεῖ τοὺς φίλους, *confer favors on your friends.* Εὖ λέγει τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα, *speaks well of him who speaks well, and do well to him who does well.* Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ*, *κακὰ ποιεῖν*, *λέγειν τινὰ*, *to do or say good or ill to one.* See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. *μένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποδιδράσκειν*, *δραπέτευειν*.

Μὴ φεῦγε τὸν κίνδυνον, *do not flee from danger.* Ἰσθὲ θάρσειν θάνατον, *it is necessary to meet death bravely = not to fear death.* 'Ὁ δοῦλος ἀπέδρα τὸν δεσπότην, *the slave ran away from his master.* Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτήτα, *the favorable opportunities for action do not wait for our slothfulness.*

(4) Verbs of *concealing* and *being concealed*, viz. *λανθάνειν*, *κρύπτειν* (*celare*), *κρύπτεσθαι*;—also the verbs *φθάνειν* (*to ap-*

icipate), *λείπειν*, *ἐπιλείπειν*, *to fail*;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναὶ μά, σὴ*.

θεοὺς οὔτε λαθάνειν, οὔτε βιάσασθαι δυνατὸν, it is not possible to be concealed from, to escape the notice of the gods, etc. *Οἱ πολέμοι ἐφθῆσαν ταύτης Ἀθηναίουσ ἀφικόμενοι εἰς τὸ ἄστυ*, anticipated the Athenians in coming into the city, i. e. reached the city before them. *Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα*, the time, the day fails me. *Ὀμνυμι πάντας τοὺς θεοὺς*, I swear by all the gods. *Ναὶ μὰ Δία*, yes, by Jupiter! *Μὰ τοὺς θεοὺς*, by the gods.

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. *φροεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτιρεῖν, εἰσεῖν, ὀλοφύρεσθαι*, etc.

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, it is necessary to reverence the gods. *Αἰσχύνομαι τὸν θεόν*, I am ashamed before the god. *Ὀλοφύρον τοὺς πένητας*, pity the poor.

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περῆν, ἔρπειν, πορεύεσθαι ὁδόν, to go a way, like *itine reditque viam*. *Χρόνον, τὸν χρόνον, α long time, νύκτα, ἡμέραν*, during the night, day. *Ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα*, was flourishing during this time. *Ἰσχυρὰν τι καὶ Θηβαίῳ τοὺς τελευταίους τουτουσὶ χρόνονσ μετὰ τὴν ἐν Δεύκτροισ μάχην*, during these last times. *Μιλιτιάδης ἀπέπλει Πάρον πολιορκήσας ἐξ καὶ εἰκοσιν ἡμέρας*, having besieged P. twenty-six days. *Τὸ Βαβυλώνιον τάλαντον δύναται εὔβοιῖδας ἐβδομήκοντα μνᾶσ*, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae. So *δύναμαι*, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κάμνειν τοὺς ὀφθαλμοὺς, to be pained in or in respect to the eyes; *τὰς φρένας ὑγαινεῖν*, to be sound in mind; *ἄλγειν τοὺς πόδας, τὰ σώματα*, to have pain in the feet, body. *Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν*, woman differs in (in respect to) her nature from man. *Ὁ ἀνθρώπος τὸν δάκτυλον ἄλγει*, the man has a pain in his finger (is pained in respect to). *Ἄγαθὸς τέρχυνται τὸν*,

distinguished in some art. Διεφθαρμένος τὴν ψυχὴν, corrupt in spirit. Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν, Phanes was competent in counsel, and brave in battle. Ἀνέστη Φεραῦλας τὸ σῶμα οὐκ ἀφνης καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ εὐκίως. The English commonly uses prepositions to express the force of this Acc., viz. *in*, *in respect to*, *of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, a good artist, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, a youth of or with a lovely spirit.

REMARK. In this way many adverbial expressions are to be explained, as, εὖρος, ἔψος, μέγεθος, βύθος, μήκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τὴ, τοσούτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, four hundred feet in width.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (πολλά) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεῶν*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρῆ, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαρσύνειν*) in him. Tell me, what (*ὁποῖος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (*is*) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπί, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, w. acc.) land and by sea. Theophrastus died (wor.) after (part.) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (phw.) after (ἀπό) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλίαν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλω̄ μεγάλην φιλίαν* (= μέγα φιλω̄) *τὸν παῖδα*, *I love the boy with great love (greatly)*; *καλω̄ σε τοῦτο τὸ ὄνομα*, *I call you this name or by this name*. Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing* or *saying good* or *evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν, πράττειν, ἐργάζεσθαι*, etc., *λέγειν, εἰπεῖν*, etc., *ἀγαθὰ, κακὰ τινα*, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Ὁδεπώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιεῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage* or *disadvantage*; e. g. *προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do FOR you*; but with *σε*, *what they will do TO you*.

3. Moreover, verbs take two Accusatives, which signify *to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call*; e. g. *ποιεῖν, τιθέναι* (*to appoint*), *καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν*, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κῦρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινὰ ἀνδρα ἀγαθόν, *to think, to consider some one a good man*. Ὀνομάζειν τινὰ σοφιστήν, *to call one a sophist*. Αἰρεῖσθαι τινὰ στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πισ- τιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. τὶς ἐπαιδέθη σοφός; αἰρεῖσθαι τινὰ στρατηγόν, but Pass. τὶς ἤρεθη στρατηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πράττειν (*to demand*), πράττεσθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλαῖν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ς) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύειν.

Πέμπας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἦτει Ἀμασιν θυγατέρα, *asked Amasis for his daughter*. Ἀὐτοὺς ἑκατὸν τάλαντα ἐπραξάν, *demanded of them a hundred talents*. Ἀργύριον πράττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολλὸς βίσιος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνον, *they teach the boys three things only*. Γλώτταν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι μέρος, μοίρας, *to divide anything into parts*. Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παιδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμῶς ἀποστερεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παις μέγας ἕτερον παιδα μικρὸν μέγαν χιτῶνα ἐξέδυσσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν καὶ ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (α) with Acc. of thing alone;—(β) with Acc. of person alone, but rarely;—(γ) with Acc. both of person and of thing, very often;—(δ) with Gen. of person and Acc. of thing, less often;—(ε) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (γ) and (ε).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώ-

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music.* Ἐν δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρηθήναι, ἀποστερηθήναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτύττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτύττομαι, ἐπιστέλλομαι τῆν φύλακὴν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμιοι τοῦς πολίτας τοῦς μὲν ἐπέκτειναν, τοῦς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (*συμβάλλειν, aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (*any*) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ἡμέρᾳ, *this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; τρίτῳ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ, *πολλαῖς ναυσίν, στρατῷ, στρατιώταις*, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐπεῖμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(α) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust* and *to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs δίδόναι, παρέχειν, ὁμιλεῖν, μγνῖναι, -υθαί, κοινοῦν, -οῦσθαι, κοινώνειν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι or σπονδὰς ποιῆσθαι, πρᾶττειν, ἐπισχεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εἰχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with σὺν and μετά;—(β) the verbs ὑποστῆναι, ἐπίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ἱκαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκειν, ἐπίκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μύχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (to succeed), πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προσ-, ἐπιτάττειν, παραινεῖν, παρακλυτεύεσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Ἐύχεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντᾶν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἰκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούσθησαν τοῖς στρατηγού, *disobeyed the commanders*. Πεῖθου τοῖς νόμοις, *obey the laws*. Τῇ ἄρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πειποθῆναι τινί, *to trust one*. Ὑδατι μεμυγμένος τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are εὐκείναι, ὁμοιοῦν, -οῦσθαι, ὁμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἅμα, διάφορος, διάφωνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρὶ, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὄπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to, to agree with*, etc.;—(β) *to upbraid, to reproach, to be angry, to envy*;—(γ) *to help, to be useful to, to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming, to be suitable, to be fit, to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at, to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting Dat.*, or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμψεσθαι (with Acc. it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρόμναι, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπύτως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμηνέεινεν Ὀδυσσεῖ, *was very angry with Ulysses*. Ἐπιπλήττειν, ὀνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something, to charge something on one*. Οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμωτέροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἡνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians*. Φθονεῖν τινὶ, *to envy one*. Ἀμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you*. Ἡδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιούτος ὢν τιμῆς ἄξιος ἦν τῇ πόλει μᾶλλον, ἢ θανάτῳ*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὡς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστὶ σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθῆναι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

Οἱ πολέμοι φόβῳ ἀπήλθον, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγύλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέρῳ, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὁφθαλμοῖς ὁρῶμεν, ὡς ἐν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορῇ μεγάλῃ ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βίᾳ εἰς τὴν πόλιν εἰσέβησαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πενήκοντα τάλαντοις ἐξήμωσαν*, *fined Miltiades fifty talents*. *Ἡ ἀγορὰ Παριῶ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τὸ λῆμν*, *to excel in or in respect to boldness*; *Κύδνος ὀνόματι*, *Cydnius by name*; *ταχὺς ποσὶ*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κῦρος αὐτῷ εἶπεν*, *Cyrus said to him*; *οὐ ὡς φίλοι προσεφέροντο ἡμῖν*, *they did*

not conduct towards us as friends; *στράτευμα συνελέγετο Κύρου, an army was collected for Cyrus.*

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. *πᾶσι δῆλον ἐγένετο, it became evident to all*; *ἀντὶ τοῦ οἱ ἀγαθοὶ εὖνοι ἦσαν, the good were well disposed towards him*; *ἐναντίον ἀνθρώποις, hateful to men.*

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (*σπαρεῖν*) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (*πμπληθῆς*) force (*στόλος*), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (*ἕτερος*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*πρός, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρησθαι*) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence, whither* and *where*, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. *ἦλθε παρά τοῦ βασιλέως*, it denotes the direction *whence* (he came from near the king, *de chez le roi*); in connection with the Acc., e. g. *ἦει παρά τὸν βασιλέα*, the direction *whither* (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. *ἔστη παρά τῷ βασιλεῖ*, the *where* (he stood near the king).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen. : *ἀντί, ὑπό, ἐκ, πρό, ἐνεκα* ;
- (b) Into those with the Dat. : *ἐν* and *σύν* ;
- (c) Into those with the Acc. : *ἀνά, εἰς, ὡς* ;
- (d) Into those with the Gen. and Acc. : *διά, κατά, ὑπέρ* ;
- (e) Into those with the Gen., Dat. and Acc. : *ἀμφί, περί, ἐπί, μετά, παρά, πρὸς* and *ὑπό*.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν*, to be under the earth, to flee for, on account of, fear; *ἐκ τῆς πόλεως ἀπελθεῖν* and *ἐξ ἡμέρας ἀπελθεῖν*, to depart out of the city, to depart immediately after daybreak.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. *στῆναι ἀντί τινος*, to stand before one; *δούλος ἀντί βασιλέως*, a slave instead of king; *ἀντί ἡμέρας νύξ ἐγένετο*, instead of day there was night; *ἀνθ' οὗ*, wherefore, because.

2. *Πρό*, *pro, prae, before, for*, agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations; e. g. *στῆναι πρὸ πύλων*, to stand before the gates; *πρὸ ἡμέρας*, before day (*ἀντί* is not used of time); *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος*, to fight, to die for one's country; *δούλος πρὸ δεσπότου*, a slave instead of master; *πρὸ τῶνδε*, for these things, therefore.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of *time*: *from, since, after*, e. g. ἀπὸ δείπνου ἔμαχέσαντο, *after the meal*;—εἶναι, γίγνεσθαι ἀπό τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy, like metus ab aliquo*;—of the *means*: *by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ πρὸς ὁδῶν, *to support the fleet by revenues*;—ἀπό τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, ἐξ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπεῆλθεν;—of *time* immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδῶν, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἔξαπίνης νέφη, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίγνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of, after or for*, e. g. ἐκ τῆς ὄψεως τοῦ ὄνειρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of, for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρὸθεν and ἐμπροσθεν, *before*, ὀπίσθεν, *behind*, ἀνεῶ and χωρίς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετρίωτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *acc.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in, upon, by or near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. *ἐν νήσῳ, ἐν γῆ, ἐν Σπάρτῃ*;—*ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν προμάχοις, ἐν τε θεοῖς καὶ ἀνθρώποις (among)*; hence, *before, coram; upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις*;—*at, by, near to*, so especially of the names of cities, and particularly in describing battles; e. g. *ἡ ἐν Μαρτινείᾳ μάχη, the battle near Mart.*—Of time, *ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, in or within this time, while, during the time that, ἐν πείθει ἡμέραις.*—Of the means and instrument with the expressions *δηλοῦν, δηλον εἶναι, σημαίνειν ἔν τινι, to show by something*; e. g. *ὅτι οἱ θεοὶ σε ἰλεῖν τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἰεροῖς; δηλον καὶ ἐν οὐρανόις σημείοις, it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the Dat., instead of *εἰς* with the Acc.; e. g. *τιθέναι, κατατιθέναι, ἀνατιθέναι (to consecrate)* and the like.

2. *Σύν* (*ξύν*, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. *ὁ στρατηγὸς σύν τοῖς στρατιώταις*;—of assistance or help, e. g. *σύν θεῷ, by the help of God*;—*σύν τάξει, σύν βίᾳ ποιεῖν τι.*

REM. 2. Here belongs *ἅμα*, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά.* Original signification, *up, on, upon*. It forms the strongest contrast to *κατά* with the Acc. As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. *ἀνά τὸν ποταμόν, ἀνά*

ῥέον πλεῖν, to sail up the stream (the opposite being *κατὰ ποταμόν*, down the stream). It commonly serves to denote local extension from a lower to a higher place, from bottom to top: throughout, through; *ἀνὰ τὴν Ἑλλάδα*—*ἀνὰ τὸν πόλεμον τοῦτον*, (per, during). Thus *ἀνὰ πᾶσαν τὴν ἡμέραν*, through the whole day, *ἀνὰ πᾶν τὸ ἔτος*, during the whole year; hence without the article, *ἀνὰ πᾶσαν ἡμέραν*, *ἀνὰ πᾶν ἔτος*, every day, every year, daily, yearly, *ἀνὰ νύκτα*, per noctem, *ἀνὰ χρόνον*, in course of time;—to denote the manner and way; e. g. *ἀνὰ κράτος*, up to the full strength, vigorously, *ἀνὰ μέρος*, by turns;—in a distributive sense with numerals; e. g. *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, five parasangs daily; also with numerals, like the English about (Lat. *circa*); e. g. *ἀνὰ διακόσια στάδια*, about two hundred stadia.

2. *Εἰς* (*εἰς*, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. *ἰέναι εἰς τὴν πόλιν*, into the city;—in a hostile sense: *contra*, e. g. *ἐστράτευσαν εἰς τὴν Ἀττικὴν*, into, against Attica;—with numerals: about, e. g. *ναῦς εἰς τὰς τετρακοσίας*, about four hundred ships;—in a distributive sense with numerals; e. g. *εἰς ἑκατόν*, centeni, by hundreds, each hundred, *εἰς δύο*, bini, two by two, two deep;—in the presence of, *coram*, yet with the collateral idea of the direction *whither*; e. g. *λόγους ποιῆσθαι εἰς τὸν δῆμον*, to speak to or before the people.—Of time: until, towards, upon, *εἰς ἑσπέραν*, towards evening, *εἰς τὴν ὑστεραίαν*, upon the following day, *εἰς τρίτην ἡμέραν*, to or on the third day.—To denote purpose, object, respect; e. g. *ἐχρήσατο τοῖς χρήμασι εἰς τὴν πόλιν*, he used the money for the city; *εἰς κέρδος τι δοῦν*, to do something for gain; *διαφέρειν τινὸς εἰς ἄρετήν*, to differ from one in respect to virtue; *εἰς πάντα*, in every respect.

3. *Ὡς*, *ad*, to, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. *ἰέναι, πέμπειν ὧς βασιλέα, ἤκειν ὧς τὴν Μίλητον* (to the Milesians).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (*ὄστις*) is nurtured amid the greatest necessities (*τὰ ἀναγκαῖα*). Said Diogenes: A friend is one soul, that (*part.*) dwells (= lies) in two bodies. My sons, do not deposit (*aor.*) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, *aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. Prepositions with the Gen. and Acc.

1. *Διά*, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θρακίας ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of time to denote extension through a period: *through, after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνήσασαι, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἑτῶν, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the means, e. g. δι' ὀφθαλμῶν ὄρᾶν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of time, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν.

2. *Κατά*, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐξήπιον ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—*down into*, e. g. καταδουκέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατὰ τίνος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τίνος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., *κατά* forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar*.—Of *time*, to denote its *extension or duration: during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time*; *κατὰ τὸν πρότερον πόλεμον*.—To denote *purpose, object*, e. g. *κατὰ θεῖαν ἦκειν, spectatum venisse; conformity (secundum), respect, reason*, e. g. *κατὰ νόμον, according to, agreeable to law*; *κατὰ λόγον, ad rationem, pro ratione, agreeable to reason*; *κατὰ γνώμην τὴν ἐμὴν; κατὰ τοῦτο, hoc respectu, hence propter hoc, κατὰ φύσιν, secundum naturam; κατὰ δύναμιν, to the best of one's ability; κατὰ κράτος, with all one's might; κατὰ μικρόν, nearly, by degrees; κατ' ἄνθρωπον, according to the manner or standard of man*;—to denote an *indefinite measure*, e. g. *καθ' ἑξήκοντα ἔτη, about sixty years*;—to denote *manner and way*, e. g. *κατὰ τάχος, swiftly, κατὰ συντυχίαν, by chance*;—in a *distributive sense*, e. g. *κατὰ κόμας, vicatim; κατὰ μῆνα, monthly, καθ' ἡμέραν, daily, κατ' ἔτος, yearly, καθ' ἑπτά, septeni, by sevens*.

3. Ἵπέρ, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς*.—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country, as it were to fight standing over it; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece*.—B. With the Acc.: *over, beyond*, e. g. *ρίπτειν ὑπὲρ τὸν δόμον, to throw over the house; ὑπὲρ Ἑλλήσποντον οἰκεῖν, beyond, i. e. on the opposite side of; ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη*.

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστα ὀφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Ethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. Prepositions with the Gen., Dat. and Acc.

1. Ἀμφί denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell around the city*.—Of cause: *about, for, for the sake of*, e. g. μάχεσθαι ἀμφὶ τίνος, *to fight about, for something*.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἑσπέραν, *about evening*; ἀμφὶ τοὺς μυρίους, *about ten thousand*.

2. Περί signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, *to fight, die for one's country*; λέγειν περὶ τίνος, *to speak about something*; φοβεῖσθαι περὶ πατρίδος;—to denote *value*, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιῆσθαι or ἡγεῖσθαι τι, *to value high, higher, etc.*—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς εἶχον τιάρας*, *around, on their heads*; *περὶ τῆ χειρὶ χροσῶν δακτύλιον φέρειν*;—in a *causal* sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ῥῆκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν* (*about, throughout*).—To denote *time and number indefinitely*, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*; *περὶ μυρίους στρατιώτας*.—In a *causal* sense to denote *respect*, e. g. *σωφροσῆν περὶ τοὺς θεούς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνῶμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to *time*, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the *occasion, the author*, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ροιᾶς εἶχον χροσᾶς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote *dependence*, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίγνεσθαι ἐπὶ τινι*, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ, hac conditione, on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται*, *in perniciem hominis*;—*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἵππον*; *ἐπ' ἀνθρώπους* (*among*).—Of *time*: *until, ἐφ' ἐσπέραν*; *for, during, per, ἐπὶ πολλὰς ἡμέρας*.—To denote *purpose, object*, e. g. *ἐπὶ θήραν ἵεναι*, *venatum ire*; in a *hostile* sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*ὅπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (μή) reflected (*aor.*) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ἐνιαυτός*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίγνομαι*) such towards thy parents, as (*ολος*) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. v. inf.*) towards thee. No human pleasure seems to lie (= *εἶναι*) closer at hand (*ἐγγυτέρω*, *v. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (μή) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά*, *v. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclétus, for painting, Zeuxis. We ought (*χρή*) not to be displeased at (the) good fortune of others, but rejoice for the sake of (*διὰ*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*προάγειν*, *aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. *Μετά* (from *μέσος*) denotes the being in the *midst* of something. A. With the Gen. to denote *association*, *connection*, and *participation with*; e. g. *μετ' ἀνθρώπων εἶναι*, to be among men. *Εἶναι μετὰ τίνος*, to be with, on the side of one. *Τμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων*, with many and great dangers;—to denote *conformity*: *μετὰ τῶν νόμων*, μετὰ τοῦ λόγου, in conformity with the laws, with reason.—B. With the Dat., only poetic: among, e. g. *μετ' ἀθανάτοισ*.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space*, *time* and *order*; e. g. *ἔπεσθαι μετὰ τινα*, after; *μετὰ τὸν βίον*, after life; *ποταμὸς μέγιστος μετὰ Ἰστρον*, the greatest after the Ister, and in the phrase *μετὰ χειρᾶς ἔχειν τι*, to hold something between, in the hands.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near, from beside* a person: *from*, e. g. *ἔλθειν παρά τινος, to come from some one*.—To denote the *author*, e. g. *πεμφθῆναι παρά τινος, to be sent by some one* (§ 150, Rem. 4), *ἄγγελοι, πρέσβεις παρά τινος, envoys from any one; ἀγγέλλειν παρά τινος, τὰ παρά τινος, commissions, commands, etc. of any one;—μανθάνειν παρά τινος, ἀκούειν παρά τινος, to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. *ἔστη παρὰ τῷ βασιλεῖ*.—C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. *ἀφικέσθαι παρὰ Κροῖσον, to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. *παρὰ τῆν Βαβυλῶνα παρμέναι, to go by Babylon*. Hence, *παρὰ δόξαν, praeter opinionem; παρ' ἐλπίδα, contrary to hope; παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναμιν, beyond one's power*; also, *besides, praeter, παρὰ ταῦτα, praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. *παρὰ τὸν Ἄσωπόν, along the A*.—To denote the extension of time, e. g. *παρ' ἡμέραν, παρὰ τὸν πόλεμον, during the day, the war; παρὰ τῆν πόσιν, inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. *παρ' αὐτὸν τὸν κίνδυνον, in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. *ἡλίου ἐκλείψεις πικνότεραι ἦσαν παρὰ τὰ ἐκ τῶ πρὶν χρόνον μνημονεύόμενα, eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCL. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύσαι, acc.*) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from his

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χρῶν, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, πῦρ.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστέω*).

6. *Πρός* (arising from *πρό*) signifies *before* (*in the presence of*).
 A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οἰκῆν πρὸς νότον ἀνέμου, *towards the south, like ab oriente*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὅ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods*, properly *before the gods*.—B. With the Dat. to denote local rest *before, near or by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges*, εἶναι, γίγνεσθαι πρὸς τινι, *to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τῷ τῳ, πρὸς τούτοις, *praeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθειν πρὸς τινά, τὸ ἀπεβλέπειν πρὸς τινά, *upon*, λέγειν πρὸς τινά, τὸ, συμμαχίαν ποιεῖσθαι πρὸς τινά, *with*, μάχεσθαι, πο-

λαμῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ἄδειν πρὸς αὐλόν, *to sing to the flute*, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τῆν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things, hence, on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out*: *out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest *under an object*, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπύγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῆ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἵεναι ὑπὸ γῆν; *extension under an object*, e. g. ὑπεστὶν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῆν νύκτα, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition *ἐν* ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into *ἀπό* or *ἐκ*; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = *μή*), in the judgment both of gods and of men, appear (*ἀποφαίνεσθαι*) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with (*μετά*) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (*ἀποθνήσκειν, aor.*) by the slaves. Arcestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just (*ἀντί*) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. Remarks on the construction of Verbal Adjectives in *-τός*, *-τός*, *-τός*, and on the construction of the Comparative and Superlative.

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, *-τός* or *-τός* [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

'Ασκητέον (or -τέα) ἐστί σοι τὴν ἀρετὴν or ἄσκητέα ἐστί σοι ἡ ἀρετή, *you must practise virtue, or virtue must be practised by you.* 'Επιδυνμητέον ἐστί σοι τῆς ἀρετῆς, *you must desire virtue.* 'Επιχειρητέον ἐστί σοι τῶ ἔργῳ, *you must attempt the work.* Κολαστέον (or -τέα) ἐστί σοι τὸν ἄνθρωπον or κολαστέος ἐστί σοι ὁ ἄνθρωπος, *you must punish the man.* So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστί σοι τοῦ ἀγαθοῦς (from μιμεῖσθαι τινα) or μιμητέοι εἰσὶ σοι οἱ ἀγαθοί, *you must imitate the good.*

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατήρ μείζων ἐστί τοῦ υἱοῦ or ὁ π. μ. ἐστίν, ἢ ὁ υἱός, *is greater than the son.*

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστω, *celerior, quam prudentior, he is more swift than prudent.* So also with adverbs; e. g. τοῦτο θάπτων, ἢ σοφώτερον ἐποίησας, *celerius, quam prudentius, you did this with more dispatch than prudence.*

XIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ τὰντα ἐπραξας; καὶ σὸς πατήρ ἀπέθανεν;—

ὁ γὰρ μὲν ἀπειμι, σὺ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μήτηρ εἶπέ μοι (*my mother*) — οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 8.

REM. 1. Ἀὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἐτυψάς με; αὐτὸς ἐφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and ὁδε, usually refer to what is near, *he, this man, this thing*; the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπένευσεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἐαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σεαυτῷ ἀρέσκεαι, *you are pleased with yourself*. Ὁ παῖς ἐαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γνωθὶ σεαυτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάρθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἀπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἐαυτῶν κτησαμένων, *O. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμεν τοὺς ἀποθρόπους τοὺς φθοροῦντας ἐαυτοῖς, *we hate*

men who bear ill-will towards themselves. Ἀπὸ σεαυτοῦ ἔγωγε σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν ὁ Κῦρος οὐδ' ἐαυτῷ ὁμογλώττων ὄντων, οὐτε ἄλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* Ὁ κατηγορὸς ἔφη τὸν Σωκράτην ἀναπειθόντα τοὺς νέους, ὡς αὐτὸς εἶη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοῦς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun *αὐτός, -ή, -ό*: viz. *αὐτοῦ, -ῆς, αὐτῷ, -ῆ, αὐτόν, -ήν, -όν, αὐτῶν, etc.*, or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατήρ αὐτῷ ἔδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέγω αὐτόν (him). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun *αὐτοῦ*, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun *οἱ, οὐ, etc.* has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not *τύραννος χαρίζεται οἱ*).

8. In the instance mentioned under No. 6, the corresponding forms of *αὐτός* are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἔδειτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅπότε ἐγχωροῖη εἰσέραι πρὸς τὸν πάππον, *C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμιοι εὐθὺς ἀφῆσονται τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ' αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο, Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἐτι ζῆν τὸ τεθνῆναι αὐτῷ κρείττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβέσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, *it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others*; here the reflexives *αὐτοῖς* and *σφᾶς αὐτοὺς*, each being compounded of *αὐτός*, are emphatic = *se ipsis* and *se ipsos*.—(b) Οἱ στρατιῶται παρῆχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (*se*), *showed themselves very brave*. Οἱ πολέμοι παρέδωσαν ἐαυτοὺς (or σφᾶς αὐτοὺς) τοῖς Ἕλλησιν (*se*), *delivered themselves to the Greeks*; in these two examples, the *αὐτός* contained in the reflexives is not emphatic.

REM. 4. The reflexive possessive pronouns are either used *alone*, e. g. *μεταδίδωμί σοι τῶν ἐμῶν χρημάτων, I share with you my effects*; *δικαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους, it is more just that we should have our own than that they should have it*; *ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώξουσιν ἐπιειρώντο*; or with the addition of the Gen. of *αὐτός* (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of *αὐτός* is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ	not	ὁ ἐμὸς (σοῦ, οὗ) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα	not	τὴν ἐμὴν (σῆν, ἠν) αὐτοῦ μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις	not	τοῖς ἐμοῖς (σοῖς, οῖς) αὐτοῦ λ.
P. ὁ ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ ἡμῶν αὐτῶν π.
τὴν ἡμετέραν αὐτῶν μητέρα	extremely rare	τὴν ἡμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ ἡμῶν αὐτῶν ἀ.
ὁ σφέτερος αὐτῶν πατήρ	more frequent	ὁ ἐαυτῶν πατήρ, but not σφῶν αὐτῶν π.

Here also, *αὐτός* is sometimes emphatic, sometimes not: (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, *suam ipsius patrem, his own father*, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *vestros ipsorum patres, your own parents*, οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας, *suos ipsorum patres*; (b) Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, *suam sororem, his sister*;—in the examples under (a), *αὐτός* retains its emphatic force, in the one under (b), it does not.

REM. 5. *Αὐτός* with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. *ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ*, etc. But when the personal pronoun is used with the reflexive sense, then *αὐτός*, used in its exclusive sense, may precede or follow the personal pronoun; e. g. *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), or ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ*, etc.

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἠλείου, ὃν ἐτύχχανεν ἔχων παρ' αὐτοῦ κήρυκα ἄριστον τῶν τοῦτέ, τοῦτον ἀνείπειν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, φ' πολλὰ σπῆσσι ἐστὶ τὰ συμμαχα, εἴπερ προθυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ ἀβύτῳν ἁμῶν καὶ δεξιῶν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὗς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἕτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράφαι, γράφειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολῆν, ἐπιθυμῶν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Ὁ κακὸν βασιλεύειν, *to be a king is not evil*. Ἀεὶ ἡβῶ τοῖς γέρονσιν εὐμαθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς παρτῆς στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὗτος τοῖς δούλοισι ἐπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἡμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτοῖς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διαλέγχειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχῆσειν. Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Ἐφη εἶναι στρατηγός. Δέγω εἶδέναι ταῦτα. Μανθάνω ἱκπεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἄξιός ἐστι θαυμάζεσθαι. Ἦκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλὸς ἐστὶν ἰδεῖν, *he is beautiful to see, or to be seen*, ἀξιός ἐστι θαυμάσαι, *worthy to be admired*, λόγος δυνατός ἐστι κατανοῆσαι, *able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. *δέομαι σοι ἐλθεῖν*, *I beg you to come*. *Συμβουλεύω σοι σωφροεῖν*, *I advise you to be discreet*. *Ἐπὸ τέρῳ σε μίχεσθαι*, *I urge you to fight*. *Κελεύω σε γράψαι*.

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Ὀλομαι ἁμαρτεῖν (instead of *ολομαι ἐμᾶντὸν ἁμαρτεῖν*), *I think that I have erred*, *credo ME errasse*; *οἰεῖ ἁμαρτεῖν* (instead of *οἰεῖ σεαυτὸν ἁμαρτεῖν*), *you think that you have erred*, *credis TE errasse*; *οἰεταὶ ἁμαρτεῖν* (instead of *οἰεταὶ ἐαυτὸν ἁμαρτεῖν*), *he thinks that he has erred*, *crediti SE errasse*.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν*, *the commander said that he was zealous to render aid*.

Gen. with Inf. *Δέομαι σοι προθύμον εἶναι*, *I wish you to be zealous*.

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι*.

Acc. with Inf. *Ἐπὸ τέρῳ σε πρόθυμον εἶναι*. *Ἐφη σε εὐδαίμονα εἶναι*.

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε ἑαυτὸν εἶναι πάντων δαβνιώτατον*, *Croesus thought that he was the most happy of all men*.

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὕμᾱς) βοηθοῦς γενέσθαι*. *Ἀθηναίων ἐδεήθησαν σφίσι βοηθοῦς γενέσθαι*, *they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ξενοφῶν ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας δεῖλα εἰς κίνδυνον ἐμβαίνειν*.

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR

REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ἐπεὶ τῆς πατριδος μαχομένουσ ἀποθανεῖν καλόν ἐστιν, it is honorable to die fighting for our country; here ἀποθανεῖν which is the subject of ἐστι, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*iva, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (*δοκεῖ, w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολῆν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, an honorable death, τὸ ὑπερ τῆς πατριδος ἀποθανεῖν, death for one's country.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτάνειν ἀνθρώπους ὄντας σθεδόν, οἶμαι, θαναμαστόν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μὴ with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρσκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὖτucheῖν, *use every expedient in order to be prosperous.* Ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνθρωπῶτα), διὰ τὸ ἐγγίνουσ εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἐγγίνουσ, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (*λαμβάνειν, fut.*). Prometheus was bound in Scythia, because (*διὰ*) he had stolen fire. The Spartans are proud of (*ἐπί*) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (*πρός*) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (*ἀντί*) corrupting young men, Socrates incited them, in (*ἐκ*) every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. *χαίρω τὸν φίλον ὠφελήσας, I rejoice that I have assisted a friend*, where the Part. *ὠφελήσας* explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. *τὸ θ' ἀλ-*

λοσ ῥόδου or τὸ ῥόδου τὸ θ' ἄλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more remote attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandi*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιορᾶν, ἐπιτρέπειν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἔαν always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as οἶδα (ἐγώ) ἴμμαντόν θνητόν ὄντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἀνθρώπον τρέχοντα, *I see the man running.* Οἶδα ἀνθρώπον θνητόν ὄντα, *I know that man is mortal.* Οἶδα θνητός ὢν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίναντο ὑπεραχθισθέντες τῇ Μιλήτῳ ἄλωσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ῥαδίως ἐλεγχοθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαι σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Ἐὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις τὰτα ποιεῖν, *you art in doing these things.* Ἡλήρῃς εἰμι τὰτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιεῖδον αὐτοῦ γῆρ ἀθνήτους γενομένου, *they permitted themselves to become enfeebled by old age.*

REM. 3. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας or σύνοιδα ἐμαυτῷ εὖ ποιήσαντι, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὖ ποιήσαντι, *I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Ace.; e. g. ἐγώ σοι σύνοιδα εὖ ποιήσαντα.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) ἀκοῦειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγόμενον, i. e. ejus sermones auribus meis percipio; but ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κῆρον, ὅτι ἤκουε (ex aliis audierat) καλὸν κάγαθόν αὐτὸν εἶναι;
- (b) εἰδέναι, ἐπίστασθαι, with a Part., *to know;* with the Inf., *to know how to do something (to be able);* e. g. οἶδα (ἐπίσταμαι) θεοῦ σεβέμενος, *I know that I reverence the gods, but σεβέσθαι, I know how to reverence the gods;*
- (c) μανθάνειν, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφός εἰμι, *I perceive that I am wise*, σοφός εἶναι, *I learn to be wise*;

- (d) γιγνώσκειν, with the Part., to know, to perceive; with the Inf., to learn, to judge, to conclude; e. g. γιγνώσκω ἀγαθός δυντας τοῖς στρατιώταις τοῦς ἀγῶνας, *I know that the prize-fights are useful*; but ἀγαθός εἶναι, *I judge that*, etc.;
- (e) μεμνησθαι, with the Part., to be mindful, to remember; with the Inf., to contemplate doing something, to intend, to endeavor; e. g. μεμνηται εἰς ποιήσας τοῦς πολίτας, *he remembers that he did good to the citizens*; εἰς ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίεσθαι, with the Part., to appear, apparere, to show one's self; with the Inf., to seem, videri; e. g. ἐφαίετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the announcement of actual events; with the Inf., the announcement of things still uncertain, merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύειν or ἀποφαίνειν, with the Part., to show, to prove; with the Inf., to teach; e. g. εἰδείξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλή ἀσχίνην καὶ προδότην εἶναι καὶ κακῶν ἔμιν ἀπέφαιεν (*docuit*);
- (i) ποιεῖν, with the Part., to represent; with the Inf., to cause, to suppose; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελῶν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., to be ashamed on account of something which one does; with the Inf., to be ashamed or afraid to do something, to omit something from shame; e. g. αἰσχύνομαι κακὰ πρᾶττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κακὰ πρᾶττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἄρχεσθαι, with the Part., to be in the beginning of an action; with the Inf., to begin to do something (something intended); e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνομαι, *it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δῆλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, *it is evident that I have done well for my country*.

8. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λαθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, *to come before, to anticipate*; (e) οἶχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροίσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY* (without knowing it). Διάγω, διατελώ, διαγιγνομαι καλὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable*. Ἦν χετο φεύγων, *went away QUICKLY, or flew away, φχοντο ἀποπλέοντες, sailed away, οἰχομαι φέρων, celeriter abstulit*. Ἐτυχαν βηλίται ἐν τῇ ἀγορῇ καθ' εὐδοντες ὡς πενήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place*. (Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-öperation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him, or to anticipate him in doing it*.

XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄν*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*δςτις*) fears others (*ἕτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of time: *when, after, while*;—(b) cause: *since, because, as, inasmuch as*;—(c) conditionality and concession: *if, although*;—(d) manner and way;—(e) purpose, object: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstances which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὅποτε καὶ αὐτοῖς τοῖς ἀναβῆσιν πολλὰ πρᾶγματα παρῆχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθόμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ ἰσχυρότερον παύσομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρξατο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὅμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσοσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἔτιχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce*?—(e) τοῦτο ἔρχομαι φράσων, *I come to (in order to) say this*; στρατῶν πολλῶν ἕγων ὡς βασιλεὶς, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., *I will mention those who say to me, that*.

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσiais εἰς τὴν γῆν εἰς βαλοῦσιν οἱ Ἕλληνες ἠρτανιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, *the child laughing, C. said*.

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by a *substantive with a preposition*; e. g. ἀποθανόντος τοῦ Κύρου, *after the death of C.* φεύγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then*. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. of

πολέμοι φυγόντες εδιώθησαν, FLED and were pursued. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὡν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable. Τοῦ ἔαρος ἐλθόντος, τὰ ἀνθη θάλλει, when the spring comes, the flowers blossom. Ἀηιζόμενοι ζῶσιν, raptu vivunt, live by plundering. Πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν, he conquered the enemy by using much stratagem. Εἰς Δελφῶδς πορεύεται χρησόμενος τῷ χρηστηρίῳ, oraculum consulturus. Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, it is impossible for a man who devises many things, to do all well. The particles μεταξὺ (during, while), ἅμα (at the same time), καί, καίπερ (although), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόσθ (from ἔξεστι, it is lawful, possible), or with *impersonal phrases*, e. g. αἰσχρὸν ὄν (from αἰσχρόν ἐστιν, it is shameful). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, SINCE it is possible for him to be a king, etc. Ἀδελφοκτόνος, οὐδὲν δέον (quum fas non esset, fieri non deberet), γέγονα, I slew my brother, although it ought not to have been done. So, δόξαν ταῦτα, when these things had been agreed upon; δόξαν αὐτοῖς (quum iis visum sit, esset) when, because they thought best; δοκοῦν (quum videatur, videretur) ἀναχωρεῖν; προσῆκον, quum deceat, deceret, since, when it is fit, proper; ἐξόν, quum liceat, liceret, since, when it is in one's power, when he can. Also passive participles: δεδογμένον, quum decretum sit, esset; εἰρημένον, quum dictum sit, esset. In the third place, adjectives with ὄν; e. g. αἰσχρὸν ὄν, quum turpe sit, esset, since it is shameful; ἄδηλον ὄν, since (as, when) it is uncertain; δυνατὸν ὄν, ἄδύνατον ὄν.

REM. 2. The particle of comparison, ὡς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely supposed, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὡς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἄτε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὀπισθοῦν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὡς σοφοὶ τε καὶ εὐτυχεῖς γεγενημένοι, are admired, being thought to have been wise and fortunate = νομιζόμενοι σοφοὶ τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἄπεστερημένοι (i. e. ἠγούμενοι μεγ. τ. ἀπεστερησθαι), they are displeased, thinking that they have been do-

moved of some great things. Οἱ πολέμοι ἄτε ἐξαίφνης ἐπιπεσοντες ἀνδράποδα πολλὰ ἔλαβον, *took many slaves, because they fell upon them suddenly.*

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἐσεσθαι), *he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle.* Ἐκήρυντον ἐξίεναί πάντας Θεβαίων, ὡς τῶν τυράννων τεθνεώτων, *they announced that all the Thebans should come out, because (as they thought) the tyrants were dead.* Ἄτε πυκνοῦ δντος τοῦ ἄλλου, οὐχ ἑρῶν οἱ ἐντὸς τοῦ ἐκτός, *because the grove was thick, those within did not see those without (a fact).*

REM. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὖν λόγος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be assured that I will go wherever you decide to go;* here ὡς ἐμοῦ λόγος stands instead of ἐμὲ λέγειν.

XCVIII. Exercises on § 176.

The enemy burned (*aor.*) the city and immediately sailed to (*ἐπί*) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*ὄστις*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (*δοκεῖ, w. dat., aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place, time, manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθ' εἰ ἦλθεν, χθ' ἐς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On *ἀν* see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, etc.), is used when something is denied *absolutely, by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γνήσεται τοῦτο — οὐκ ἂν γίγναιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἦλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράφε, μὴ γράψης (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, εἰάν, ὅταν, ἐπὶν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράψης — εἰ μὴ γράφοις; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀδρεῖως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὁς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων, si quis non credit, if any one does not believe* (but *ὁ οὐ πιστεύων = is, qui non credit, or quia non credit, he who does not believe* (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ιδιώτην οὔτε πόλιν δοῦν, a mean nature never does ANYTHING either for ANY private individual or for the State; ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, we do not intend ANY such thing; ἄνευ γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδαμοῦ, for without leaders, nothing great or advantageous could ANY WHERE be accomplished.*

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν, I prevent you from doing this. Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφαιτέρων οὐρῶν, they forbade the Scythians to pass their boundaries.*

REMARK. When expressions of *fear, anxiety, doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ, metuo, ne moriatur, I fear whether he will not die = that he will die; ἐδεδοίκειν, μὴ ἀποθάνοι, metuebam, ne moreretur; δέδοικα, μὴ τέθνηκεν, ne mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead.* On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will *not* take place, or has *not* taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ, ne non moriatur, I fear that he will not die; ἐδεδοίκειν μὴ οὐκ ἀποθάνοι, ne non moreretur, I feared that he would not die; δέδοικα, μὴ οὐ τέθνηκεν, ne non mortuus sit, that he is not dead.*

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering, denying, ceasing, abstaining, distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μή οὐ*.

*Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, nothing prevents you from dying; οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι, no one denies that virtue is lovely; οὐκ ἀπεσχόμεν μὴ οὐ ταῦτα λέγειν, I did not refrain from saying this.—Also after the expressions *δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνε-**

σθαι, which contain a negative idea, the Inf. follows with *μη ού*, when it is to be made negative; e. g. *ὥστε πάντες ἀσχύοντες εἶναι, μη οὐχὶ εὐσπουδάσειν*, so that all were ashamed *NOT* to be busy.

9. *Οὐ μή* with the Subj. or Fut. Ind., is elliptical, since with *οὐκ* a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and *μή* must be referred to this verb. Hence *οὐ μή* is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μή) something will happen*; e. g. *οὐ μή γένηται τοῦτο, non vereor, ne hoc fiat, this CERTAINLY will not happen.*

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (*ἐπεὶ*) the Persians did not hold out, the Greeks took the city. If (*ἐάν*, *w. subj.*) thou hast not heard (*aor.*) from thyself, that what is right (= the right) is useful, then trust (*aor.*) not another, who so says. Let us not flee before the enemy. He who (*ὅστις*) does not believe a man on his oath (= trusts [*πίθεσθαι*] nothing to one swearing), can (*ἐπίσασθαι*) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (*part.*) does not control himself. Give (*aor.*) to friends, even if (*part.*) they do not ask. The Sophists were not willing (*ἐθέλειν*) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (*aor.*) friend. I might (§ 153, 2, c.) affirm that no one gains (*εἶναι*, *w. dat.*) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (*εἰς*) any purpose (= thing). If (*part.*) thou doest (*aor.*) anything shameful, never hope to remain concealed (*φατ.*). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (*aor.*) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, *aor.*). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (*sing.*), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (*aor.*) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, *aor.*), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (*ἐάν*) we conquer (*aor.*), the Peloponnesians will certainly never enter (*aor.*) the country. Socrates said: As long as (*ὥσπερ ἐν*, *w. subj.*) I breathe and am able, I surely shall not cease (*aor.*) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CON-
NECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by *καί*, *et*, *and*, more seldom in prose by *τέ* (enclitic), *que*, *and*, e. g. *Σωκράτης καὶ Πλάτων*;—(b) by *καί—καί*, *et—et*, *both—and*, more seldom, *τέ—τέ*, e. g. *καὶ ἀγαθοὶ καὶ κακοί*, *both good and bad*;—(c) by *τέ—καί*, *both—and*, *as well so—as so*, *not only—but also*, e. g. *καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί*.

REM. 1. *Καί* also signifies *even*, *etiam*, with which the negative *οὐδέ*, *not even*, *ne—quidem*, corresponds; e. g. *καὶ σὺ ταῦτα ἔλεξας (etiam tu)*, *even you said this*; *οὐδὲ σὺ ταῦτα ἔλεξας (ne tu quidem)*, *not even you*, etc.

4. The *enhancing* or *strengthening* of the idea is expressed by the simple *καί*, but still more definitely by,—(a) *οὐ μόνον—ἀλλὰ καὶ (ἀλλ' οὐδέ)*;—(b) *οὐχ ὅτι (ὅπως)* or *μὴ ὅτι (ὅπως)* [*i. e. οὐκ ἔρω, ὅτι, μὴ λέγω, ὅτι*]—*ἀλλὰ καὶ (ἀλλ'*

οὐδὲ), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνου ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον δὲτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Λισχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας αὐτὸν κατὰ τουτωνὶ ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνατο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative* coördination consists in *restricting* or in *entire abrogation*; e. g. *he is indeed poor, but brave—he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by *δέ, autem*. With this *δέ* there usually corresponds the connective *μέν*, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. *Μέν — δέ* is particularly used in *divisions*, e. g. οἱ μέν — οἱ δέ, *some — others*, τὸ μέν — τὸ δέ, *on this side — on that, partly — partly*; also where the *same word* is repeated in two different sentences, e. g. ἐγὼ σύννεμι μέν θεοῖς, σύννεμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

6. The following words also are to be noticed, viz. *αὐ*, commonly in connection with *δέ (δ' αὐ) rursus, on the contrary*; *καίτοι, and yet, yet, verum, sed tamen*; *μέντοι, yet, however*; *ὅμως, although, nevertheless*; finally *ἀλλά, but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, *not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν, ἀλλ' οὐ καλόν.

7. The succession of negative sentences is made by *οὔτε — οὔτε (μήτε — μήτε)*, *nec — nec, neither — nor*, e. g. οὔτε θεοί, οὔτε ἄνθρωποι, *neither gods nor men*. Οὐδέ expresses either *contrast*

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *φαίνομαι χάριτος τετευχώς, καὶ οὐ μέμψεως, οὐδὲ τιμωρίας, I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, aut — aut or vel — vel, either — or; εἴτε — εἴτε* (with Ind.), *εἴαντε — εἴαντε* or *ἢντε — ἢντε* (with Subj.), *σive — σive, whether — or, either — or*; e. g. *ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν, either the father or son died* (the first *ἢ* can also be omitted, e. g. *ὁ πατήρ ἢ ὁ υἱὸς ἀπ.*); *εἴτε καινὰ εἴτε παλαιὰ ταῦτά ἐστιν, whether these are new or old*; *εἴαντε πατήρ γράψῃ, εἴαντε μήτῃ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ*, *for, enim, nam*, and that denoting the *conclusion*, by *οὖν*, *consequently, therefore, ἄρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαρ τοσ, for that very reason and no other, therefore, τοίγαροῦν, for that reason then, wherefore*; e. g. *Θαυμάζομεν τὸν Σωκράτη· ἀπὸ γὰρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀπὸ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἄρα*, etc., e. g. *τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ, the spring has come, and the roses blossom*; or in such a manner that the sentence,

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἦλθε, καὶ ῥόδα ἀνθεῖ, *when the spring has come, the roses blossom*. This mode of connection is called *Subordination*.

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἦλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive*, *adjective* and *adverbial clauses*.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far*. Comp. "He announced the victory of Cyrus over the enemy," with "He announced *that Cyrus had conquered the enemy*;" "In the spring the roses bloom," with "*when the spring has come*, the roses bloom."

§ 180. I. *Substantive-Sentences*.

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by *ὅτι* or *ὡς*, *ἵνα*.

2. Substantive-sentences introduced by the conjunctions *ὅτι* and *ὡς*, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὀρεῖν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύειν, ἀγγέλλειν, δηλῶν εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of historical tenses with *ἄν*.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

*Ἐλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησίωσαντας διέφθειραν, *they said that bears had already destroyed many*. *Ὅτε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων βῆον εἰη ζῶων ἢ ἀνθρώπων ἄρχειν, *when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men*.

6. The Opt. with ἄν is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *I say that if you say these things, you would err*. Μέννημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ (= εἰ τις μὴ), ὁπότε ἐν ἀπόροις εἴη, τότε κολακεῖοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο, *I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.*

7. The Ind. of the historical tenses with ἄν is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (a)]; e. g. δῆλόν ἐστι, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, *it is evident that if you said this, you erred*, but you did not say it, hence you did not err.

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. δῆλός ἐστι (φανερὸς ἐστίν), ὅτι ταῦτα εὔεπραξα, *it is evident that I* —; δῆλοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this*. Comp. § 175, Rem. 5.

C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, *aor.*) in (κατὰ) haste. I have often wondered (*aor.*) by what (ὅστις) arguments the accusers of Socrates convinced (*aor.*) the Athenians, that he was deserving (ἀξιον εἶναι) of death from (*dat.*) the State. Tissaphernes traduced Cyrus to (πρός, *w. acc.*) his brother, (*saying*) that he was plotting against him. Brasidas not only (τέ) showed himself prudent (= moderate) in other (respects), but (καί) in his speeches also he

everywhere manifested that he was sent forth to liberate (*part. fut.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν, aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by
ὥς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose, intention, end*. These sentences are introduced by the following conjunctions, ὥς, ὅπως, ἵνα, ὥς μὴ, ὅπως μὴ, ἵνα μὴ.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἐλθῆς, ut venias, that you may come; λέξω, ἵν' εἰδῶ, dic, ut sciam, say, that I may know;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἐλθῶις, ut venires, that you might come. Ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μίγνῃται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων ἐκοσμία, traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated. Ἴνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνεμι (paucis repetam), in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly. Καμβύσης τὸν Κῦρον ἀπεκύλει, ἔπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the *sequence or dependence of tenses*, in Greek is the *sequence of modes*. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., ἵν' ἐλθῆς, haec scribo, scripsi, ut venias;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἐλθῶις, scribebam, scripseram, ut venires.—On the Subj. after an historical tense, see § 188, 4.

3. With the final conjunctions *ὡς* and *ὅπως*, also *ἵνα*, the modal adverb *ἄν* is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. *διὰ τῆς σῆς χάριτος ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμια νομίζεις, you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of care, anxiety, considering, endeavoring, striving, ex-facting and admonishing, e. g. *ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλευέσθαι, ὀρεῖν, ποιεῖν, πράττειν, curare, μηχανᾶσθαι, περρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε, and the like, are followed by the conjunction *ὅπως* (*ὅπως μῆ*) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the purpose is represented as really occurring and continuing.*

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἄρχὴν μὴ τοιοῦτοι ἐσονταὶ οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act; Σκοπεῖσθε τοῦτο, ὡ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἐξουσιν, consider this, that our envoys will not speak only, but they will be able, etc.

5. The final conjunctions *ἵνα* and *ὡς* (more seldom *ὅπως*), are followed by the Ind. of the historical tenses, when a purpose is to be expressed, which has not been accomplished or which cannot be accomplished.

Ἐχρῆν σε Πηγάσσου ζευξάει πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἂν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἰν' ἄμφοτέρων ἡμῶν ἀκούσαντες τάληθῆ ῥαδίως ἐγνώτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.

CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (*imper. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (*ἀπό*) foreigners. Remember absent as well as (= besides, *πρός, w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilans took care that the soldiers should be able to endure hardships. The president of the city must (*χρῆ, w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*ei γὰρ ὠφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*πῶρ.*); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

§ 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμοι, οἳ ἐκ τῆς πόλεως ἀπέφυγον* — *οἱ πολέμοι ἐκ τ. π. ἀποφυγόντες; τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν* — *τὰ ὑπὸ Ἀλεξάνδρον πεπραχθέντα πράγματα*. These sentences are introduced by the relative pronouns *ὅς, ἣ, ὅ, ὅς τις, ἣ τις, ὅτι, οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες* — *ἡ ἀρετὴ, ἣς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν* — *οἱ στρατιῶται, οἷς μαχόμεθα*, etc.

REM. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the *predicative* substantive. The verb of the adjective-sentence is usually a verb signifying to *be, to name, to call*; e. g. *Ἡ ὁδὸς πρὸς ἐν τρέπεται, ἃ καλεῖται Πηλοῦσιον στόμα*, the course turns to the east, which is called the Pelusian mouth; here *ἃ* takes the gender of the predicative *στόμα*, instead of that of its antecedent *ὁδός*. *Ἄκρα, αἱ καλοῦνται κλειίδες τῆς Κύπρου*. *Περσικὸν ξίφος, ὃν ἀκινῆκη κλοῦσιν*. *Δόγοι μὴ εἶναι ἐν ἐκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν*.

REM. 2. There is an exception in respect to *number* in the formula *ἔστιν οἱ*, e. g. *λέγονσι, sunt, qui dicant*. This formula is treated in all respects as a *substantive-pronoun*, inasmuch as neither the number of the relative has any influence on that of the verb *ἔστιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.		ἔστιν οἱ	(= ἐνίοι)	ἀπέφυγον.
Gen.		ἔστιν ὧν	(= ἐνίων)	ἀπέσχετο.
Dat.		ἔστιν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν.
Acc.		ἔστιν οὓς	(= ἐνίοις)	ἀπέκτεινεν.

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγὼ, ὃς γράφω* — *σύ, ὃς γράφεις* —

ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐπεθράμμην. Ὅρθον ἀντὶν κεκοσμημένον καὶ ὀφθαλμῶν υπογραφεῖ, καὶ χρώματος εντρίψει, καὶ κόμαις προσθέτους, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

Ὁ ἄνθρωπος καὶ ἡ γυνή, οἱ παρὰ σὲ ἦλθον. Ἦκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μείστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction* of the relative. The substantive frequently stands in the relative sentence.

Ἀρίων διδύραμβον πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οὗς ἴσμεν), *Arion was the first among men known to us, to invent the didyramb.* Ὁ στρατηγὸς ἤγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἧς) ἐπεισεν (= τῶν πεισθεισῶν), *the general led the army from the cities, which he had persuaded.* Σὺν τοῖς θησαυροῖς οἷς (instead of οὗς) ὁ πατὴρ κατέλειπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.* Κύρος προσῆλθε σὺν ᾗ εἶχε δύναμει, *Cyrus came with the force which he had.* Ἐγὼ σοὶ ὑπισχνούμαι, ἦν ὁ θεὸς εὐδιδῶ, ἀνθ' ὧν (= ἀντὶ τούτων, ἃ) ἂν ἐμοὶ δανεῖσθης, ἄλλα πλείονος ἄξια εὐεργετήσῃεν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλικίος, both as Accusatives and Nominatives, are attracted, when the verb εἶναι and a subject formally expressed are in the relative clause; e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστὶ. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρὶ*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σὺ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷῳ σοί*, or by transposition *χαρίζομαι οἷῳ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἶον σοῦ ἀνδρός.	ἐρῶ οἶον σοῦ.
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρὶ.	χαρίζομαι οἷῳ σοί.
Acc.	ἐπαινῶ οἶον σὲ ἀνδρα.	ἐπαινῶ οἶον σέ.
Gen.	ἐρῶ οἶων ὑμῶν ἀνδρῶν.	ἐρῶ οἶων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμῶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

REM. 3. Attraction also takes place, when *οἷος* or *οἷός τε* is used instead of *ὅστις τε* with the Inf., signifying *I am of such a nature, character that (is sum quæ, with the Subj.)*, hence, *I can*; e. g. *Διελέχθην Στωϊκῶ τοιούτῳ οἷῳ μήτε λυπεῖσθαι, μήτ' ὀργίζεσθαι*, *I conversed with such a Stoic as could neither be grieved nor irritated*. The demonstrative is commonly omitted; e. g. *Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἷαν ἀρθροῦν τὴν φωνήν*, *the gods made the human tongue only, capable of uttering articulate sounds*; here the demonstrative *τοιούτην*, to which *οἷαν* refers, is omitted.

REM. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, and the Case of the relative which refers to it. This may be called *inverted attraction*; e. g. *Τὴν οὐσίαν (instead of οὐσία) ἦν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν*, *the property which he left to his son is worth no more*. This inverted attraction is very common with *οὐδεὶς δεστεις οὐ* (*no one, who not = every one*), after an omitted *ἐστί*.

Nom.	οὐδεὶς	δεστεις	οὐκ	ὅν ταῦτα ποιήσειεν.
Gen.	οὐδενός	δτου	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	δτω	οὐκ	ἀπεκρίνατο.
Acc.	οὐδένα	δτινα	οὐ	κατέκλασεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real*; e. g. *ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται*. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. *στρατιηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*, *who should fight, or to fight with P*. Also after negations the Greek

uses the Ind., where the Latin has the Subj.; e. g. *παρ' ἐμοὶ οὐδεὶς, ὅς τις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί, nemo, qui non possit.*

(b) The relative with *ἄν*, e. g. *ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν*, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and also to express *indefinite frequency (as often as)*. The adjective-sentence can commonly be considered as a conditional sentence, and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun and the Subj.

Ὁ ὅς ἄν (= εἰάν τινῶς) βελτίους τινὲς ταυτῶν ἡγήσονται, τούτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πείθεσθαι, *whosoever any persons think (if any persons think any) superior to themselves, these they, etc.* Ἀνθρώποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἄν (= εἰάν τινῶς) αἰσθωνται ἀρχειν αὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom they see endeavoring to rule them.*

(c) The relative (without *ἄν*) is used with the Opt., in the first place, with the same signification as with the Subj. and *ἄν*, but referring to an historical tense. Hence, it is used in *general* and *indefinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by *εἰ* with the Opt.

Οἱ πολέμιοι πάντας ἐξῆς, δ τῷ (= εἰ τινὶ) ἐν τῷ χοίρῳ, καὶ παῖδας καὶ γυναῖκας ἐκτείνον, *the enemy killed all, one after another, both children and women, whosoever they fell in with (= if they fell in with any).* Φίλους, δ σους ποιήσαι το καὶ εἰνους γνοίη ὄντας, καὶ ἰκανὸς κρίνειε συνεργοὺς εἶναι, δ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κρῆτιστος δὴ γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future *uncertainty*, an undetermined *possibility*, a mere *supposition*, *conjecture*, *assumption*, is to be denoted. The adjective-sentence is then considered as an *uncertain* or *doubtful condition* [§ 158, 1, b, (β)], or forms a part of a sentence expressing a wish.

Τοῦ ἀπτόν λέγειν, ἀ μὴ σαφῶς εἰδεῖη, φείδεσθαι δεῖ, *he must avoid saying, what he does not fully know (= if he does not fully know).* Ἐρδοί τις, ἣν ἕκαστος εἰδεῖη τέχνην, *any one can practise the art with which he is acquainted (= if he is acquainted with it).*

(e) The Opt. with *ἄν* is used, when the attributive qualification

is to be represented as a *conditional supposition, conjecture, assumption, an undetermined possibility* (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιότης αὐτῶν ἐπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν, Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward. Οὐκ ἔστιν ὁ τίς ἂν τις μείζον τοῦτου κακῶς πᾶσι, there is no evil which any one can experience, greater than this.

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with ἄν, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. ἡ πόλις, ἣν οἱ πολέμοι οὐκ ἂν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent.*

CII. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (*aor.*) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (*aor.*), who have fought (*aor.*) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (*aor.*) any one, or doth he please some very highly? Cleopompas ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (*aor.*), who (*part.*) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (*aor.*). Do nothing which thou dost not understand. A rational man, if (*part.*) he has lost (*aor.*) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (*aor.*) thee this wine, said Cyrus, and I pray thee to drink it (*aor.*) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (*aor.*). The general led (*aor.*) the army away from the cities, which he had subjected (*aor.*) to himself. The Persians were not able to fight (*aor.*) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (*aor.*) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (*ἀγανακτεῖν*). What one does not (*μή*) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (*el. w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (*γνώμη*) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (*ἐμπίπτειν τιῶι, aor. sing.*) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (*δςτις, sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (*οὔ*) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (*διὰ τό*) they were obliged to converse with those from whom they could receive pay. There was no (*οὔ*) city there, by which they could defend themselves.

§ 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, *complete* it; e. g. *ὅτε τὸ ἔαρ ἦ λθῆ, τὰ ἀνθῆ θάλλει* (= *τοῦ ἔαρος ἐλθόντος*).

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, *οὔ, ἧ, ὅπη, ὅπου, ἐνθα, ἴνα (ubi); ὅθεν, ἐθεν* (*unde*); *οἷ, ὅποι, ἧ, ὅπη (quo)*, and, like adverbs of place, express the three relations, *where, whence, whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions:

a. To denote that one action is *contemporary* with another, by *ὅτε, ὁπότε, ὡς, ἥνικα*, which designate a *point of time*, and *ἐν ᾧ, ἕως*, which designate a *space of time*.

b. To denote that one action is *prior* to another, by *ἐπει, ἐπειδή, postquam, ἔξ οὗ, ἔξ ἄρτι, ex quo*, and *ἄφ' οὗ, since*.

c. To denote that one action *succeeds* another, by *πρὶν, priusquam, ἕως, ἕως οὗ, εἰς ὃ, ἔστε, μέχρι οὗ, μέχρι ἄρτι, μέχρι*.

3. On the use of the modes, the following is to be observed:

(a) The Ind. is used, when the statement is to be represented as a *fact*; hence in mentioning *actual* events or occurrences.

Ὡς ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον (ὡς τάχιστα, *quam primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμφαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέστειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others*. Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb *ἄν* is united with the conjunctions; e. g. ὅταν, ὁπότεν, ἥνικ' ἄν, ἐπεί (ἐπείν), ἐπειδ' ἄν, πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν. Accordingly, the Subj. is used with the above conjunctions from ὅταν to πρὶν ἄν, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *till*, the Subj. expresses an object *expected* and *aimed at*. In like manner also, the Subj. is used to denote *indefinite frequency*; the conjunctions are then translated by *as often as*.

Ἐπειδ' ἂν σὺ βούλη διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἑπεσθαι, τότε σοι διλέξομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you*. Οὐ πρότερον παύσομαι, πρὶν ἂν ἐλῶ τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take, etc.)*. Ἐὼς ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ αὐτήν καὶ κυβερνήτην προθύμους εἶναι (ἄν σωθῆναι δύναται), *while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.)*. Ὅπότεν στρατοπεδεύονται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται ἐπιπέως διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen*.

(c) The Opt. is used with conjunctions of time,—(a) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [as often as, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present or future uncertainty*, as a mere *supposition, conjecture, assumption or undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without* $\alpha \nu$; e. g. $\delta \sigma \tau \epsilon$, $\epsilon \pi \sigma \iota$, etc. (not $\delta \sigma \tau \alpha \nu$, $\epsilon \pi \sigma \iota \alpha \nu$, etc.).

$\text{Ὁ} \sigma \tau \epsilon \rho \sigma \tau \epsilon \rho \sigma \nu \epsilon \pi \alpha \nu \sigma \alpha \tau \sigma, \pi \rho \iota \nu \epsilon \lambda \sigma \iota \tau \epsilon \kappa \alpha \iota \kappa \upsilon \rho \omega \sigma \sigma \epsilon \iota \tau \epsilon \tau \alpha \varsigma \text{'} \Lambda \theta \eta \nu \alpha \varsigma. \text{'} \text{Ὁ} \sigma \tau \epsilon \tau \epsilon$ (as often as, whenever, if ever) $\sigma \tau \rho \alpha \tau \sigma \pi \epsilon \delta \epsilon \upsilon \sigma \iota \nu \tau \sigma \text{ ο} \iota \beta \acute{\alpha} \rho \beta \alpha \rho \sigma \beta \alpha \sigma \iota \lambda \epsilon \iota \varsigma, \tau \acute{\alpha} \rho \rho \sigma \nu \kappa \epsilon \rho \iota \epsilon \beta \acute{\alpha} \lambda \lambda \sigma \nu \tau \sigma \epsilon \upsilon \kappa \epsilon \tau \omega \varsigma \delta \iota \delta \tau \eta \nu \pi \sigma \lambda \upsilon \chi \epsilon \rho \iota \alpha \nu. \text{'} \text{Ὁ} \sigma \tau \epsilon \tau \epsilon$ $\tau \sigma \phi \iota \lambda \sigma \sigma \phi \epsilon \iota \nu \alpha \lambda \alpha \chi \rho \delta \nu \eta \gamma \eta \sigma \alpha \iota \mu \eta \nu \epsilon \iota \nu \alpha \iota, \sigma \iota \delta \text{'} \delta \nu \acute{\alpha} \nu \theta \rho \omega \pi \sigma \nu \nu \sigma \mu \iota \sigma \alpha \iota \mu \iota \epsilon \mu \alpha \nu \tau \sigma \nu \epsilon \iota \nu \alpha \iota$ (if I believed it disgraceful to be a philosopher, I would not think myself a man). So also, $\delta \sigma \tau \epsilon \mu \eta$ with Opt., nisi.

REMARK. In addition to the constructions already mentioned, the conjunction $\pi \rho \iota \nu$ is constructed with the Inf., especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental or casual designation* of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. $\Delta \alpha \rho \epsilon \iota \sigma, \pi \rho \iota \nu \alpha \iota \chi \mu \alpha \lambda \acute{\omega} \tau \sigma \nu \gamma \epsilon \nu \epsilon \sigma \theta \alpha \iota \tau \sigma \delta \varsigma \text{'} \text{Ε} \rho \epsilon \tau \rho \iota \acute{\alpha} \sigma, \epsilon \nu \epsilon \iota \chi \epsilon \nu \alpha \upsilon \tau \sigma \iota \varsigma \delta \epsilon \iota \nu \delta \nu \chi \acute{\omicron} \lambda \sigma \nu,$ before the Eretrians were taken captive, Darius cherished bitter hatred towards them. $\text{'} \text{Ἦ} \sigma \alpha \nu \Delta \alpha \rho \epsilon \iota \upsilon, \pi \rho \iota \nu \beta \alpha \sigma \iota \lambda \epsilon \upsilon \sigma \alpha \iota, \gamma \epsilon \gamma \sigma \nu \tau \epsilon \tau \epsilon \tau \rho \epsilon \iota \varsigma \pi \alpha \iota \delta \epsilon \varsigma,$ three children were born to Darius before he was king. So $\sigma \tau \epsilon \rho \sigma \tau \epsilon \rho \sigma \nu \eta$ and the Epic $\pi \acute{\alpha} \rho \sigma$, are followed by the Inf.

CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (aor.) a sacrifice to Neptune. The Athenians did not cease to be angry ($\epsilon \nu \delta \rho \gamma \eta \epsilon \chi \epsilon \iota \nu$) with Pericles, until they had punished (aor.) him by a fine. If men have robbed (aor.) or stolen, they are punished. Do not decide (aor.) before thou hast heard (aor.) both parties (= the plea of both). We must ($\delta \epsilon \iota$, w. acc. and inf.) resolutely perform ($\acute{\alpha} \nu \theta \epsilon \iota \nu$) the journey, till we have reached (aor.) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors ($\epsilon \upsilon \pi \acute{\alpha} \sigma \chi \epsilon \iota \nu$, aor.) we call ungrateful, if (when) able to requite (aor.) they do not. No one was permitted (= it was not permitted) to go ($\epsilon \iota \varsigma \epsilon \rho \chi \epsilon \sigma \theta \alpha \iota$, aor.) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way ($\epsilon \nu \delta \iota \delta \acute{\omicron} \nu \alpha \iota$), as often as the enemy charged, and as they fell back ($\acute{\upsilon} \pi \sigma \chi \omega \rho \epsilon \iota \nu$, part. pres.) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (aor.) when he will, and he who is voluntarily thirsty, can drink (aor.) when he will; but he who suffers this by necessity, has not the power ($\epsilon \xi \epsilon \sigma \tau \iota$, w. dat.) to cease to hunger and thirst, when he will. Eat not, before

thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (*part.*) happens (*acc.*) ere (one could) think (*δοκῆναι, acc.*) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (*acc.*) to men, was concealed by the sea (*τὸ πέλαγος*).

B. CAUSAL ADVERBIAL SENTENCES.

§ 184. a. *Adverbial Sentences denoting Cause.*

1. Such as are introduced by the conjunctions of time, *ὄτε, ὁπότε, ὡς, ἐπεὶ, quoniam, since, ἐπειδή, quoniam, since* the cause is considered *contemporary* (*ὄτε, ὁπότε, ὡς*), with the predicate of the principal sentence, or *prior* (*ἐπεὶ, ἐπειδή*) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. *Μὴ με κτείνῃ, ἐπεὶ οὐχ ὀμογάστριος ἔκτορός εἰμι, quoniam — non sum, do not slay me, since I am not a brother of Hector. Ὅτε τοῖνυν καὶ οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, since these things are so, etc.*

2. Such as are introduced by the conjunctions *ὅτι* and *διότι, because*. With these also, the Ind. is the prevailing mode; e. g. *Ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστιν, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?*

§ 185. b. *Conditional Adverbial Sentences.*

1. The second kind of causal adverbial sentences, are those which express a *condition*, and are introduced by the conjunctions *εἰ* and *εἰάν* (*ἤν, ἄν*, which must not be confounded with the modal adverb *ἄν*, see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis*, the latter, the *Apodosis*.

2. The Greek language has four different ways of expressing conditionality:

(1) The protasis has *εἰ* with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a *reality* or *fact*, and hence as *certain*.

El τοῦτο λέγεις, ἀμαρτάνεις, *if you say this (admitted or assumed as a fact), you err. El εἰσι βωμοί, εἰσι καὶ θεοί, if there are altars (an admitted fact), there are also gods. El ἐστὶ θεός, σοφός ἐστιν. El ταῦτα πεποιήκας,*

δυναμεισθαι ὄξως εἰ. Εἰ τι εἶχε, καὶ ἐδίδου. Εἰ ἐβρόντησε, καὶ ἡσ-
τραψεν. Εἰ τὰ ταῦτα ἐπεποιήκει, ἡμαρτήκει. Εἰ τοῦτο λέξεις, ἀμαρ-
τήσῃ. Εἰ τι εἶχεις, δός.

(2) The protasis has *εἰ* with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with *ἄν*. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

Εἰ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret (nunc autem nihil habet; ergo nihil dare potest), if he had anything, he would give it (but he has nothing, consequently he can give nothing)*. Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, *si hoc diceres, errares*. Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν (Aor. instead of the Plup.), *si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred)*. Εἰ ἐπεισθῆν, οὐκ ἄν ἡβρώστων, *si obedissem, non aegrotarem*.

(3) The protasis has *εἰ ἄν* with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a *supposition*, the accomplishment of which is, however, *expected*; that which results from the principal clause is represented by the Ind. as *certain* or *necessary*.

Ἐάν (ἦν, ἄν) τοῦτο λέγῃς, ἀμαρτήσῃ, *if you say this (shall say), you will err*. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Ἐάν τι ἔχωμεν, δῶσομεν, *if we have anything (which we expect is the case, or which depends on circumstances) we will give*. Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ, *si hoc dixeris, errabis*.

(4) The protasis has *εἰ* with the Opt., and the apodosis the Opt. with *ἄν*. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a *present*, mostly a *future uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture*, or *assumption*, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἰ τι ἔχοις, δοίῃς ἄν, *if you have anything (it neither being assumed nor denied that you have), you would give*. Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Οὐκ ἄν ὑπενέγκαιμεν οὐτε τὸ καῦμα, οὐτε τὸ ψύχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀπεγκαίου εἰν ἄδικεῖν ἢ ἄδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἄδικεῖσθαι, ἢ ἄδικεῖν.

REM. 1. *Εἰ* with the Ind. or *εἰ ἄν* with the Subj. is frequently followed by the Opt. with *ἄν*; e. g. *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, if you (really) say this, you would err; ἐάν τοῦτο λέγῃς, ἀμαρτάνοις ἄν, if you say this (as I expect), you would err*; on the contrary, *εἰ* with the Opt. is sometimes followed by the Ind.; e. g. *εἰ τοῦτο λέγοις, ἀμαρτάνεις, if you should say this, you certainly err*.

REM. 2. *El* with the *Opt.* is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* in relation to what is past. Then *el* is translated by *as often as*, and the principal clause has the *Ind.* of an *historical* tense, usually the *Impf.*, with and without *άν*; e. g. *Εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐπαίειν ἄν, as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him. Εἰ τις Σωκράτει περὶ τοῦ ἄντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπαυήγειν ἄν πάντα τὸν λόγον.*

REM. 3. With the *Ind.* of the historical tenses, *άν* is commonly omitted in the conclusion with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, thus, e. g. with *χρῆν, ἔδει, ὤφελον*, with verbal adjectives in *-τέος, προσήκει(ν), καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχε(ν), ἐξῆν, ἐβουλόμην*; e. g. *Εἰ αἰσχρὸν τι ἐμελλον ἐργάσασθαι, θάνατον ἄντ' αὐτοῦ προαιρετέον ἦν, mors præferenda erat.* What is here expressed *absolutely* by the Greek, is expressed with an *implied condition* in English, e. g. *εἰκὸς ἦν, it would be just, αἰσχρὸν ἦν, it would be shameful.*

REM. 4. The *protasis* is often omitted, and then the *Opt.* with *άν* stands without any conditional clause; yet the *protasis* is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional *protasis*, e. g. in the adverb *οὕτως*, in a preposition, or it is indicated in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἄμαρτάνοι ἄν, whoever (if any one) should say this, would err. Ταῦτα λέξας (= εἰ σὺ λέξαις), ἄμαρτάνοις ἄν. Οὕτω (= εἰ οὕτω ποιήσας) γ' ἄν ἄμαρτάνοις.* Very often, however, the *protasis* is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favor*; e. g. *βουλοίμην ἄν (scil. εἰ δυναίμην).*

CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (*πολυμαθῆ εἶναι*). For all men death is (the) boundary of life, even though one shut (*aor. part.*) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (*aor.*) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (*part.*) he did thee a favor (*aor.*). The whole time would fail (*aor.*) us, if we should enumerate all the deeds of Hercules. If we should banish (*aor.*) from life the love of fame, what then would become (*aor.*) of virtue (= what would the good become to us), or who would strive to do (*aor.*) anything illustrious? If thou shouldst be ready to take hold (*aor.*) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (*plur.*), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command (*προστάτειν, aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (*μέλλω*) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, most.).

§ 186. Adverbial Sentences denoting Consequence or Effect.

1. Adverbial sentences of consequence or effect, are introduced by the conjunction ὡςτε (more seldom ὡς). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that, supposing that*).

Ἄργος ἀνδρῶν ἐχρηώθη οὕτως, ὥστε αἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, *Argos was left so destitute of men, that the slaves had all their effects.*
Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἄρκούντα, *Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after ὥστε has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

REM. 2. Instead of ὥστε with an Inf., a relative, particularly οἷος, ὅσος, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν, *Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with ἄν is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition or assumption* (§ 158, 2, c.).

(c) Finally, the Ind. of the historical tenses with ἄν, or the Inf. with ἄν is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 158, 2, a. (α) and d.].

Τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεθρεν, ἐκπεθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥς τε καὶ οὗτος Ἔρωτος ἔν εἰη μαθητῆς, Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολῖται πολεμικὰ ἔπλα κατασκευάζουσι, ὥς τε τὴν πόλιν οὕτως ἡγήσω ἔν πολέμου ἐργαστήριον εἶναι (sc. εἰ εἶδες), all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥς τε καὶ ἰδιώτην ἔν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ, so that even a private man (if he had been present) might have perceived.

REM. 3. Instead of ὥς τε with the Inf., signifying *ea conditione, ut, or ita, ut* (on the condition that), ἐφ' ᾧ τε also, either with the Ind. Fut. or with the Inf., is used; e. g. Ἐπὶ τούτῳ ἵκεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἔρομαι, I will give up all claim to the government on this condition, that I shall be ruled by no one of you.

REM. 4. Ὡς is used with the Inf. in independent or parenthetical clauses; e. g. ὥς εἰπεῖν, so to speak; ὥς γέ μοι δοκεῖν, as it seems to me; ὥς is also often omitted in such clauses; e. g. οὐ πολλῷ λόγῳ εἰπεῖν, to speak briefly.

d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, ὡς, ὥς τε, ὥς περ, ὅπως, *as*. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative ὅσῳ (ὅσον), and with this the demonstrative τοσοῦτῳ (τοσοῦτον) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the*.

Τοσοῦτον διαφέρειν ἡμῶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. Ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσοῦτῳ (τοσοῦτον) σωφρονέστερός ἐστιν, the wiser any one is, the more discreet will he be. Ὅσῳ (ὅσον) σοφώτατός τις ἐστί, τοσοῦτῳ (τοσοῦτον) σωφρονέστατός ἐστιν.

CV. Exercises on § 186.

Cyrus had soon killed off (ἀναλίσκω) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (δεῖ, *w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (διέρχασθαι) not more than twenty-five stadia, and (ἄλλά) came into the villages in the evening. In process of time (ὡς προήγεν ὁ χρόνος), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (*acc.*) something from his own (store, *plur.*)

and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (*ὅπη ἄν*) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (*λέγειν*) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (*λανθάνειν, aor.*). The intestines of the sick burned (*καίεσθαι*) so, that they would very gladly have plunged themselves in cold water.

§ 187. *Interrogative Sentences.*

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct* question, the last, an *indirect*. Both may consist either of one member, or of two or more members; e. g. *Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς, ποῖος, πόσος*, or such interrogative adverbs as *πότερος, πῶς, πῆ, ποῦ, πόθι, πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἄρα*; e. g. *ἄρα ταῦτα ἐποίησας*;

REM. 1. Predicative questions are frequently indicated by the mere *tone* and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἐθέλεις εἶναι*, *do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) *Ἥ*, commonly in connection with other particles, implies an *assertion, asseveration*, since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἦ οὗτοι πολέμοι εἰσι*, *are these enemies?* *ἦ ποῦ*, *num forte, truly? indeed?* when the inquirer expects a negative answer; e. g. *ἦ πῶς τετόλημ' ἔργον ἀσχιστον τόδε*, *has Jason indeed dared this thing?* *ἦ γάρ*, *is it*

not so, is it not true? e. g. ἡ γὰρ, ὦ Ἰππία, εὐν τι ἐρωτᾷ σε Σωκράτης, ἀποκρι-
ναι, *will you not answer, if Socrates asks you?*

(2) Ἄρα is properly used with questions of *doubt, uncertainty and wonder*, but
often, also, with a degree of modesty with questions wholly *definite*; e. g. ἀρ
αἰσθά τινας, οἱ ἀνοφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι, *do you
know any persons destitute of all recommendation, who are able to acquire valuable
friends?* (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἄρα, according as the inquirer expects either an
affirmative or negative answer; e. g. Ἄρ' οὐκ ἔστιν ἀσθενής; *nonne aegrotat?* (he
is not sick, is he?) Ans. *Aegrotat.* Ἄρα μὴ ἔστιν ἀσθενής; *numquam aegrotat?*
(he is not sick, is he?) Ans. *Non aegrotat.*

(4) Μὴ always expresses *apprehension or anxiety* on the part of the inquirer,
and hence expects a negative answer; e. g. Ἄλλὰ μὴ ἀρχιτέκτων βούλει γενέ-
σθαι; Οὐκ οὖν ἐγώ', ἐφη, *do you not wish to become an architect? by no means,*
said he. Ἄλλὰ μὴ γεωμέτρης ἐπιθυμῆις, ἐφη, *γενέσθαι ἀγαθός;* Οὐδὲ γε-
ωμέτρης, ἐφη, κ. τ. λ.

(5) Μῶν (arising from the interrogative μή and οὖν), corresponds in all re-
spects with the Lat. *num*, and hence always requires a *negative* answer; e. g.
μῶν τετόλμηκας ταῦτα θράσαι, *you have not dared to do these things, have you?*
For the sake of perspicuity, the particles οὖν and μή—μῶν οὖν, μῶν μή—are
often joined with it; e. g. μῶν οὖν τετόλμηκας—;—or μῶν μὴ τετόλμηκας
—;—but when the negative οὐ is joined with μῶν, the question is *affirmative*
(*nonne*); e. g. μῶν οὐ τετόλμηκας—; *nonne ausus es—?*

(6) Οὐ, *non, nonne?* and οὐκοῦν, *non or nonne ergo?* with the collateral idea
of conclusion from what precedes, always denote *affirmative* questions; e. g. οὐ-
κοῦν γέλως ἡδίστος εἰς ἐχθροὺς γέλῃν, *is it not then the sweetest laughter to laugh
at one's enemies?*

(7) Εἰτα and ἔπειτα are used in questions expressing *indignation, astonish-
ment and irony*, and denote *opposition or contrast, and yet*, since an unexpected
conclusion has been drawn from what precedes; e. g. ἔπειτ' οὐκ οἶε φροντί-
ζειν θεοῦ ἀνθρώπων, *and yet do you not suppose that the gods care for men?*

(8) Direct double questions are introduced:

a. By πότερον (πότερα)—ἢ, *utrum—an*; e. g. πότερον οὗτοι ὕβρισται
εἰσιν, ἢ φιλόξενοι, *are they insolent, or hospitable?* (πότερον in the first member is
sometimes omitted); b. by Ἄρα—ἢ, *ne—an*; c. by Μή—ἢ, *whether not—or*;
d. by Ἄλλο τι ἢ (instead of ἄλλο τι γένοιτ' ἂν, ἢ) and ἄλλο τι, *nonne*; e. g.
ἄλλο τι ἢ λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων ὁ μέγιστος, *nonne relinquatur
mihi—? is not the greatest of the dangers left to me?* Ἄλλο τι οὖν οἶγε φιλοκαρ-
πῆς φιλοῦσι τὸ κέρδος, *therefore, do not those fond of gain, love gain?*

(9) Single indirect questions are introduced:

a. By the interrogative pronouns *δστις, ὅποιος, ὅπόσος, ὅπότερος, ὅπως, ὅπου,*
ἕπη, ὅποτε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, *δστις ἐστίν—οὐκ οἶδα, ὅπως τὸ
πράγμα ἐπράξεν.*

REM. 2. But often the direct interrogatives *τίς, ποῖος, πῶς,* etc., take the place
of the indirect question, the indirect question then assuming the character of the
direct; e. g. οὐκ οἶδα, *τίς ταῦτα ἐπράξεν* (instead of *δστις*).

b. Εἰ, *whether*, like ἢ, is properly used only in double questions, and denotes

a **wavering** between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *ei* is used after verbs of *reflecting, deliberating, inquiring, asking, trying, knowing, saying*: ὄρᾶν, σκοπεῖν, σκοπεῖσθαι, εἰδέναι, φοβεῖσθαι, etc.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, etc.; e. g. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Greek custom is not better*. Also *εὖν* with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, εὖν τόδε σοι μᾶλλον ἀρέσκη, *consider whether this would please you better*.

c. *Mē*, as in direct questions, *whether not*, is used after expressions of *reflecting, considering, inquiring, asking*, as well as after those of *anxiety and fear*, which also have the idea of reflection. In English, this *μή* after verbs of fear and anxiety is translated by *that*; e. g. ὄρα, μὴ τοῦτο οὕτως ἔχει, *see, whether this is not so*. Φροντίζω, μὴ κράτιστον ἢ μοι σιγᾶν, *I am considering whether it is not best for me to be silent*.

(10) An indirect double question is introduced by, (a) *πότερον* (*πότερα*)—*ἢ*; e. g. οὐκ οἶδα, πότερον ζῆ ἢ τέθνηκεν; (b) *ei—ἢ*, the same as *πότερον—ἢ*, yet with this difference, that *ei—ἢ* expresses uncertainty and choice; (c) *εἶτε—εἶτε*, in the same signification as *ei—ἢ*, except that by *εἶτε—εἶτε*, the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. καὶ δείξεις τάχα, εἶτε εὐγενῆς πέφυκας, εἶτε ἐσθλῶν κακή.

REM. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in *doubtful* questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. οὐκ ἔχω, ὅποι τράπωμαι and οὐκ εἶχον, ὅποι τραποῖμην [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with *ἄν*, see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

a. By the repetition of the interrogative word; e. g. 'Ὁρᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον; Ans. 'Ὁρῶ. In a negative answer, a negative is joined with the interrogative word; e. g. Οἷσθ' οὖν βροτοῖς ὃς καθέστηκεν νόμος; Ans. Οὐκ οἶδα.

b. By *φημί, φήμ' ἐγώ, ἐγωγε*; negative, οὐ φημί, οὐκ ἐγωγε, οὐ.

c. Very frequently by *γέ, quidem, utique, assuredly, certainly*, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by *γάρ*, though still stronger.

d. By *ναί, νῆ τὸν Δία, πάνυ, κύρτα, εὖ γε*, and the like.

§ 188. *Oblique or Indirect Discourse.*

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called *direct* (*oratio recta*); e. g. *I thought*, “*all men are mortal*,”—*he announced to me*, “*peace has been concluded*,”—and without a preceding verb, *all men are mortal*;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*); e. g. *he announced, that peace was concluded*.

I will make peace with the enemy.—*Oratio recta*.

He said that he would make peace with the enemy.—*Oratio obliqua*.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὐν, καιτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὄντι and ὡς with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν—ὅτι οἱ πολέμοι ἀποφύγοιεν or ἀπέφυγον—τοὺς πολεμίους ἀποφύγοντας—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθεῖσθαι τοῖς πολεμίους, *he commanded the soldiers to attack the enemy*; in *oratio recta* this would be expressed by the Imp. ἐπιθεσθε.

Ἦδομαι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους (*oratio recta*), *I am pleased, Clearchus, to hear you make these sensible remarks*. Τισσαφέρνης ἔλεξεν, ὅτι ἤδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, *Tissaphernes said that he was pleased to hear Clearchus, etc.*

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the *Ind.* and *Subj.*, when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐν τούτῳ λέγεις, ἁμαρτήσῃ, in *oratio obliqua* becomes ἐλεξέσῃ, εἰ τούτῳ λέγοις, ἁμαρτήσῃσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι (*fecisset*), *he finally mentioned what advantages C. had conferred on the Persians*. Τισσαφέρνης ὤμοσεν Ἀγγοιλίῳ, εἰ σπεῖσαιτο, ἕως ἔλθοιεν, ὅς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφειδῆναι ἀνθρώπων ἕως ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took an oath to Agesilanus, if*

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστίν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, ἐὼν ἄνθρωπον θνητὸν εἶναι.

Ἄει ἐπεμέλειτο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῆσονται, *Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented.* Ἐδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσιν, *the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government.* Ὀρκίους μεγάλους κατεῖχοντο Ἄθηναῖοι, δέκα ἔτη χρῆσσεσθαι νόμοις, οὓς ἦν αὐτοῖς Σόλων θῆται. *Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τις σημήνῃ.*

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Ἐκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρειὸν εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, *they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.*

APPENDIX.

HOMERIC DIALECT.

§ 189. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables (— ∪ ∪), a spondee of two long (— —). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee (— ∪). The following is the scheme:

$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$ Ἄνδρα μοι πλῦγχθῆ, ἔ	$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$ ἔννεπε, περ Τροί	$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$ Μοῦσα, πο ἦς ἰε	$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$ λύτροπον, ρὸν πολί	$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$ ὄς μάλα εἶθρον ἔ	$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}}$ πολλὰ περσεν.
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2. The first syllable of the dactyl and also of the spondee, is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis*; the short syllables following the *Arsis*, or the long one, if the foot be a spondee, are pronounced with a *depression* of voice, which is called the *Thesis*. The *Arsis* is marked in the scheme by the sign ($\overset{\prime}{\text{—}}$).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse*. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one *Caesura*, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

χωόμενον | κατὰ θυμόν | ἐϋζώνοιο | γυναικός.

In this line the ending of the foot and of the word coincide only in the word *κατά*. In a dactyl the word may end with a long syllable in the *arsis* ($\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$), or with the first short in the *thesis* ($\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$). In the former case, the caesura is called *masculine*, in the latter, *feminine*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the *masculine* after the *arsis* of the third foot; e. g.

$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}}$
 ἀλλ' ὁ μὲν Διθίοπας || μετεκίαθε τηλόθ' ἰόντας.

(b) Often also a less emphatic feminine caesura occurs in the *thesis* of the third foot; e. g.

$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}}$
 ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον, ὃς μάλα πολλὰ.

(c) A third caesura is the *masculine* after the *arsis* of the fourth foot; this is usually preceded by a *masculine* caesura in the second foot; e. g.

$\overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}} \ \overset{\vee}{\text{—}} \ | \ \overset{\prime}{\text{—}} \ \overset{\vee}{\text{—}}$
 ἀνύμενος || ἦν τε ψυχῆν || καὶ νόστον ἑταίρων.

4. Beside these principal caesuras there are still other subordinate ones.

5. Beside the caesura, the *Diaeresis* (*διαίρεσις*) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

(a) ἦσθιον · | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ

(b) ἀλλ' ὅτε δὴ ἔτος | ἤλθε, περιπλομένων ἐνιαυτῶν

(c) ἐνῆμαρ μὲν ἀνὰ στρατὸν | ἔφθετο κῆλα θεοῖο

(d) ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, | ὃς μάλα πολλὰ.

§ 190. *Quantity* (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels *e* or *o*, followed by another vowel or a single consonant, is short by nature; e. g. *τέκος, θεός, βόη*.

2. A syllable which has the vowel *η* or *ω*, or a diphthong, is long by nature; as all contracted and circumflexed syllables are long by nature; e. g. *ἥρως, ἄρσενός; ἄκων* (instead of *ἀέκων*), *ἐτίμα* (from *ἐτίμαε*), *πῦς, σίτος, ψύχος, πῦν*.

3. A syllable which has a doubtful vowel, *a, i, v*, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. *δαίμονες, δαίμονη, φύη, μέχη, φίλος, ἀργύρεος*.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. *ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἐχθιστος, φάλλων*.

Exceptions to No. 2.

- (a) *a* of nouns of the first Dec., which have the Gen. in *-ας*, is long in all the Cases in which it occurs; e. g. *ἡμέρα, φιλία, -ας, -ῆ, -αν*, etc.
- (b) *a* in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. *λαῖνῶ*, Dual *λαῖνῶ*.
- (c) *a* is long in the Gen. Sing. in *-ων* and Gen. Pl. in *-ῶν*; e. g. *Ἀρτεΐδαο, ἀγορῶν*.
- (d) the ending *-ας* of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. *ταμίας*, Gen. *σκίας*, Acc. Pl. *δόξας*.
- (e) *a* of masculine and feminine participles in *-ας* is long; so also other words in *-ας* where *vr* or *v* have been dropped; e. g. *ἀκούσας* (*ἀκουσάντες*), *ἀκούσασα, ἰστιάς, βάς; γίγας* (*γίγαντες*), *μέλας* (*μελανς*).
- (f) *a* in the third Pers. Pl. Perf. Ind. Act.; e. g. *τετύφασι*.
- (g) *v* is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in *-νμι*, also in the masculine and feminine Sing. of the participle; e. g. *δεικνῶμι, ἰδείκνυν, δεικνῶσα*.—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. *καὶ κάθι | σὺν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. *ἀδμή | την, ἦν | σθεσθ | πὸ ζυγὸν | ἤγαγεν | ἀνήρ*. A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τὰ πρόφω | ρε χρο | σέης Ἄφρο | διτης*; on the contrary, in the thesis, *αὐτὰρ δ (δ) | πλεσίων | ἐστί | κει*.

7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένῃ | ἐν βέν | θεσσιν; — υἷες, ὁ | μὲν Κτεά | τσο, ὁ δ' ἄρ' | Εθρύτου | Ἀκτορί | ωνος; — σὺνδρ ὁ | ἔγνω | ἦσιν ἔ | νὶ φρεσὶ | φώνη | σέν τε (ἦσιν = Ἔσιν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειῶ (υυ—), ἔμπαιος (—υυ), οἶος (υυ), βέβληαι.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ἀσπίδος | ἀκάμα | τον πῦρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | ἀλω | τεύντα; — θυματέ | ρά ἦν (= Ἔην).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ὄπο | δέξει | π.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ' Ὀδν | σῆι, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἶκοι ἔ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἀμ-
νεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἀνα, εἰ
μέμονός γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third
foot of the verse; e. g. κεινῆ | δὲ τρυφά | λεια || ἀμ' | ἔσπερο | χειρὶ πα |
χείῃ;
- (e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g.
εγχεῖ | Ἴδομενῆος; — πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἐθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. *Digamma or Labial Breathing F.*

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β , e. g. *βία*, arising from *ῒς* (later *ίς*), *ῖς*; in some instances, it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*, e. g. *ναῦς* instead of *νάς*, *ναῖς*, *βοῦς* (*βόας*), *βῶς*, *βῶς*, Gen. *βῶ-ῖς*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ , it was not indicated by any character; e. g. *ῒς*, *ῖς*, *ίς*; *εἰλέω*, *ῶλοο*, *ῶς*, *ῶς*, *ῶς*, *ῶς*, *ῶς*, *ῶς*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *ἔσπερος*, *vesperus*, *ἐνῶμι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνῶμι*, *ἀνδάνω*, *ἔαρ* (*ver*), the forms of *Ἐΐδω* (*video*), *ἔοικα*, *εἶμα* (*vestmentum*), *ἐνῶμι* (*vestio*), *εἰπεῖν*, *ἐκῆλος*, *ἔος* and *ῶς* (*suus*), *οὔ* (*sui*), *ἔσπερος* (*vesperus*), *οἶκος* (*vicus*), *οἶνος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ ἔθεν* (= *πρὸ ῒθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ ε* (= *δέ ῒε*), instead of *δ' ε*; (c) the *ν* *ἐφελκυστικόν* is wanting before words which have the digamma; e. g. *δαῖτέ οἱ* (= *δαῖτέ ῒοι*), instead of *δαῖτέ οἱ*; (d) *οὔ* instead of *οὐκ* is found before the digamma; e. g. *ἔπει οὔ ε' ῑ ἐν ἔστι χερῶν* (= *οὔ ῒθεν*), instead of *οὐχ ἔθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαεἰπέμεν* (= *διαῒεπέμεν*), instead of *διεἰπέμεν*, *ἀγαῖς*, instead of *ἄγαῖς*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κάλλετ' ἑ στίλβων καὶ εἶμασι* (= *καὶ ῒμασι*).

§ 194. *Change of Vowels.*

Contraction.—Diaeresis.—Crisis.—Synzesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *ση* into *ω* takes place in the verbs *βοῶν*, *to cry*, and *νοεῖν*, *to think*; e. g. *βῶσας*, instead of *βοήσας*, *ἀγνώσασκεν*, instead of *ἀγνοήσασκεν*; so also, *οὐδῶκοντα*, instead of *οὐδοήκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. *πάϊς*, *ἀντμή*, *breath* (from *δῦω*), *ἔσχω*, *ἐκτίμενος*, *δις* (*δῦϊς*, *οἰς*), *ὀτομαι* (comp. *ορίνω*).

3. The use of crasis is limited to a few cases, particularly: *κἀγώ*, *τᾶλλα*, *ἐφός*, *ὄννεκα*, *ὄριστος*, *ὠτός*, instead of *καὶ ἐγώ*, *τὰ ἄλλα*, *ὁ ἐμός*, *ὁ ὄριστος*, *ὁ αὐτός*.

4. Synzesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: *εα*, *εα*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εω*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῦται*; much more seldom in *αι*, *ια*, *ιαί*, *ιη*, *ιγ*, *ιο*; e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *δυδοον*; *οοι* only in *δακρόοις*; *ηι* in *δηίοιο*, *δηίων*, *δηίοισι*, *ἦμα*;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is one of the following: *ἦ*, *ἦ*, *δῆ*, *μή* and *ἐπεὶ*, or a word with the inflection-endings *η*, *φ*; e. g. *ἦ εὐ*, *δῆ ἀφνειότατος*, *μή ἄλλοι*, *εὐλαπὴν ἦε γάμος*, *ἀσβέστω οὐδ' ὑλόν*.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The *α* in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending *-σα*; e. g. *ἄλειψ' ἐμέ*; usually in the particle *ἄρα*;

(b) The *ε* in the personal pronouns *ἐμέ*, *με*, *σέ*, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*);

(c) The *ι* in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. *χαίρει δὲ τῷ ὄρνιθ' Ὀδυσσεύς*; in *ἄμμι*, *ἐμμι* and *σφι*; in adverbs of place in *-θι*, except those derived from substantives; in *εἰκοσι*; finally, in all the endings of the verb;

(d) The *ο* in *ἀπό* and *ὑπό* (but never in *πρό*), in *δύο*, in Neut. pronouns (except *τό*), and in all endings of the verb;

(e) *αι* in the endings of the verb, *μαι*, *ται*, *σθαι*;

(f) *οι* in *μοι*, *το*, *με*, and in the particle *τοι*.

6. Apocope (*ἀποκοπή*), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions *ἀνά*, *κατά*, *παρά*, seldom in *ἀπό* and *ὑπό*, and in the conjunction *ἄρα*.—*Ἄν* before *β*, *π*, *φ*, *μ*, is changed into *ἄμ* (§ 8, 4); e. g. *ἄμ βωμοῖσι*, *ἄμ πέλαγος*, *ἄμ φόνον*, *ἄμμένω*; *κἀτ* assimilates its *τ* to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. *κἀδ δύναμιν*, *κἀκ κεφαλῆς*, *κἀγ γόνυ*, *κἀπ φέλαρα*; examples of *ἀπό* and *ὑπό* are *ἀππέμφει*, *ὑββάλλειν*, instead of *ἀποπέμφει*, *ὑποβάλλειν*.

§ 195. Change of Consonants.

1. *Δ* and *ϕ* remain before *μ* (contrary to § 8, 2); e. g. *ἰάμεν*, *κεκοσμημένος*, instead of *ἰαμεν*, *κεκοσμημένος*.

2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e. g. *κράδιη*, instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθάνω*, *δέρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

- (a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἔννεον*, *ἔσσενα*;
- (b) In composition, also, the liquids and σ are doubled; e. g. *νεόλλουτος* (from *νέος* and *λόω*);
- (c) The σ in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φράσσομαι*, *κάλεσσα*;
- (d) The σ in the middle of several words; e. g. *δσσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes, π is doubled in the interrogatives which begin with *ὅπ*; e. g. *ὅπως*, etc.;— χ in *πέλεκκον*, *πελεκκῶ*;— τ in *δττι*, *δττεο*, *δττεν*;— δ in *ἔδδαισα*, *ἄδδέεις*, *ἄδδην*.

REMARK. The doubling of ρ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ρέζω*), *χρυσόρουτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγγος*, instead of *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγγος*.

DECLENSIONS.

§ 196. Suffix $\phi\iota(\nu)$.

In addition to the marks for the Cases, the Homeric dialect has the suffix $\phi\iota(\nu)$, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

I. Dec. only in the Sing.: *ἀγέληφι*, *ἀπὸ νευρῆφιν*;

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (*-ῶφι*): *θεῶφιν* (for *θεῶν*), *of the gods*, *ἀπ' ὀστέφιν* (for *ὀστέων*), *of bones*.

III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. First Declension.

1. Instead of the long α , η is used through all the Cases of the Sing.; e. g. *Πηνελοπέης*, *Πηνελοπέην* from *Πηνελόπεια*, *φηγητή*, *Βορέης*, *Βορέην*, *Βορέην*.

Exceptions: *θεῖα*, *goddess*, *-ᾶς*, *-ᾶ*, *-ᾶν*; *Ναυσικάα*, *Φεία*; *Αλνείας*, *Διγείας*, *Ἑρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in *-εῖα* and *-οῖα*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short α of the Attic dialect into η ; e. g.

ἀλήθεια, ἀναίδεια, ἐμπλοία, κνίσση, instead of ἀλήθεια, ἀναίδεια, ἐμπλοια, κνίσσά.

3. The Nom. Sing. of masculines, in a great number of words, have the ending -ᾶ (like the Lat.), instead of -ης, according to the necessities of the verse; e. g. ἰκπᾶτᾶ, αἰχμητᾶ, μητίετα, εὐρύοπα. The Voc. retains in all these the ending -ᾶ.

4. The Gen. Sing. of masculines has the following endings: -ᾶο, -ῶ (contracted from -ωο) and -εω; the last ending -εω is always pronounced with synizesis, and in relation to the accent, ω is considered short (§ 30, Rem. 2); e. g. Ἑρμείας, Gen. Ἑρμείω and Ἑρμείω; Βορέης, Gen. Βορέω and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾶο and Ἀτρείδῶ.

5. The Gen. Pl. of masculines and feminines, has the endings: -ᾶων, -ῶν and -έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισίων, πυλῶων, πυλέων.

6. The Dat. Pl.: -ησι(ν), -ης, and -αίς (only in θεαίς and ἀκταίς); e. g. κλισίησι(ν), πέτρης πρὸς μεγάλησι.

§ 198. Second Declension.

1. Gen. Sing.: -ον and -οιο; e. g. ὤμου, ὤμοιο from ὤμος, ὄ, *shoulder*.

2. Gen. and Dat. Dual: -οιιν (instead of -οιν); e. g. ὤμοιιν.

3. Dat. Pl.: -οισι(ν) and -οις; e. g. ὤμοισιν, ὤμοις.

4. Attic Declension. Gen. Sing.: -ῶο, instead of -ω; e. g. Πηνελεῶο, from Πηνελεως. In γάλως, *sister-in-law*, Ἄθως and Κῶς, the -ως produced by contraction, is resolved by ο; e. g. γαλώως, Ἄθῶως, Κῶως.

5. Contracted forms of the second Dec., occur but seldom, viz. νος, usually νός, χειμάρρους and χειμάρροος, Πάνθους, Πάνθου, Πάνθω. With those in -ους, -ων, Homer either lengthens the ε into ει, or employs synizesis, as the nature of the verse requires; e. g. χρούσειος.

§ 199. Third Declension.

1. Dat. Pl.: -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The endings -εσι and -εσσι, like the other Case-endings, are always appended to the pure stem; e. g. κύν-εσσι (from κύν, Gen. κύν-ός), νεκύν-εσσι (from νέκυς, ν-ος), χεῖρ-εσι. In neuters, which have a radical σ in the Nom. (§ 42, 1. and § 44), this σ is dropped; e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι, from τὸ ἐπος, instead of ἐπεσ), δειπά-εσσι (from τὸ δέπας); ν is dropped in stems ending in αυ, ευ, ου (§ 41); e. g. βό-εσσι (instead of βόσ-εσσι, δου-ίδυς), ἰκπῆ-εσσι.—The ending -σσι is appended almost exclusively to stems, which end in a vowel; e. g. νέκυ-εσσι (from νέκυς, ν-ος).

2. Gen. and Dat. Dual: -οιιν (as in Dec. II.); e. g. ποδοῖιν.

3. The Acc. Sing. of those in -υς, sometimes has the ending -α; e. g. εἰρητᾶ εἰρητῶα, ἰχθύα, νέα, instead of εἰρήν, ἰχθύν, ναύν.

4. The words γέλως, *laughter*, ἰδρώς, *sweat*, and ἔρως, *love*, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι; ἰδρῶ, ἰδρῶ, instead of ἰδρώτα, ἰδρώτι; ἔρω, instead of ἔρωτι.

5. Those in *-ις*, Gen. *-ιδος*, especially proper names, often have the inflection *-ιος*, etc., and in the Dat. always; e. g. *μήνιος*, *Θέτιος*, *Θέτι*.

6. The neuter *οἶς*, *ώτός*, ear (§ 39), in Homer has the form *οὔας*, *οὔατος*, Pl. *οὔατα*; the neuters *στέαρ*, *φαί*, *οὐθαρ*, *breast*, and *πεῖραρ*, *issue*, have *-ῦτος* in the Gen.: *στέατος*, *οὐθατα*, *πεῖρατα*, *πεῖρασι*. In the neuters *τέρας*, *κέρας* and *κρέας* (§ 39), the *τ* is dropped; e. g. *τέραα*, *-ῶν*, *-ἄεσσι*; Dat. *κέρα*, Pl. *κέρα*, *κεράων*, *κεράεσσι* and *κέρασι*; Pl. *κρέα*, *κρέων*, *κρέων* and *κρείων*, *κρέασιν*.

7. In the words mentioned under § 36, Homer can either retain or omit *ε*, as the verse may require; e. g. *ἄνῆρ*, *ἄνέρος* and *ἄνδρός*, *ἄνερι* and *ἄνδρί*, etc. (but only *ἄνδρῶν*, *ἄνδράσι* and *ἄνδρέσσι*); *γαστήρ*, *-έρος*, *-έρι* and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος* and *-ητρος*, *Δημητέρα*; *θυγάτηρ*, *θυγατέρος* and *θυγατρος*, etc., *θυγατέρεσσι*, but *θυγατρῶν*; *πατήρ* and *μήτηρ*, *-τέρος* and *-τρος*, etc.

8. The word *ιχώρ*, *blood of the gods*, in the Acc. has *ιχώρ*, instead of *ιχώρα*, and *κυκέων*, *δ*, *mixed drink*, in the Acc. has *κυκεῶν* or *κυκεῖν*.

9. To § 41* belong *-αυς*, *-ευς*, *-ους*. Of *γραῦς*, there occur in Homer only Nom. *γραῦς*, *γραῦς*, Dat. *γραῖ*, and the Voc. *γραῦ* and *γραῦ*. The word *βοῦς* does not admit contraction, thus: *βόες*, *βόας*; Dat. Pl. *βό-εσσι*, see No. 1.

10. § 41. In common nouns in *-εῦς* and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε*, in all the forms in which *ν* (F) of the stem is dropped; e. g. *βασιλεύς*, Voc. *εῦ*, Dat. Pl. *-εῦσι* (except *ἄριστήεσσι* for *ἄριστέες*), but *βασιλῆος*, *-ῆι*, *-ῆα*, *-ῆες*, *-ῆας* (*a* in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: *Ὀδυσσεύς*, *Ὀδυσσοῦς* and *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσσεῦς* (contracted), *Ὀδυσῆι* and *Ὀδυσσεῖ*, *Ὀδυσσοῖα* and *Ὀδυσσοῖα*, also *Ὀδυσῆ*; *Πηλεῦς*, *Πηληῖος* and *-έος*, *-ῆι* and *-έι*, *-ῆα*; the others, as *Ἄτρεῦς*, *Τυδεῦς*, generally retain *ε*, and contract *-εος* in the Gen. by synizesis, and sometimes *-εα* in the Acc. into *-η*, thus: *Τυδέεος*, *-έι*, *-έα* and *-ῆ*.

11. § 42. *-ης* and *-ες*, Gen. *-εος*. The Gen. Sing. remains uncontracted; the Nom. Pl. is *-εες* and *-εις*; the Gen. Pl. remains uncontracted (except when the ending *-εων* is preceded by a vowel, in which case contraction takes place; e. g. *ζαχρηῶν* from *ζαχρηέων*, which is from *ζαχρηῆς*, *impetuous*), also the Acc. Pl. *-εας*. *Ἄρης* is thus declined: *Ἄρης* and *-εος*, Dat. *Ἄρηι*, *Ἄρη*, *Ἄρει*, Acc. *Ἄρη* and *Ἄρην*; Voc. *Ἄρες* and *Ἄρες*.

12. § 42. Proper names in *-κλής* contract *εε* into *η*; e. g. *Ἡρακλῆς*, *-κλήος*, *-ῆι*, *-ῆα*, Voc. *Ἡράκλεις*; but adjectives in *-έης*, have both *ει* and *η*; e. g. *ἄκλεις*, *ἄκλεις*, *ἀγακλῆος*, but *ἐκλείας* (Acc. Pl.) from *ἐκλείης*, *ἐπὶβρείς*, Gen. *ἐπὶβρείος* from *ἐπὶβρείης*. So the forms *δυσκλέα*, *ἐπερδέα*, instead of *-εῖα*, occur.

13. § 43. *-ως*, Gen. *-ωος*. In Homer the contracted forms *ἦρω* Dat., and *Μίνω* Acc., occur. Of the words in *-ῶς* and *-ω*, Gen. *-ῶος*, only *χρῶς* and its compounds, are uncontracted: *χρῶος*, *χροῖ*, *χροά*.

14. § 44. (a) *-ας*, Gen. *-αος*; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. *γήραῖ* and *γήρα*. But the Nom. and Acc. Pl., are always contracted; e. g. *δέπα*.—(b) *-ος*, Gen. *-εος*; according to the necessities of the verse, both the uncontracted and contracted forms

* These numbers refer to the sections in the first part of the Grammar.—Tz.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -ευς; e. g. Ἐρέβευς, θύρσρευς,) Dat. θέρει and θέρει, κάλλει and κάλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e. g. νεϊκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπέϊος, Dat. σπῆι, Acc. σπέος and σπέϊος, Gen. Pl. σπέϊων, Dual σπέισι and σπῆεσι; χρέος and χρεϊος; κλέα and κλεια.

15. § 45. -ις, Gen. -ιος; -θς, Gen. -υος. The Dat. Sing. is contracted; e. g. δίϋι, πληθῦι, νέκυι; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. λχθῦς, instead of λχθῦας, δρῦς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. λχθῦες (disyllable). The Dat. Pl. ends in -όσι and -έσσι (disyllable); e. g. λχθῦσιν and λχθῦεσσιν.

16. § 46. -ις and -ι, Gen. -ιος (Att. -εως); -ῦς and -ῦ, Gen. -υος (Att. -εως). (a) Words in -ις retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g. πόλις, -ιος, -ι, Pl. -ιες, -ιων, -ισι, -ιας and -ις. The Dat. Sing. has also the endings -εῖ and -ει; e. g. πόσει and ποσει, from πόσις; in some words the ι of the stem is changed into ε in other Cases also; e. g. ἐπάλξεις (Acc.), ἐπάλξεσιν, especially in πόλις, which, moreover, as the verse requires, can lengthen ε into η, thus: Gen. πόλιως, πόλειος and πόληος, etc., and in δίς, οἰς, Dat. Pl. δίσσιν, οἰσιν, δεσιν.—(b) Words in -ῦς, which in the Attic Gen. end in -εως, have -εος, and in the Dat. Sing. both the uncontracted and contracted forms; e. g. ἐπρέι, πῆχει, πλατεῖ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. Anomalous Words (Comp. § 47).

1. Γόνη (τό, knee) and δόρυ (τό, spear):

Sing.	γόνυτος and γονύος	δόρυτος and δουρός, δούρατι and δουρι
Pl. N.	γόνυατα and γούνα	δούρατα and δούρα; Dual δούρε
G.	γόνυων	δούρων
D.	γόνυασι (-σσι) and γόνυεσσι	δούρασι and δούρεσσι.

2. Κάρη (τό, head).

Sing. N.	κάρη	Gen. κάρητος	κάρητος	κρατός	κράτος
		Dat. κάρητι	κάρηατι	κρατί	κράατι
		Acc. κάρη (κράτα, Masc., Od. 8, 92).			
Plur. N.	κάρη		κάρηατα (and κάρηνα)		
G.	κράτων		(" κάρηνων)		
D.	κράσι				
A.	κράατα		(" κάρηνα).		

3. Νᾶυς (ἡ, ship):

Sing. N.	νηῦς	Plur. νῆες and νέες
G.	νηός and νεός	νηῶν and νεῶν
D.	νηί	νηοί, νῆεσσι, νέεσσι
A.	νῆα and νέα	νῆας and νέας.

4. Χεῖρ (ἡ, hand), Dat. χερσί, Acc. χέρα, Dat. Pl. χεῖρεσιν and χεῖρεσσιν.

§ 201. *Adjectives.*

1. The adjectives βαδύς and ὠκύς have sometimes the feminine form -έια or -έη: βαδέης, βαδέην, ὠκέα. Some adjectives in -ύς are also of common gender; e. g. Ἥρη θήλυς ἐούσα, ἠδὺς ἀντή.

2. Adjectives in -ήεις, -ήεσσα, -ήεν often occur in the contracted form: -ῆς, -ῆσσα, -ῆν; e. g. τιμῆς; those in -όεις, -όεσσα, -όεν contract or into εν; e. g. πεδία λωτεύντα.

3. Πολύς (§ 48) is thus inflected:

Nom. Sing. πολύς and πουλύς; πολύ; and πολλός, πολλόν; Gen. πολέας; Acc. πολύν and πουλύν;—Nom. Pl. πολέας and πολείς; Gen. κολέων; Dat. πολέσι, πολέσσι and κολέεσσι; Acc. πολέας and πολείς.

§ 202. *Comparison.*

1. The endings -ώτερος and -άτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζυρότατος, κακοζευώτερος. Adjectives in -ύς and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθές, βάθειστος; ολκτρος ολκιστος and ολκτρότατος.

2. Anomalous forms (§ 52).

ἀγαθός, Com. ἀρείων, λυίων and λωίτερος, Sup. κάρτιστος
κακός, Com. κακώτερος, χειρότερος, χειρείων, χειρείστερος, Sup. ἤκιστος
δλίγιος, Com. δλίζων;—βῆτιδος, Com. βῆτιτερος, Sup. βῆτιστος and βῆτιτερος
βραδύς, Com. βράσων, Sup. βάρδιστος;—μακρός, Com. μάσων
παχύς, Com. πάσων.

§ 203. *Pronouns.*

1. Sing. Nom.	ἐγώ, before a vowel, ἐγών	σύ, τίνη	
Gen.	ἐμέο, ἐμεῖ, μεῦ (μεν) ἐμοῖο, ἐμεῖο	σέο, σεῦ (σεν) σεῖο, σέθεν, τεοῖο	ἐο, εὔ (εὔ)
Dat.	ἐμοί, μοι	σοί, τοι, τειν	εἰο, εἴθεν
Acc.	ἐμέ, με	σέ (σε)	εοί, οἱ (οἱ)
Dual Nom.	νῶϊ	σφῶϊν, σφῶϊ, σφῶ	ἐε, εἰ (εἰ), μιν
G. and D.	νῶϊν	σφῶϊν, σφῶν	σφῶϊν (σφῶϊν)
Acc.	νῶϊ and νῶ	σφῶϊ and σφῶ	σφῶέ (σφῶε)
Plur. Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὑμμες	
Gen.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων (σφεων), σφῶν (σφων), σφείων
Dat.	ἡμῖν, ἡμιν, ἄμμι(ν)	ὑμῖν, ὑμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
Acc.	ἡμέας, ἡμας, ἄμμε	ὑμέας, ὑμμε	σφέας (σφεας), σφῆς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαντοῦ, σεαντοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοῖ αὐτῷ, ἐμεῦ αὐτῆς, εἰ αὐτῆ, αἰ αὐτῆ.

3. Possessive pronouns: τεός, -ή, -όν, instead of σός; ἐός, -ή, -όν and δς, ῆ,

δν, συς, -α, -ων; *ἄμός, -ή, -όν*, instead of *ἡμέτερος*; *νῦτερος, -α, -ον*, of us both, *ἑμός, -ή, -όν*, instead of *ἑμέτερος*; *σφώτερος, -α, -ον*, of you both; *σφός, -ή, -όν*, instead of *σφέτερος*.

4. Demonstrative pronouns: *τοῖο* and *τεῦ*, instead of *τοῦ*; *τοί* and *ταί*, instead of *οἱ* and *αἱ*; *τῶων*, instead of *τῶν*; *τοῖσι*, instead of *τοῖς*; *ταῖσι*, *τῆσι* and *τῆς*, instead of *ταῖς*;—*δέ* Dat. Pl. *τοῖςδεσι* and *τοῖςδεσσι*, instead of *τοῖςδε*.

5. Relative pronouns: *δ*, instead of *δς*; *οἶο*, *δου* instead of *οὔ*, *ἔης* instead of *ἧς*; *ῆσι* and *ῆς* instead of *αἷς*.

6. Indefinite and interrogative pronouns: (a) Gen. *τέο*, *τεῦ*, instead of *τινός*; Dat. *τέω*, *τῷ*, instead of *τινί*; Pl. *ἄσσα*, instead of *τινά*; Gen. *τέων*, instead of *τινῶν*; Dat. *τέοισι*, instead of *τισί*;—(b) Gen. *τέο*, *τεῦ*, instead of *τινός*.

(c) *δςτις*: Sing. Nom. *δτις*, Neut. *δτι*, *δττι* Plur. *δτινα*

Gen. *δτεω*, *δτεο*, *δττεω*, *δττεω* *δτεων*

Dat. *δτεω*, *δτω* *δτέοισι*

Acc. *δτινα*, Neut. *δτι*, *δττι* *δτινας*, *ἄτινα* and *ἄσσα*.

§ 204. Numerals.

The collateral form of *μία* is *ια*, *ιης*, *ιη*, *ιαν*, and of *ἐνί*, the form *ἐῖ*. *ἄω*, *δῶ* are indeclinable; collateral forms of these are *δοῖώ*, *δοιοί*, *δοιαί*, *δοιά*, etc. *Πίσυρες, -α*, instead of *τέσσαρες, -α*. *Δωδέκα* and *δωκαίδεκα* and *δώδεκα*. *Ἐἰκοσι*, instead of *εἰκοσι*. *Ἐγδῶκοντα* and *ἐννήκοντα*, instead of *ογδοήκ.*, *ἐνενήκ.* *Ἐννεάχιλοι* and *δεκάχιλοι*, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings *-ἄκοντα* and *-ακόσιοι* become *-ήκοντα*, *-ηκόσιοι*. Ordinals: *τρίτετος*, *τέτρατος*, *ἐβδόματος*, *ογδόματος*, *ἐνατος* and *εἰνατος*.

THE VERB.

§ 205. Augment.—Reduplication.

1. The augment is prefixed or omitted, as the verse requires; e. g. *λῶσε*, *θέσαν*, *ὄρατο*, *ἔλε*. In the Perf. the temporal augment is omitted only in single words; e. g. *ἄνωγα*.

2. Words which have the digamma, always take the syllabic augment; e. g. *ἀνδάνω*, *εὔδον*; *εἶδομαι*, *εἰσιάμην*, and also in the Part. *εἰσιάμενος*. The *ε* seems to be lengthened on account of the verse, in *ελοικνία* and *εἶαθε* (*εἶαθε* from *ἀνδάνω*).

3. The verbs *οἰνοχοεῶ* and *ἀνδάνω*, take the syllabic and temporal augment at the same time, viz. *ἐφροχόει*, yet more frequently *φροχ.*, *ἐφράνε* and *φράνε*.

4. The reduplication of *ρ* occurs in *βερρυμένος* from *βρῦπώ*, to make *found*. On the contrary, the Perfects *ἐμμορα* from *μείρομαι*, and *ἔσσυμαι* from *σέσω*, are formed according to the analogy of verbs beginning with *ρ*.—*ἔταομαι* makes *ἐκτημαι* in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment *ε* is but seldom prefixed to this in the Ind.; thus, e. g. *κάμνω*, to become weary, second Aor. Subj. *κεκάμω*; *κέλομαι*, to command, *ἐκεκλόμην*; *λαγχάνω*,

to *οδῆται*, *λέλαχον*; *λαμβάνω*, to receive, *λελαβέσθαι*; *φράζω*, to say, *πέφραδον*, *ἐπέφραδον*.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. *ἀλάσμαι*, to wander, *ἀλ-ἀλημαι*; *ἄλω* (*ἀκαχίζω*), to grieve, *ἀκ-ήχημαι*, *ἀκ-ήχημαι*; *ἐρείπω*, to demoralize, *ἐρ-έριπτο*; *ἐρίζω*, to contend, *ἐρ-ήρισμα*.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): *ἀλέξω*, to ward off, *ἡλ-αλκον*, *ἡλ-αλκεῖν*, *ἡλαλκῶν*; *ἐν-ίπτω*, to chide, *ἐν-ένιπον*; *δρ-νυμι*, to enclose, *δρ-ορε*; and with the reduplication in the middle: *ἐρύκω*, to restrain, *ἡρ-εκα-κον*, Inf. *ἐρκακτεῖν* and *ἐνίπτω*, *ἡνί-πα-πεν*.

§ 206. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. Several subjunctives have the ending *-μι*; e. g. *κτείνωμι*, instead of *κτείνω*, *ἐθέλωμι*, *ἴδωμι*, *τύχωμι*, *ἰκωμι*, *ἀγάγωμι*.

2. Second Pers. Sing. Act. The ending *-σθα* (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in *-μι*; e. g. *τίθησθα*, *διδούσθα*; also frequently in the Subj. of other verbs; e. g. *ἐθέλῃσθα*, *εἰπῃσθα*, more seldom in the Opt.; e. g. *κλαίεισθα*, *βάλεισθα*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending *-σι(ν)*; e. g. *ἐθέλῃσι(ν)*, *ἀγγῆσι*, *ἀλάλκῃσι*, *δῶῃσι* (instead of *δῶ*), *μεθίῃσι*; the Opt. only in *παραφθαίῃσι*.

4. Personal-endings of the Plup. Active:

First Pers. Sing. *-εα* (so always); e. g. *πεποιθεα*, *επεθήπεα*, *ᾄδεα*, instead of *ἐπεποιθεν*, etc.

Second " " *-εας*; e. g. *επεθήπεας*, instead of *επεθήπει*

Third " " *-εε(ν)*; e. g. *εγεγόνεε*, *καταλελοίπεε*, *εβεβρόκεεν*.

REM. 1. The third Pers. Sing. Plup. Act. in *ει*, and also the same Pers. of the Impf. in *ει*, occurs in Homer before a vowel, with *ν* *εφελκυστικόν*; *εστήκειν*, *βεβλήκειν*, *ἤσκειν*, Impf. from *ἀσκέω*. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: *-τον* and *-σθον*, instead of *-την* and *-σθην*; e. g. *διώκετον*, *θωρήσσεσθον*, instead of *διώκετην*, *θωρησέσθην*.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, *-εαι*, *-ηαι*, *-εο*, *-αο*; e. g. *λείπεαι*, *λιλαίεαι*, *ἰφίκηαι*, *ἐρύσσειαι*, *επαύρηαι*, *υπελύσασαι*, *ἐγειναι*, or in the contracted form *-η* (from *-εαι*, *-ηαι*), *-εν* (from *-εο*), *-ω* (from *-αο*); e. g. *ἰφίκηη*, *ἐπλεν*, *ερχεν*, *ἐκρέμω*. The endings *-εεαι* and *-εο* are also lengthened into *-εεαιε* and *-εεο*, or one *ε* is dropped; e. g. *μυθῆεαι*, *νεῖεαι*, *ερεο*, *σπεο*;—*μυθῆεαι* (instead of *μυθῆεαι*), *πωλέαι*, *ἐκλεο*, *επώλεο*.—In the Perf. and Plup. Mid. or Pass., *σ* is sometimes dropped, viz. *μέμναι* (and *μέμνην*, formed from *μέμνε-σαι*), *βέβληαι*, *ἔσσο*.

7. The first Pers. Dual and Pl. Mid. ends in *-μεσθον* and *-μεθον*, *-μεσθα* and *-μεθα*; e. g. *φραζόμεσθα* and *-μεθα*.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending *-αται*, *-ατο*, instead of *-νται*, *-ντο*; e. g. *ἀκηχέαται*, *πεφοβήατο*, *εστάλατο*, *τετράφαται*, *ἀρησαίατο*, *γενοίατο*.

9. The third Pers. Pl. Aor. Pass. has the ending $-ε\upsilon$ (instead of $-ησαν$); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. ω and η , are frequently shortened into ϵ and \omicron , as the verse may require; e. g. *ἴομεν*, instead of *ἰωμεν*, *στρέφεται*, instead of *στρέφεται*.

11. The Inf. Act. has the endings $-έμεναι$, $-έμεν$ and $-ειν$ (ϵ being the mode-vowel and $-μεναι$ the ending); e. g. *τυπτέμεναι*, *τυπτέμεν*, *τύπτειν*; verbs in $-άω$ and $-έω$ have $-ήμεναι$ (the η arising from the contraction of the mode-vowel ϵ and the final vowel of the stem); e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending $-ήμεναι$, that of the Pass. Aorists corresponds; e. g. *τυπτήμεναι*, instead of *τυπήναι*. In the Pres. of verbs in $-μι$, the endings $-μεναι$ and $-μεν$ are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέμεναι*, *τιθέμεν*; *ιστάμεναι*; *διδόμεναι*; *δεικνύμεναι*; *θέμεν*, *δόμεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in α and υ , which, as in the Ind., retain the long vowel; e. g. *στήμεναι*, *δδόμεναι*.

12. The Impf. and Aor. Ind. take the endings $-σκον$, $-ες$, $-ε(ν)$, in the Mid. $-σάμην$, $-ου$ ($-εο$, $-ευ$), $-ετο$, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. *διεβέε-αυον*, *βοσκέ-ε-σκοντο*, *νικά-σκομεν*, *καλέε-σκε*, *ελάσ-α-σκεν*, *δό-σκε*, *δύ-σκε*, *στά-σκε*.

REM. 2. In verbs in ω , the mode-vowel of the Ind. is used before these endings; in those in $\acute{\alpha}\omega$, $\acute{\alpha}\epsilonσκον$ is abridged into $\acute{\alpha}\sigmaκον$, which as the verse may require, can be lengthened into $\acute{\alpha}\alphaσκον$; e. g. *κατετάσκει*; those in $\acute{\epsilon}\omega$ have $\acute{\epsilon}\epsilonσκον$, seldom $\acute{\epsilon}\sigmaκον$ (e. g. *καλέσκειτο*), also $\acute{\epsilon}\acute{\iota}\epsilonσκον$ (e. g. *κατέσκειτο*); in verbs in μ the mode-vowel is omitted.

§ 207. Contraction and Resolution in Verbs.

1. A. Verbs in $\acute{\alpha}\omega$. In these, the uncontracted form occurs only in single words and forms; e. g. *πέρασον*, *κατεσκίαον*; always in *ἔλλα* and those verbs which have a long α for their characteristic; e. g. *διψάων*, *πεινάων*, *ἐχρας* (from *χρᾶω*, to attack). In some verbs, α is changed into ϵ , viz. *μενοίνεον*, from *μενοινάω*, *ἦντεον*, from *ἀντάω*, *ὀμόκλεον*, from *ὀμοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, $\acute{\alpha}$ (α) being resolved into $\acute{\alpha}\acute{\alpha}$ ($\acute{\alpha}\alpha$) or $\acute{\alpha}\acute{\alpha}$ ($\acute{\alpha}\alpha$), and ω into $\omicron\omega$ or $\omega\omega$; e. g. *δράασθαι* (instead of *δρᾶσθαι*); *μενοινᾶ* (instead of *μενοινᾶ*); *δρώω* (instead of *δρῶ*); *δρώσι* (instead of *δρῶσι*).

REMARK. In the Dual-forms, *προσανθήτην*, *συλήτην*, *συνανήτην*, *φειθήτην* (from verbs in $\acute{\alpha}\omega$), $\alpha\epsilon$ is contracted into η , and in *δμαρήτην* and *ἀπειλήτην* (from verbs in $\acute{\epsilon}\omega$), $\epsilon\epsilon$ is contracted into η , instead of into $\epsilon\iota$.

3. When $\upsilon\tau$ comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ἤβῶντο*, instead of *ἤβῶντα*, *γελῶντες*; in the Opt. also, the protracted $\omega\omicron\iota$, instead of ω is found in *ἤβῶμι*, instead of *ἤβῶμι* (= *ἤβῶμι*).

4. B. Verbs in $\acute{\epsilon}\omega$. Contraction does not take place in all the forms in which ϵ is followed by the vowels ω , φ , η , ν , \omicron and $\omicron\upsilon$; e. g. *φιλέωμεν*, *φιλόεμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g. φιλέει, ἐρέω, δτρνέουσα; αἰρεύμην, γένεν. Sometimes *e* is lengthened into *ei*; e. g. ἐτελείετο, μιγείη (instead of μιγῆ, second Aor. Pass.).

5. C. Verbs in -όω. These follow either the common rules of contraction, e. g. γουνοῦμαι, or they are not contracted, but lengthen *o* into *ω*, so that the forms of verbs in -όω resemble those of verbs in -άω; e. g. ἰδρώονται, ἰδρώουσα, ἰπνώοντας (comp. ἠβώοντα); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -όωσι, -οῦντο into -όωντο, -οίεν into -όφεν; e. g. (ἀρή-ουσι) ἀρούσι ἀρόωσι (comp. δρόωσι); (δηῖοντο) δηῖοντο δηῖόωντο (comp. δρόωντο); (δηῖοιεν) δηῖοίεν δηῖόφεν (comp. δρόφεν).

§ 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in -ίζω; e. g. κεραιοῦσι. In verbs in -έω, the ending -έω is often used instead of -έσω; e. g. κορέεις, instead of κορέσεις, μαχέονται, instead of μαχέσονται; in verbs in -άω, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. ἀντιώω, ἐλόωσι, δαμάω; of verbs in -ύω, ἐρύουσι and τανύουσι occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending -σω and -σα: κείρω, to shear off (κέρσαι), κέλλω, to land (κέλσαι), εἰλω, to press (ἔλσαι), κύρω, to fall upon (κύρω), ἌΡΩ (ἀραρίσκω), to fit (ἄρσαι), δρ-νυμι (δρ-σω, ὄρσα), to excite, διαφθείρω, to destroy (διαφθέρσαι), φύρω, to mix (φύρω).

3. The following verbs form the Fut. without the tense-characteristic *σ*: βέομαι or βείομαι (second Pers. βέη), I shall live, δῆω, I shall find, κείω or κέω, I shall lie down.

4. The following form the first Aor. without the tense-characteristic *σ*: χέω, to pour out, ἔχευα; σέω, to put in motion, ἔσσευα; ἄλεομαι and ἀλεῖομαι, to scold, ἠλεύατο, ἀλενάμενος, ἀλέασθαι; καίω, to burn, ἔκηα and ἔκεια.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, ἐβήσето, Imp. βήσето; δύομαι, to plunge into, ἐδύσето, Imp. δύσето, Part. δυσόμενος; ἄγω, to lead, ἀέετε, ἀξέμεν; ἰκνέομαι, to come, ἔξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξέο; δρ-νυμι, to incite, Imp. ὄρσето(εν); φέρω, to bear, οἶσε, οἰσέμεναι; αἶδω, to sing, Imp. αἶσето.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending -θην, as the verse may require, viz. διακρινθῆτε, κρινθείς, ἐκλάνθη (§ 111, 6), ἰδρύνθη (from ἰδρύω), ἠμπνύνθη (from πνέω).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. ἔδρακον, instead of ἔδρακον (from δέρομαι), ἐπρασον (from πέρθω), ἔδρασον (from δαρθάνω), ἤμυροτον, instead of ἤμαρτον (from ἁμαρτάνω). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. ἀγρόμενος, from ἀγερόμην (ἀγείρω, to assemble); ἐγ-περο, from ἐγερόμην (ἐγείρω, to awaken); πέφνον, ἐπεφνον (ΦΕΝΩ, to put to death).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *e* (§ 124) in forming the tenses, or are subject to metathesis; e. g. χαίρω αεχάρηκα (from ΧΑΙΡΕΩ); βάλλω βέβληκα (from ΒΑΛ-). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

the Part; thus these forms become analogous to those of the second Perf.; e. g. *κεκμηώς*, from *κάμνω*; *κεχαρηώς*, from *χαίρω*, *βεβῶως*, from *βαίνω* (BAΩ).

§ 209. Conjugation in -μι.

1. Even in Homer, the forms of -έω and -όω (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. *εἰσθῆται*, *διδούεις*, *διδούεις*.—Also a reduplicated Fut. of *δίδωμι* occurs: *διδώσομεν* and *διδώσειν*.

2. Verbs in -νμι form an Opt. both in the Act. and Mid.; e. g. *ἐκδύμεν* (instead of *ἐκδύημεν*), from *ἐκδύω*, *φθῆ* (instead of *φύη*), from *φύω*; *δαίνυτο*; so also *φθίο*, *φθίτο*, Opt. of *ἐφθίμην*, from *φθίω*.

3. The third Pers. Pl. Impf. and second Aor. in -εσαν, -ησαν, -οσαν, -ωσαν, -υσαν, is shortened into -εν, -άν, -ον, -όν; e. g. *εἰσθεν*, instead of *εἰσθεσαν*, *εἶπεν*, instead of *εἶπασαν*; *ἔστάν*, instead of *ἔστησαν*; *ἔδιδον*, instead of *ἔδιδασαν*; *ἔδον*, instead of *ἔδοσαν*; *ἔφυν*, instead of *ἔφουσαν*.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ, and uses the uncontracted form; e. g. *δαίνυο* (instead of *δαίνυσο*), *μάρναο*, *φάο*, *σύννεο*, *ἐνθεο*.

5. The short stem-vowel is lengthened before the personal-endings beginning with μ and ν, as the verse may require; e. g. *τεθήμενος*, *διδόναι* (instead of *διδόναι*), *δίδωθι*, *ἰληθι*.

6. In the second Aor. Subj., the following forms are used, as the verse may require:

	contracted:	resolved and lengthened forms:
Sing. 1.	σῶ	στέω, στείω
2.	σῆς	στήης
3.	σῆ	σῆη, ἐμθήη, φῆη, φθήη
Dual	σῆτον	καρσῆτετον
Plur. 1.	σῶμεν	στέωμεν, στείωμεν, καταβείωμεν
2.	σῆτε	σῆητε
3.	σῶσι(ν)	στέωσι(ν), περιστήωσι(ν)
Sing. 1.	θῶ	θέω, θείω, δαμείω
2.	θῆς	θήης, θήης, θείης
3.	θῆ	θήη, θήη, ἀνήη, μεθείη
Dual	θῆτον	θείητε
Plur. 1.	θῶμεν	θέωμεν, θείωμεν
2.	θῆτε	θήητε
3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν)
Sing. 3.	θῶ	θήησι(ν), δῶη
Plur. 1.	θῶμεν	δῶομεν
3.	θῶσι(ν)	δῶωσι(ν).

REMARK. Instead of *ἔστησαν* (Aor. I.), the shortened form *ἔστῶσαν* occurs, and instead of *ἔστῆτε* (Perf.), the lengthened form *ἔστητε*.

§ 210. Εἰμί (ΕΣ-), το δε.

Pres. Ind.	2. εἶσι. Pl. 1. εἰμέν. 3. εἶσι(ν)
Subj.	1. μετεῖω. 3. ἐγ, ἐποι(ν), φοι(ν), εἰγ. Pl. 3. εἶσι(ν)
Imp.	2. ἔσοο. Inf. ἔμμεναι, ἔμεναι, ἔμεν. Part. ἔών, ἐούσα.
Impf. Ind.	1. ἔα, ἦα, ἔον, ἔσκον. 2. ἔησθα. 3. ἔην, ἦεν, ἦην. Dual 3. ἦσθη. Pl. 3. ἔσαν, εἶατο (instead of ἦντο, from ἦμην).—Opt. 2. ἔσῃ. 3. εἶσι. Pl. 2. εἶτε. 3. εἶεν.
Fut. Ind.	1. ἔσομαι (ἔσομαι), etc. 3. ἔσεται and ἔσειρα.

§ 211. *Εἶμι (I-), to go.*

Pres. Ind.	2. εἶσα. Subj. 2. ἴσθα. Inf. ἴμεναι, ἴμεν.
Impf. Ind.	1. ἦία, ἦιον. 2. ἴες. 3. ἴε, ἴε(ν). Pl. 1. ἴμεν. 3. ἦσαν, ἦσαν, ἦιον, ἴσαν.—Opt. ἴοι, ἴειη.
Fut. Ind.	1. εἶσομαι. Aor. Ind. 3. εἶσατο and εἶσατο. Dual 3. εἶσάσθη.

VERBS IN -ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PRES. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 212. (1) *Second Aor. Act. and Mid. (Comp. § 142).*

A. The Characteristic is a Vowel: *a, e, i, o, v.*

βάλλω, to throw, second Aor. Act. (BAΑ-, *εβλην*) *ξυμβλήτην*, Inf. *ξυμβλήμεναι* (instead of *-ῆναι*); second Aor. Mid. (*εβλήμην*) *εβλητο*, *ξύμβληντο*, Subj. *ξυμβληται*, *βληται*, Opt. *βλειο* (from BAE-), Inf. *βλήσθαι*, Part. *βλήμενος*. Hence the Fut. *βλήσομαι*.

γηράω or γηράσκω, to grow old, second Aor. Act. third Pers. Sing. *εγήρα*, Part. *γηράς*.

κτείνω, to kill, second Aor. Act. *εκτᾶν*, Pl. *εκτάμεν*, third Pers. Pl. *εκτᾶν*, Subj. Pl. *κτέωμεν*, Inf. *κτάμεναι*, *κτάμεν*, Part. *κτάς*; second Aor. Mid. with passive sense, *ἀπέκτατο*, *κτάσθαι*, *κτάμενος*.

οὔτᾶω, to wound, second Aor. Act. third Pers. Sing. *οὔτα*, Inf. *οὔτάμεναι*, *οὔτάμεν*; second Aor. Mid. *οὔτάμενος*, wounded.

πελάζω, to approach, second Aor. Mid. *επλήμην*, *πλήτο*, *πλήντο*.

πλήθω (πίμπλημι), to fill, second Aor. Mid. *επλήτο*, Opt. *πλείμην* (from ΠΑΕ-), Imp. *πλήσο*.

πτήσσω, to shrink with fear, second Aor. Act. third Pers. Dual *καταπτήτην*.

φθάνω, to anticipate, second Aor. Mid. *φθάμενος*.

REMARK. From *εβην* come the forms *βάτην* (third Pers. Dual), and *ἐπέρβασαν* (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of *διδάσκω, to teach*, second Aor. Act. (ΔΑΕ-) *εδάην*, I learned, Subj. *δαεῖω*, Inf. *δαήμεναι*.

φθίνω, to destroy and vanish, second Aor. Mid. *εφθίμην*, Opt. *φθίμην*, *φθίτε*, Imp. *φθίσθω*, Inf. *φθίσθαι*, Part. *φθίμενος*.

βιβρώσκω, to eat, second Aor. Act. *εβρων*.

πλώω, to swim, second Aor. Act. *επλων*, Part. *πλώς*, Gen. *-ώντος*.

κλύω, to hear, second Aor. Act. Imp. *κλύθι*, *κλύτε*, *κέκλύθι*, *κέκλύτε*.

λύω, to loose, second Aor. Mid. *λύτο*, *λύντο*.

πνέω, to breathe, second Aor. Mid. (IIINY-) *εμπνῶτο*, instead of *ἀνέπνῶτο*, he took breath.

σέω, to put in motion, second Aor. Mid. *εσόμεν*, I stroue, *εσσο*, *ετό*.

χέω, to pour, second Aor. Mid. *χύντο*, *χύμενος*.

B. The Characteristic is a Consonant.

ἔλλομαι, to leap, second Aor. Mid. *ἔλλω*, *ἔλλω*, *ἐπάλλμενος*, *ἐπιάλλμενος*, Subj. *ἔλληται*.

ἀραρίσκω ('ΑΡΩ), to fit, second Aor. Mid. *ἄρμενος*, fitted to.

γέγνο, to seize, arising from *φέλω* (from *ἐλείν*, second Aor. of *αἰρέω*).

δέχομαι, to take, second Aor. Mid. ἔδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. δέγμην and the Part. δέγμενος, like the Perf. δέδεγμαί, signify to expect.
ἐλελίξω, to whirl, second Aor. Mid. ἐλέλικτο.
ικνέομαι, to come, second Aor. Mid. ικτο, Ικμενος and Ικμενος, favorable.
λέγομαι, to lie down, select, to count over, second Aor. Mid. ἐλέγμην, ἔλεκτο, λέκτα.
μυαίνω, to soil, μιώνθην (third Pers. Dual, instead of ἐμίων-σθην).
μίγνυμι, to mix, second Aor. Mid. μίκτο.
ἔρρημι, to excite, second Aor. Mid. ὤρητο, Imp. ὄρησο, ὄρησο, Inf. ὀρθαι, Part. ὀρμενος.
πάλλω, to brandish, hurl, second Aor. Mid. πάλτο, ἡε σπρωγ.
πέρθω, to destroy, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.
πήγνυμι, to make firm, to fix, second Aor. Mid. πήκτο, κατέπηκτο.

§ 213. (2) Perf. and Plur. Active.

(a) The Stem ends in a Vowel.

γίγνομαι, to become, Perf. Pl. γέγαμεν, -ἄτε, -άσει(ν), Inf. γεγάμεν, Part. γεγάς; Plur. ἐγεγάτην.
βαίνω, to go, Perf. Pl. βέβαμεν, etc.; Plur. βέβασαν.
δεῖω, to fear, Inf. δειδίμεν, instead of δειδιέναι, Imp. δείδιθι, δειδίτε; Plur. εδειδίμεν, εδειδισαν.
έρχομαι, to come, ἐλλήλουθμεν.
θνήσκω, to die, Perf. Pl. τέθναμεν, τεθνάσι, Imp. τέθνασθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plur. Opt. τεθναίην.
 ΤΑΔΑΩ, to dare, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετληός.
 ΜΑΩ, to desire, Perf. Pl. μέματον, -ἄτε, -άσει, Imp. μεμάτω, Part. μεμαός, -ῶτος and -ότος; Plur. μέμασαν.

(b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The τ of the inflection-ending, when it comes immediately after the stem-consonant, is changed into φ, in some Perfects.
ἐνωγα, to command, ἄνωγμεν, Imp. ἄνωχθι, ἀνώχθω, ἀνωχθε.
ἐγρήγορα, I awoke (from ἐγείρω, I awaken), Imp. ἐγρήγορθε, Inf. ἐγρηγόρθαι; hence ἐγρηγόρθασι, instead of ἐγρηγόρασι.
πέποιθα, I trust (from πείθω, to persuade), Plur. ἐπέπειθμεν.
οἶδα, I know (from εἶδω, video), ἴδμεν, instead of ἴσμεν, Inf. ἴδμεναι.
ἔοικα, I am like (from εἶκω), second and third Pers. Dual ἔικτον; third Pers. Plur. Dual ἔικτην; hence, Perf. Mid. or Pass. ἔικτο.
πέσχω, to suffer, Perf. πέποσθε, instead of πεπόνθατε.

§ 214. (3) Present and Imperfect.

ἀνύω, to accomplish, Opt. Impf. ἀνύο(ῶ).
τανύω, to expand, to stretch, τάνυθαι (instead of τανύεται).
ἐρύω and *εἰρύω*, to draw, εἰρῶσθαι, instead of εἰρυνθαι, Inf. ἐρυσθαι, εἰρυσθαι, in the sense of to protect, to guard.
ἔδω, to eat, Inf. ἔδμεναι.
φέρω, to bear, Imp. φέρε, instead of φέρεται.

I. GREEK AND ENGLISH VOCABULARY,

WHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

A.	<i>ἄγνυμι</i> , to break [§ 140, 1].	<i>ᾄδω</i> , to sing, 34.
<i>ἄβιωτος</i> 2, insupportable.	<i>ἀγορά</i> , ἡ, market-place.	<i>ἀεί</i> , always.
<i>ἀβλάβεια</i> , innocence, 88.	<i>ἀγοραῖος</i> , ὁ, trafficker.	<i>ἀεικῆς</i> , -ές, unseemly, 108.
<i>ἀγαθόν</i> , advantage, 27.	<i>ἀγορεύω</i> , to say.	<i>ἀετός</i> , ὁ, eagle.
<i>ἀγαθός</i> 3, good.	<i>ἀγρεύω</i> , to catch.	<i>ἀηδής</i> , -ές, unpleasant, 171.
<i>ἀγάλλω</i> , to adorn, 56.	<i>ἀγρός</i> , ὁ, a field.	<i>ἀηδίζομαι</i> , to be disgusted with [§ 87, 1].
<i>ἄγαλμα</i> , τό, statue.	<i>ἀγχίνους</i> 2, shrewd.	<i>ἀήρ</i> , -έρος, ὁ, air.
<i>ἀγαμαι</i> , to wonder [§ 135, p. 165].	<i>ἄγω</i> , to lead, 23 [Aor., § 89, Rem.; Perf. ἤγα, Perf. Mid. or Pass. ἤγμαι].	<i>ἀθάνατος</i> 2, immortal.
<i>Ἀγαμέμνων</i> , -ου, ὁ, Agamemnon.	<i>ἀγών</i> , -ῶνος, ὁ, contest.	<i>ἀθέατος</i> , not to be seen.
<i>ἄγαν</i> , too much, 36.	<i>ἀδαήμων</i> , -ον, inexperienced, 112.	<i>Ἀθῆναι</i> , -ῶν, αἱ, Athens.
<i>ἀγανακτέω</i> , to be displeased, 147.	<i>ἀδελφή</i> , ἡ, sister.	<i>ἀθλητής</i> , -οῦ, ὁ, wrestler.
<i>ἀγαπάω</i> , to love; w. d., to be contented with.	<i>ἀδελφοκτόνος</i> , ὁ, murderer of a brother.	<i>ἀθλιος</i> , troublesome, 161.
<i>ἄγγελία</i> , ἡ, message, 138.	<i>κἀδελφός</i> , ὁ, brother.	<i>ἀθλίως</i> , miserably, 106.
<i>ἄγγελλω</i> , to announce.	<i>ἀθλος</i> 2, uncertain, 29.	<i>ἄθλον</i> , τό, prize, 37.
<i>ἄγγελος</i> , ὁ, messenger.	<i>ἄθως</i> , -ου, ὁ, Athos.	<i>ἀθυμέω</i> , to be dispirited, 107.
<i>ἄγε</i> , age, come now.	<i>αἰάζω</i> , to groan [Char., § 105, 2].	
<i>ἀγείρω</i> , to collect [Perf., § 89, (b)].	<i>αἰδέω</i> , to do wrong to, 109.	<i>Αἰακός</i> , ὁ, Aecus.
<i>ἄγελη</i> , ἡ, herd, 36.	<i>ἀδικία</i> , ἡ, injustice.	<i>αἰδέομαι</i> , to reverence, 109.
<i>ἀγενής</i> , -ές, ignoble.	<i>ἀδικος</i> 2, unjust.	<i>αἰδώς</i> , ἡ, shame, 47.
<i>ἄγρω</i> , -ων, not growing old, 31.	<i>ἀδολεσχία</i> , -ου, ὁ, prater.	<i>Αἴγυπτος</i> , ἡ, Egypt.
<i>ἄγχιτρον</i> , τό, hook.	<i>ἀδολεσχία</i> , prating, 22.	<i>αἴθηρ</i> , ἡ, ether, 36.
	<i>ἀδυνατέω</i> , to be unable.	<i>αἰθρία</i> , ἡ, pure air.
	<i>ἀδύνατος</i> 2, impossible.	<i>αἷμα</i> , -ατος, τό, blood.

- αινέω*, to praise [§ 98, (b), p. 111].
αἶξ, -γός, ἡ, goat.
αἰρετός 3, chosen, 56.
αἰρέω, to take [§ 126, 1].
αἶρω, to raise.
αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].
αἰσχρός 3, disgraceful.
αἰσχρῶς, disgracefully.
αἰσχύνω, to shame, 131.
Αἴσων, -ονος, ὁ, Aesou.
αἰτέω τινά τι, to ask.
Αἴτην, ἡ, Aetna.
αἰχμάλωτος, captured.
αἶψα, quickly.
αἰών, ὁ, age, 34.
ἀκίομαι, to heal [§ 98, (b)].
ἀκινάκης, -ου, ὁ, a Persian sword.
ἀκμάζω, to be at the prime.
ἀκμή, point, 106.
ἀκολάστως, adv., with impunity, 175.
ἀκολουθῶ, to follow, 112.
ἀκούω, to hear [Pf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95].
ἀκρα, ἡ, summit, 90.
ἀκρατής, -ές, immoderate, 46.
ἀκράτος, unmixed.
ἀκροάομαι, to hear [§ 96, 3].
ἀκροατής, -οῦ, ὁ, auditor.
ἀκρόπολις, -εως, ἡ, citadel.
ἀκρος 3, highest.
ἀκτίς, -ίνος, ἡ, beam, ray.
ἄκων, -ουσα, -ον, unwilling.
ἀλαλάζω, to shout [§ 105, 2].
ἀλαῶω, to make blind.
ἀλγεινός 3, painful.
ἀλγέω, to feel pain.
ἄλγος, -ους, τό, pain.
ἀλείφω, to anoint [Pf. § 89, (b)].
ἀλεκτρύων, -όνος, ὁ, a cock.
- Ἀλέξανδρος*, ὁ, Alexander. *ἄμπελος*, ἡ, vine.
ἄλέξω, to ward off [§ 125, 1].
ἄλέω, to grind [§ 98, (b), p. 111].
ἀλήθεια, ἡ, truth.
ἀληθεύω, to speak the truth.
ἀληθής, -ές, true.
ἀληθινός 3, true.
ἀληθῶς, truly, 163.
ἄλις, enough.
ἀλίσκομαι, to be taken [§ 122, 1].
ἀλκή, ἡ, strength.
Ἀλκιβιάδης, -ου, ὁ, Alcibiades.
ἄλκιμος 3, strong.
ἄλλά, but.
ἀλλήλων, of one another [§ 58].
ἄλλοθεν, from another place.
ἄλλος, -η, -ο, another, *alius*, 58.
ἄλλοτριος, another's, 158.
ἄλλοτριως, adv., foreign.
ἀλοῶω, to thresh [§ 96, 3].
ἄλος, -ους, τό, grove.
ἄλυπος, without trouble, 141.
ἄλωσις, -εως, ἡ, capture.
ἄμα, at the same time.
ἀμαρτάνω, to err, 124 [§ 121, 2].
ἀμάρτημα, τό, error, 40.
ἀμαρτία, ἡ, offence, 122.
ἀμαυρῶω, to darken, 107.
ἀμβροσία, ἡ, food of the gods.
ἀμέλεια, ἡ, carelessness.
ἀμελέω, to neglect.
ἀμνημονέω, to be forgetful of.
ἀμοιβή, exchange, 162.
ἀμοιρος 2, without a share in.
- ἀμπελομαι*, to put on, 135 [§ 120, 3].
ἀμύνω, to keep off, 130.
ἀμφιγυνοῶ, to be uncertain [Aug., § 91, 3].
ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].
ἀμφισβητέω, to dispute [Aug., § 91, 2].
ἄμφω, both [§ 68, Rem. 2].
ἄν, with Subj., instead of *ἐάν*, if.
ἀναβαίνω, to go up.
ἀνάβασις, a going up, 72.
ἀναγιγνώσκω, to read.
ἀναγκάζω, to compel.
ἀναγκαῖος, necessary.
ἀνάγκη, necessity, 59.
ἀναξέγγυμι, to yoke again, 171.
ἀνακαίω, to burn, 171.
ἀνακράζω, to cry out.
ἀνακίπτω, to peep up, 49.
ἀναλίσκω, to spend [§ 122, 2].
Ἀναξαγόρας, -ου, ὁ, Anaxagoras. [90.
ἀναπαύω, to cause to rest.
ἀναπειθῶ, to persuade.
ἀναπέτομαι, to fly up, or away.
ἀναπλέω, to sail upon the high sea; (2) to sail back.
ἀναρπάζω, to seize, 133.
ἀναρχία, anarchy.
ἀναστρέφω, to turn round.
ἀνατίθημι, to put up, 158.
ἀνατρέπω, to turn up, 120.
ἀναχωρέω, to go back.
ἀνδραποδιστής, -οῦ, ὁ, slave-dealer.
ἀνδράποδον, τό, slave.
ἀνδρεία, ἡ, bravery.
ἀνδρείος 3, brave, 31.
ἀνδρείως, adv., bravely.

- ἄνδρόγεως, -ω, ὁ, An-
drogeus.
- ἀνελευθερία, disgraceful
avarice, 112.
- ἀνέλπιστος 2, unexpected.
- ἄνεμος, ὁ, wind.
- ἀνερωτάω, to ask.
- ἄνευ, w. g., without.
- ἀνευρίσκω, to find.
- ἀνέχομαι, to endure [§ 91,
1].
- ἀνέψω, to boil up.
- ἀνηκουστέω, w. d., to be
disobedient.
- ἄνθρωπος, ὁ, man [§ 36].
- ἄνθεμον, τό, a flower.
- ἄνθος, τό, a flower.
- ἄνθρωπινος, human.
- ἄνθρωπιον, τό, man.
- ἄνθρωπος, ὁ, man.
- ἄνισος 2, unequal.
- ἀνίστημι, to set up, 158.
- ἀνοίγνυμι, ἀνοίγω, to open
[§ 140, 5].
- ἀνόμοιος 2 and 3, unlike.
- ἄνομος 2, lawless.
- ἄνοος, -οον, imprudent, 29.
- ἀνορθόω, to raise up [§ 91,
1].
- ἀνορύττω, to dig up again.
- ἀνταλλάττω, to exchange.
- ἀντάξιος 3, w. g., of equal
worth.
- Ἀντίγονος, ὁ, Antigonus.
- ἀντιδικέω, to defend at
law [§ 91, 4].
- ἀντιλέγω, to contradict.
- Ἀντισθένης, -ους, ὁ, An-
tisthenes.
- ἀντιτίττω, to set oppo-
site, 158.
- ἀνώ, complete [§ 94, 1].
- ἄνω, above.
- ἀνώγειν, τό, hall.
- ἄωφελής, -ές, useless.
- ἄξιόλογος, worth mention-
ing, 161.
- ἄξιος 3, w. g., worthy of,
28.
- ἀξιόω, to think worthy, 108.
- ᾠδή, song.
- ἀπαγορεύω, to call.
- ἀπάγω, to lead away.
- ἀπαιδευτος 2, uneducated.
- ἀπαλλάττω, to set free
from.
- ἀπαντάω, w. d., to meet.
- ἅπας, once.
- ἅπας, altogether, 43 [§ 40,
Rem.].
- ἀπειμι, Inf. ἀπειναι, to be
absent, 167.
- ἀπειμι, Inf. ἀπιέναι, to go
away.
- ἀπειρος 2, w. g., unac-
quainted with, 87.
- ἀπειρώς, adv., inexperi-
enced.
- ἀπελάυνω, to drive away,
135.
- ἀπέρχομαι, to go away.
- ἀπεχθάνομαι, to be hated
[§ 121, 3].
- ἀπέχομαι, w. g., to abstain
from; from
- ἀπέχω, to keep off; (2) to
be distant from.
- ἀπήνη, ἡ, wagon.
- ἀπιστέω, to disbelieve.
- ἀπιστος 2, unfaithful, 52.
- ἀπλός 3, simple.
- ἀποβαίνω, to go away.
- ἀποβλέπω, to look upon.
- ἀπογιγνώσκω, to reject, 175.
- ἀποδείκνυμι, to show, 160.
- ἀποδέχομαι, to receive, 89.
- ἀποδημέω, to be from
home.
- ἀποδιδράσκω, to run away
from.
- ἀποδίδωμι, to give back,
159.
- ἀποκαλέω, to call back,
name.
- ἀποκηρύττω, to cause to
be proclaimed, 122.
- ἀποκρίνομαι, to answer.
- ἀποκρύπτω, to conceal.
- ἀποκτείνω, to kill.
- ἀπολαύω, w. g., to enjoy.
- ἀπόλλυμι, to ruin, 163.
- ἀπόλυσις, deliverance, 109.
- Ἀπόλλων, -ωνος, ὁ, Apol-
lo.
- ἀποπειράομαι, w. g., to try.
- ἀπορέω, to be in want.
- ἀπορος 2, difficult; ἐν ἀπό-
ροις εἶναι, to be in a
strait.
- ἀπορρέω, to flow from.
- ἀπορροή, a flowing off.
- ἀποσβέννυμι, to quench.
- ἀποσπώ, to draw away.
- ἀποστέλλω, to send, 130.
- ἀποστερέω, to deprive of
- ἀποστρέφω, to turn away.
- ἀποτίθημι, to put away,
161. [135.]
- ἀποτίνω, to compensate,
- ἀποτρέπω, to turn away,
87.
- ἀποφαίνω, to show, 131.
- ἀποφεύγω, w. a., to flee
away.
- ἀπόχηρ, it suffices [§ 135,
3].
- ἀποχρῶμαι, to have enough
[§ 97, 3, (a)].
- ἄπτωμαι, to touch, 40.
- ἀπυθίω, to push away,
142.
- ἄρα; [interrogative, § 187].
- ἄρα, ἰγίτωρ, therefore.
- ἀργάλεος, troublesome, 159.
- ἀργύρεος, made of silver.
- ἀργύριον, τό, silver.
- ἄργυρος, ὁ, silver.
- ἀρέσκω, to please [§ 122, 3].
- ἀρετή, ἡ, virtue.
- ἄρθρόω, to articulate.
- ἀριθμός, ὁ, number, 72.

- Ἄριστείδης, -ου, ὁ, Aristides.
 ἀριστεύω, to be the best, 16.
 ἀρκέω, to suffice; Mid. w. d. [§ 98, (b)].
 ἄρκτος, ὁ, ἡ, a bear.
 ἄρμα, -ατος, τό, chariot.
 ἀρμόττω, to fit [§ 105, 1].
 ἀρνέομαι, Dep. Pass., to deny.
 ἄροτρον, τό, a plough.
 ἄρώω, to plough [§ 98, (c) and § 89, (a)].
 ἀρκύωω, to plunder.
 ἄρκαξ, rapacious.
 ἄρτος, ὁ, bread.
 ἀρύω, to draw water [§ 94, 1].
 ἀρχή, a beginning, 50; τὴν ἀρχὴν, from the beginning.
 ἀρχιτέκτων, -ουος, ὁ, architect.
 ἀρχομαι, w. g., to begin.
 ἀρχω, w. g., to rule, 44.
 ἀσέβεια, ἡ, impiety.
 ἀσεβέω, w. a., to sin against.
 ἀσελγεία, ἡ, excess.
 ἀσθένεια, ἡ, weakness.
 ἀσθενέω, to be weak.
 ἀσθενής, -ές, weak.
 ἀσκέω, to practise, 107.
 ἀσπίς, -ίδος, ἡ, shield.
 ἀστεγος 2, houseless, 122.
 ἀστραπή, ἡ, lightning.
 ἀστράπτω, to lighten.
 ἀστυ, τό, city [§ 46].
 ἀσυνεσία, ἡ, stupidity.
 ἀσύνετος 2, stupid.
 ἀσφαλής, -ές, firm, 48.
 ἀσώματος 2, bodiless, 130.
 ἀτάκτως, adv., without order.
 ἔτη, infatuation, 142.
 ἐτιμάω, to despise, 44.
 ἐτιμία, ἡ, dishonor.
- ἀτρεκέως, adv., exactly, 147.
 Ἄττικῆ, ἡ, Attica.
 ἀτυχεύω, to be unhappy.
 ἀτύχημα, τό, misfortune.
 ἀτυχής, -ές, unfortunate.
 ἀτυχία, ἡ, misfortune.
 ἀναίνω, to dry [Aug., § 87, 1].
 αὐθίς, again.
 αὐλός, ὁ, flute.
 αὐξάνω, to increase [§ 121, 4].
 αὐξήσις, increase.
 αὖος 3, dry, 158.
 αὖριον, to-morrow.
 αὐτόμολος, ὁ, deserter.
 αὐτονομία, ἡ, freedom, 90.
 αὐτόνομος 2, free.
 αὐτός, self [§ 60].
 ἀφαιρέομαι τινά τι, to deprive of.
 ἀφανής, -ές, unknown, 46.
 ἀφθονία, absence of envy, 53.
 ἀφθονος 2, unenvious, 64.
 ἀφήμι, to let go, 167.
 ἀφικνεόμαι, to come [§ 120, 2].
 ἀφίστημι, to put away, 158.
 Ἄφροδίτη, ἡ, Venus.
 ἄφρων, foolish.
 ἀφύης, -ές, without natural talent.
 Ἀχαιός, ὁ, an Achaian.
 ἀχαριστία, ἡ, ingratitude.
 ἀχάριστος 2, ungrateful, 44.
 ἀχθομαι, to be indignant [§ 125, 2].
 ἄχθος, -ους, τό, burden.
 Ἀχιλλεύς, -έως, ὁ, Achilles.
 ἀχρηστος 2, useless.
- B.
 Βαβυλωνία, ἡ, Babylonia.
 βάθος, -ους, τό, depth.
 βαθύς, -εῖα, -ύ, deep.
- βαίνω, to go, 31 [§ 119, 1].
 βάλλω, to throw [§ 117, 2].
 βάρβαρος, barbarian, 72.
 βαρῆς, -εῖα, -ύ, heavy, 57.
 βασίλεια, ἡ, queen.
 βασιλεία, ἡ, royal authority.
 βασίλειον, τό, palace.
 βασιλεῖος 2, royal.
 βασιλεύς, -έως, ὁ, king.
 βασιλεύω, to be a king, 46.
 βασκαίνω, to bewitch.
 βαστάω, to carry [§ 105, 3].
 βέλτραχος, ὁ, frog.
 βέλγυμία, ἡ, dislike, 171.
 βέβαιος 3 and 2, firm, 50.
 βῆμα, -ατος, τό, step, 72.
 βία, ἡ, violence.
 βιαζόμαι, w. a., to do violence to.
 βίαιος 3, violent.
 βιβλίον, τό, book.
 βίος, ὁ, life, 28.
 βιοτεύω, to live.
 βίωτος, livelihood, 120.
 βιώω, to live [§ 142, 9].
 βλαβερός 3, injurious.
 βλάβη, ἡ, injury.
 βλακεύω, to be lazy.
 βλάπτω, to injure [Perf., § 88, 2].
 βλαστάνω, to sprout [§ 121, 5].
 βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1].
 βοήθεια, ἡ, help.
 βοηθέω, w. d., to help, 175.
 βοήθημα, -ατος, τό, help.
 βοηθός, ὁ, helper.
 Βορῆας, -α, ὁ, Boreas.
 βόσκει, to feed [§ 125, 3].
 βότρυς, -υος, ὁ, cluster of grapes.
 βούλευμα, advice, 138.
 βουλεύω, to advise; Mid., to advise one's self

- βουλή, ἡ, advice, 28.
 βούλομαι, to wish, 44
 [§ 125, 4].
 βούς, ὁ, ἡ, ox.
 βραδύς, -εῖα, -ύ, slow.
 βραχύς, -εῖα, -ύ, short.
 βροντάω, to thunder.
 βροντή, ἡ, thunder.
 βροτός 3, mortal.
 βρῶμα, -ατος, τό, food.
 βρώσις, -εως, ἡ, eating.
 βυνέω, to stop up, [§ 120,
 1]. [120.
 βυσσόθεν, from the depth,
 βωμός, ὁ, altar.
- Γ.
- Γάλα, τό, milk [§ 39].
 γαμετή, ἡ, wife.
 γαμέω, to marry [§ 124, 1].
 γάμος, ὁ, marriage.
 Γανυμήδης, -εος, ὁ, Gany-
 mede.
 γάρ, for (stands after the
 first word of the sen-
 tence).
 γαστήρ, ἡ, belly.
 γαυρός, to make proud, 110.
 γέ, at least, 135.
 γείτων, -ονος, ὁ, neighbor.
 γελάω, to laugh [§ 98, (a)].
 γέλως, -ωτος, ὁ, laughter.
 γέμω, w. g., to be full.
 γένεσις, -εως, ἡ, origin.
 γενναῖος, of noble birth,
 138.
 γενναίως, nobly, 87.
 γέρας, τό, reward, 41 [§ 39,
 Rem.].
 γέρων, -οντος, ὁ, old man.
 γεύω, to cause to taste, 90.
 γεωμέτρης, -ου, ὁ, geome-
 ter.
 γῆ, ἡ, the earth.
 γηθέω, to rejoice [§ 124, 2].
 γῆρας, τό, old age [§ 39,
 Rem.].
- γηράσκω, γηράω, to grow
 old [§ 122, 4].
 γίγας, -αντος, ὁ, giant.
 γίγνομαι, to become, 22
 [§ 123].
 γινώσκω, to know, 34
 [§ 122, 5, and § 142].
 γλαύξ, -κός, ἡ, owl.
 γλυκύς, -εῖα, -ύ, sweet.
 γλώττα, ἡ, tongue, 23.
 γνώμη, ἡ, opinion.
 γονεύς, ὁ, parent.
 γόνυ, -ατος, τό, knee.
 Γοργώ, -οῦς, ἡ, Gorgo.
 γράμμα, τό, letter, 63.
 γραῦς, ἡ, old woman [§ 41].
 γράφω, to write, 16.
 Γρύλλος, ὁ, Gryllus.
 γυία, ἡ, field.
 γυμνάζω, to exercise.
 γυμνός 3, naked.
 γυναικεῖος, belonging to
 women, 88.
 γυναικίον, τό, little woman.
 γυνή, ἡ, woman [§ 47, 2].
- Δ.
- Δαίδαλος, ὁ, Daedalus.
 δαμόνιος, τό, deity.
 δαίμων, -ονος, ὁ, ἡ, divinity.
 δαίωμα, to distribute.
 δάκνω, to bite [§ 119].
 δάκρυνον, τό, a tear.
 δακρύω, to weep.
 δακτύλιος, ὁ, ring.
 δάκτυλος, ὁ, finger.
 δαμάζω, -άω, to tame
 [§ 117, 2].
 δανείζω, to lend.
 δαρθάνω, to sleep [§ 121, 6].
 δέ, but (stands after the
 first word of the sen-
 tence).
 δέησις, -εως, ἡ, entreaty.
 δεῖ, it is necessary, 107
 [§ 125, 5].
 δέιδω, to fear [Perf. δέ-
- δοικα and δέδια; Aor.
 εἶδισα].
 δεῖκνυμι, show [§ 133].
 δειλη, ἡ, evening.
 δειλός, timid, 32.
 δεινός, fearful, 87.
 δεινῶς, terribly, 100.
 δεκάς, decad, 141.
 δελφίς, -ίνος, ὁ, dolphin.
 δένδρον, τό, tree.
 θέομαι, w. g., to want
 [§ 125, 5].
 θέον, τό, duty, 167.
 δέρκομαι, to see [Perf. δέ-
 δορκα, § 102, 4].
 δέρω, to flay [Perf., § 102,
 4; second Aor. Pass.,
 ἐδάρην].
 δέσποινα, ἡ, mistress of
 the house.
 δεσπότης, -ου, ὁ, master.
 δεῦρο, hither.
 δέχομαι, Dep. Mid., to re-
 ceive.
 δέω, to want, 107 [§ 125,
 5]; (2) to bind [§ 98,
 (b)]; contracted, § 97, 2].
 δῆθεν, namely, scilicet, 167.
 δῆλος 3, evident. [110.
 δηλῶ, to make evident,
 Δημητῆρ, -τρος, ἡ, Deme-
 ter or Ceres. [91.
 δημοκρατία, ἡ, democracy,
 δήμος, ὁ, people, 36.
 Δημοσθένης, -ους, ὁ, De-
 mosthenes.
 δῆτα, certainly.
 διαβολή, ἡ, calumny.
 διαγιγνομαι, to live.
 διάγω, to carry through,
 live. [tend.
 διαγωνίζομαι, w. d., to con-
 διάδημα, τό, diadem, 159.
 διαίρω, to divide.
 διαίτα, ἡ, mode of life.
 διατρέω, to feed [Aug.,
 § 91, 2].

- δίαικειμαι*, to be in a state, to be disposed.
διακονέω, to serve [Aug., § 91, 2].
διαλύω, to dissolve, 88.
διαμείβομαι, to exchange.
διαμένω, to remain.
διανέμω, to distribute.
διαπράττω, to effect.
διαρρήγνυμι, to break asunder, 172.
διασπείρω, to scatter, 131.
διατάττω, to order, 122.
διατελέω, to complete, 161.
διατίθημι, to put in order, 161.
διατροφή, *ή*, nourishment.
διαφέρω, to differ from, 63.
διαφθείρω, to destroy, 63.
διαφορά, *ή*, difference, 159.
διάφορος 2, different.
διδάκτος 3, taught.
διδάσκαλος, *ό*, teacher.
διδάσκω, to teach.
διδράσκω, to run away [§ 122, 6].
δίδωμι, give [§ 133].
διελέγχω, to censure, to make ashamed, convince.
διθύραμβος, *ό*, song.
δίιστημι, to separate, 158.
δικάζω, to judge.
δίκαιος 3, just.
δικαιοσύνη, *ή*, justice.
δικαίως, justly, 160.
δικαστής, -*ού*, *ό*, judge.
δίκη, *ή*, justice, 22.
Διογένης, -*ους*, *ό*, Diogenes.
Διόδωρος, *ό*, Diodorus.
Διώνυσος, *ό*, Bacchus.
δίίτι, because.
δίς, *bis*, twice.
δίχα, w. g., apart from.
διχόμυθος, double-speaking, 122.
- διχοστασία*, *ή*, quarrel.
διψάω, to thirst [contracted, § 97, 3, (a)].
δίψος, -*ους*, *τό*, thirst.
δίωκω, to pursue, 16.
δμώς, -*ώς*, *ό*, slave.
δοκέω, to think, 138 [§ 124, 3].
δολώω, to deceive, 108.
δόξα, *ή*, report, 23.
δόρυ, *τό*, spear [§ 39].
δορυφορέω, w. a., to attend as a life-guard.
δουλεία, *ή*, servitude.
δουλεύω, to be a slave, 37.
δούλος, *ό*, slave.
δουλώω, to enslave.
Δράκων, -*οντος*, *ό*, Draco.
δραπετεύω, w. a., to run away.
δράω, to do, act.
δρεπανηφόρος, scythe-bearing, 72.
δρόμος, *ό*, running, 100.
δύναμαι, to be able, 161 [§ 135].
δύναμις, *ή*, power, 100.
δυνατός 3, possible, powerful.
δύσκολος, hard to please, 41.
δύστηνος 2, unfortunate.
δυστυχέω, to be unfortunate.
δυσχεραίνω, to be displeased with.
δῶμα, -*ατος*, *τό*, house.
δῶρον, *τό*, gift.
- E.
- Ἐάν*, w. subj., if.
εαρ, *εαρος*, *τό*, spring.
εαρινός 3, belonging to spring.
εάω, to permit, 112 [§ 96, 3; Aug., § 87, 3].
εγγίζω, w. d., to come near.
εγγύθεν, from near, near.
- εγγός*, near.
εγείρω, to awaken, 39 [§ 89, (b)].
εγκαλλοπίζομαι, to be proud of, 172.
εγκλημα, *τό*, accusation.
εγκράτεια, self-control, 161.
εγκρατής, -*ές*, continent, 57.
εγκώμιον, *τό*, eulogy.
εγχελυς, -*υος*, *ή*, eel.
εγχωρεί, it is possible, allowable.
εγχώριος 2, native, 89.
εθέλω, to wish, 107 [§ 125, 6].
εθίζω, to accustom [Aug., § 87, 3].
Εθνος, -*ους*, *τό*, nation, 56.
Εθος, -*ους*, *τό*, custom, 53.
ει, if; in a question, whether.
είδος, -*ους*, *τό*, form, 48.
ΕΙΔΩ, see *οράω*.
είθε, w. opt., O that.
εικάζω, to liken [Aug., § 86, Rem.].
εικῆ, inconsiderately, 160.
εικός ἐστι (*ν*), it is right.
εικότως, *adv.*, naturally.
ΕΙΚΩ, see *εοικα*.
είκω, to yield to, 22.
εικών, -*όνος*, *ή*, statue.
ειλον, see *αίρέω*.
ειλω, to press, 143 [§ 125, 7].
ειμί, to be [§ 137].
ειμι, to go [§ 137].
ΕΙΠΩ, see *φημί*.
ειργνυμι, to shut in [§ 140, 2].
ειργω, w. g., to shut out.
ΕΙΡΟΜΑΙ, to inquire [§ 125, 8].
είσα, to establish [Aug., § 87, 3].
ειςβάλλω, to throw into; (2) intrans., to fall into.

- εἰσεμι, to go into, 167.
 εἰσωθέω, to push in, 142.
 εἶτα, then.
 εἶτε — εἶτε, whether — or.
 εἰωθα, see ἐθίζω.
 ἐκάς, w. g., far.
 ἐκαστος, -η, -ον, each.
 ἐκβαίνω, to go out, 135.
 ἐκβάλλω, to throw out.
 ἐκγονος, ὁ, ἡ, descendant.
 ἐκόδυ τινά τι, to strip off.
 ἐκείνος, -η, -ο, that, he.
 ἐκκαίω, to burn out.
 ἐκαλύπτω, to disclose.
 ἐκκλησία, ἡ, assembly.
 ἐκκλησιάζω, to hold an assembly.
 ἐκλειψις (ἡ) ἡλίου, eclipse of the sun.
 ἐκνέω, to swim out.
 ἐκπέπω, to send out.
 ἐκπέτομαι, to fly away.
 ἐκπίνω, to drink up, 136.
 ἐκπλέω, to sail out.
 ἐκπλήττω, to amaze; Mid. Aor., to be amazed.
 ἐκπωμα, -ατος, τό, drink-ing-cup.
 ἐκτός, w. g., without.
 *Ἐκτωρ, -ορος, ὁ, Hector.
 ἐκφαίνω, to make known, 130.
 ἐκφέρω, to bring forth, 32.
 ἐκφεύγω, w. a., to flee from, escape.
 ἐκών, -οῦσα, -όν, willing.
 ἐλαφος; ἡ, stag.
 ἐλαύνω, to drive [§ 119, 2].
 ἐλαίρω, w. a., to pity.
 ἐλέγχο, to examine, 145 [Perf., § 89, (a)].
 ἐλεέω, w. a., to pity.
 *Ἐλένη, ἡ, Helen.
 ἐλευθερία, ἡ, freedom.
 ἐλεύθερος, free, 59.
 ἐλευθερώω, to make free.
 *ἘΑΕΥΘΩ, see ἐρχομαι.
- ἐλέφας, ὁ, elephant, 43.
 ἐλίσσω, to wind [Aug., § 87, 3; Perf. Mid. or Pass. ἐλήλιγμαι and ἐλιγμαι, § 89].
 ἔλκος, τό, a sore, 112.
 *ἘΑΚΥΩ and ἐλκω, to draw [Fut. ἐλξω; Aor. ἐλκυσσα, ἐλκύσαι; Aor. Pass. ἐλκύσθην; Perf. Mid. or Pass. ἐλκυσμαι; Aug., § 87, 3].
 *Ἑλλάς, -άδος, ἡ, Hellas, Greece.
 *Ἑλλην, -ηνος, ὁ, a Greek.
 *Ἑλληνίς, -ίδος, ἡ, Grecian.
 *Ἑλλησποντος, ὁ, the Hellespont.
 ἐλμινς, -ινδός, ἡ, worm.
 ἐλπίζω, to hope, 88.
 ἐλπίς, -ίδος, ἡ, hope.
 ἔλπομαι, to hope [Perf., § 87, 5].
 *ἘΔΩ, see αἰρέω.
 ἐλώδης, -ώδες, marshy.
 ἐμβάλλω, to throw in; (2) intrans., to fall in or upon.
 ἐμβροχίζω, to ensnare, 167.
 ἐμέω, to vomit [§ 98, (b)].
 ἐμμένω, to remain with, 160.
 ἐμπεδος, firm, 159.
 ἐμπειρος 2, w. g., experienced in.
 ἐμπίπλημι, to fill.
 ἐμπίπρημι, to set on fire, 165.
 ἐμπίπτω, to fall into.
 ἐμπτόω, to spit into or on.
 ἐμπερής, -ές, w. d., similar to.
 ἐμφυτεύω, to implant.
 ἐμφυτος 2, implanted.
 ἐμφύω, to implant.
 ἐναντιόομαι, to oppose, 110.
 ἐναντίος 3, opposite.
- ἐνάσω, to kindle [Pass. with α, § 95].
 ἐνδοεἶα, ἡ, want.
 ἐνδείκνυμι, to show, 163.
 ἐνδύω, to put on, 88.
 ἐνεγείρω, to awaken.
 ἐνεδρεύω, w. a., to lie in wait for.
 *ΕΝΕΚΩ, see φέρω.
 ἐνέχω, to have, hold.
 ἐνθα, there.
 ἐνθάδε, hither.
 ἐνθεν, whence.
 ἐνθυμέομαι, Dep. Pass., to consider.
 ἐνιαυτός, ὁ, year.
 ἐνιοι 3, some.
 ἐνιώτε, sometimes.
 ἐνίστημι, to put into, 158.
 ἐννατος 3, ninth.
 ἐννυμι, see ἀμφιέννυμι.
 ἐνοχλέω, w. d., to molest [Aug., § 91, 1].
 ἐνταῦθα, here.
 ἐντέλλω, -ομαι, to commission, 131.
 ἐντεῦθεν, hence; τὸ ἐντεῦθεν, thereupon.
 ἐντίθημι, to put in, 159.
 ἐντιμος 2, honored.
 ἐντός, w. g., within.
 ἐντριψις, -εως, ἡ, cosmetic.
 ἐντυγχάνω, w. d., to fall in with.
 ἐνόπνιον, τό, dream.
 ἐξαίφνης, suddenly.
 ἐξαλείφω, to wipe off, 120.
 ἐξαμαρτάνω, to err greatly.
 ἐξαμαρτώω, to obscure utterly.
 ἐξαπατάω, to deceive completely, 106.
 ἐξαπίνης, suddenly.
 ἐξειμι, ἐξεστι, licet, it is lawful, in one's power.
 ἐξειμι, ἐξίεναι, to go out.
 ἐξείπον(Aor.), to utter, 147.

- ἐξελαίνω, to drive out; (2) to lead out.
 ἐξετάζω, to examine.
 ἐξευρίσκω, to find out.
 ἐξῆς, in order.
 ἐξίημι, to send out, 167.
 ἐξισώ, to make equal.
 ἐξοκέλλω, to mislead, 130.
 ἐξόλλυμι, to ruin utterly.
 ἐξορθώω, to make straight, 158.
 ἐξορκέω, to cause to swear, 158.
 εἰκοι, to be like [§ 87, 5].
 εὐλοπα, see εἰλομαι.
 εὐργα, see ἘΡΓΩ.
 εὐορτάζω, to celebrate a feast [Aug., § 87, 5].
 ἐπαγγέλλω, to announce; Mid. to promise.
 ἐπάγω, to bring on.
 ἐπαινέω, to praise, 107.
 ἐπαινος, ó, praise.
 ἐπατιόομαι, to accuse.
 Ἐπαμινώνας, -ου, ó, Epaminondas.
 ἐπάν (ἐπὶν), w. subj., if.
 ἐπανάγω, to lead back.
 ἐπανάκειμαι, to lie upon.
 ἐπαναφέρω, to bring back, 141.
 ἐπαρκέω, w. d., to help.
 ἐπεί, when, since.
 ἐπειδάν, w. subj., when.
 ἐπειδή, since, because.
 ἐπειτα, then, 167.
 ἐπέρχομαι, to come to.
 ἐπιβοηθέω, w. d., to come to the assistance of.
 ἐπιβουλεύω, to plot against.
 ἐπιβουλή, ἡ, plot.
 ἐπιδεικνύμι, to show boastfully, 163.
 ἐπιδιώκω, to pursue.
 ἐπιθυμέω, to desire, 108.
 ἐπιθυμία, ἡ, desire.
 ἐπικίνδυνος 2, dangerous.
 ἐπικουφίζω, to alleviate.
- ἐπιλανθάνομαι, to forget.
 ἐπιμέλεια, ἡ, care.
 ἐπιμέλομαι, -οῦμαι, to care for, 25 [§ 124, 17].
 ἐπινοέω, to think of.
 ἐπιορκέω, to swear falsely, 138.
 ἐπιορκος, ó, perjured.
 ἐπιπίπτω, to fall upon.
 ἐπισκοπέω, to look upon.
 ἐπίσταμαι, to know, 161 [§ 135, p. 165].
 ἐπιστέλλω, to command.
 ἐπιστήμη, ἡ, knowledge.
 ἐπιστήμων 2, w. g., acquainted with.
 ἐπιστολή, ἡ, epistle.
 ἐπιτάττω, to entrust to.
 ἐπιτελέω, to accomplish.
 ἐπιτήδειος, fit, 145.
 ἐπιτηδεύω, to manage, 90.
 ἐπιτίθημι, to put upon, 161.
 ἐπιτρέπω, to entrust to; (2) to permit.
 ἐπιτροπέω, w. a., to be guardian.
 ἐπιφέρω, to bring upon, 91.
 ἐπιχειρέω, w. d., to put the hand to something.
 ἐπιχώριος 3, of or belonging to, the country.
 ἐπομαι. Comp. ἐπω.
 ἐπόμνυμι, to swear by.
 ἐπος, -ους, τό, word.
 ἐποτρύνω, to urge on.
 ἐπω, to be busily engaged in, occurs in prose in comp. (περιέπω, διέπω, etc.) [Aug., § 87, 3; Aor. Act. ἐσπον not used in Att. prose]; Mid. ἐπομαι, to follow [Impf. εἰπόμην; Fut. ἐφομαι; Aor. ἐσπόμην, ἐφασπόμην; Inf. σπέσθαι; Imp. σποῦ, ἐπίσπου].
 ἐραμαι, to love [§ 135, p. 165].
- ἐραστής, ó, lover, 25.
 Ἐρατώ, -οῦς, ἡ, Erato.
 ἐρώω, to love [§ 135, p. 165].
 ἐργάζομαι, to work [Aug., § 87, 3].
 ἐργαστήριον, τό, workshop.
 ἐργνυμι, see εἰργνυμι.
 ἔργον, τό, work, 27.
 ἘΡΓΩ, to do [Perf., § 87, 5].
 ἔρδω, to do.
 ἐρείδω, to prop [Perf., § 89, (b)].
 ἐρίζω, to contend with.
 ἔρις, -ιδος, ἡ, contention, 39.
 Ἐρμῆς, -οῦ, ó, Hermes, Mercury.
 ἘΡΟΜΑΙ, see ἘΙΠΟΜΑΙ.
 ἐρπύζω, ἐρπω, to creep [Aug., § 87, 3].
 ἔρρω, to go away [§ 125, 9].
 ἐρρωμένος, strong.
 ἐρρωμένως, strongly.
 ἔρωμα, -ατος, τό, defence.
 Ἐρμάνθιος, Erymanthian.
 ἐρχομαι, to go, come [§ 126, 2].
 ἔρω, -ωτος, ó, love.
 ἐρωτάω, to ask.
 ἐσθίω, to eat, 16 [§ 126, 3].
 ἐσθλός 3, noble, 23.
 ἐσπέρα, ἡ, evening.
 ἐστε, until.
 ἐστιάω, to entertain [Aug., § 87, 3].
 ἐσχατος, last, 88.
 ἐταῖρος, ó, companion, 27.
 ἕτερος 3, the other, alter, 87.
 ἐτι, besides, 124.
 ἐτοίμος 3, ready.
 ἐτοίμως, adv., readily.
 ἔτος, -ους, τό, year.
 εὖ, well, εὖ πράττω, to do well to.

- Εὐβοία**, ἡ, Euboea.
εὐβουλος, consulting well, 147.
εὐγενής, of high birth, 141.
εὐδαιμονέω, to be fortunate, 136.
εὐδαιμονίζω, to account happy.
εὐδαιμόνως, fortunately.
εὐδαιμων, -ονος, fortunate.
εὐδιδος 2, serene.
εὐδοκίμew, to be celebrated.
εὐδω, see **καθεύδω**.
εὐεξία, ἡ, good condition.
εὐεργεσία, ἡ, beneficence, 138.
εὐεργετέω, to benefit, 108.
εὐεστῶ, ἡ, prosperity, 47.
εὐθένω, to make straight, 23.
εὐθέως, *adv.*, immediately.
εὐκλεία, ἡ, fame.
εὐκέλως, *adv.*, quickly.
εὐκοσμία, ἡ, good order, 24.
εὐλαβεύομαι, w. a., Dep. Pass., to be cautious.
εὐμενής, -ές, well-disposed.
εὐμορφία, ἡ, beauty of form.
εὐνομία, ἡ, good administration.
εὐνοος 2, well-disposed, 29.
εὐπετῶς, *adv.*, easily.
εὐπλορος, w. g., abounding in. [des. ζημία, ἡ, injury.]
Εὐριπίδης, -ους, ὁ, Euripides.
εὐρίσκω, to find [§ 122, 7].
εὐρύς, -ους, τό, breadth.
εὐρύς, -εῖα, -ύ, broad.
εὐσεβέω, w. a., to reverence.
εὐσεβής, -ές, pious.
εὐτακτος 2, well-ordered.
εὐτυχέω, to be fortunate, 107.
εὐτυχής, -ές, fortunate.
εὐτυχία, ἡ, good fortune.
εὐφραίνω, to rejoice, 28.
εὐφροσύνη, ἡ, mirth.
- εὐχαρις**, attractive.
εὐχάριστος 2, winning.
εὐχή, ἡ, request, 107.
εὐχομαι, w. d., to pray, 31.
εφηβος, ὁ, a youth.
ἐφήμι, to send up to, 167.
ἐφικνέομαι, to arrive at, 136.
ἐφόδιον, τό, travelling money. [tes. Εὐφράτης, -ου, ὁ, Euphrates.]
ἐχθαίρω, w. a., to hate.
ἐχθάνομαι, see **ἀπεχθάνομαι**.
ἐχθρος 3, hostile, 27, 58.
ἐχυρός, firm.
ἐχω, to have; w. *adv.*, 16; w. *inf.*, to be able [§ 125, 11].
ἐψω, to boil [§ 125, 12].
ἔως, as long as.
ἔως, -ω, ἡ, morning.
- Z.
- Ζάω**, to live [Con., § 97, 8, (a)]. Comp. **βιόω**.
ζέννυμι, ζέω, to boil [§ 139, (b), 2].
ζεύγνυμι, to yoke, 172 [§ 140, 3].
Ζεὺς, ὁ [§ 47, 3], Zeus or Jupiter.
ζηλόω, to strive after, 108.
ζημία, ἡ, injury.
ζημῶω, to punish.
ζητέω, to seek, 108.
ζωή, ἡ, life.
ζώννυμι, to gird [§ 139, (c), 1].
ζῶον, τό, animal, 58.
- H.
- Ἡ**, or; ἡ—ἦ, aut—aut. ᾗ, where.
ἡβάσκω, ἡβάω, to come to manhood [§ 122, 8].
ἡβη, ἡ, youth. [way. ἡγεμονέω, to point out the
- ἡγεμών**, -όνος, ὁ, leader.
ἡγεύομαι, to lead, 133.
ἡδέως, *adv.*, pleasantly, 16.
ἡδῶ, already.
ἡδομαι, to rejoice.
ἡδονή, ἡ, pleasure.
ἡδύς, -εῖα, -ύ, sweet.
ἡστος, -ους, τό, custom, 110.
ἡκιστα, least of all.
ἡκω, I am come.
ἡλικία, ἡ, age, 106.
ἡλικός 3, as great as.
ἡλιος, ὁ, sun.
ἡμαι, to sit [§ 141, (b)].
ἡμέρα, ἡ, day.
ἡμεροδρόμος, ὁ, courier, 108.
ἡμίθεος, ὁ, demigod.
ἦν, w. subj., if.
ἦνίκα, when.
ἠνίοχος, ὁ, guide, 158.
ἠπιος 3, mild.
Ἡρα, ἡ, Hera or Juno.
Ἡρακλῆς, -έτους, ὁ, Hercules.
ἦρος, -ωος, ὁ, hero.
ἡσυχάζω, to be quiet, still.
ἡσυχία, ἡ, stillness, 24.
ἡσυχος 2, quiet.
ἦττα, ἡ, defeat.
ἠττάομαι, w. g., to be defeated, inferior to.
- Θ.
- Θάλαττα**, ἡ, sea.
θαλία, ἡ, feast.
θάλλω, to bloom, 34.
θάλλπος, -ους, τό, heat.
θάνατος, ὁ, death.
θάπτω, to bury. [108.
θαρράλεις, *adv.*, boldly,
θαρρέω, to be of good courage; θ. τινά, to have confidence in; θ. τ, to endure something.
θανυμάζω, w. g., to wonder, 16.
θανυμαστός 3, wonderful.

- θεόμαι, Dep. Mid., to see. *θωπέω* and *θώπτω*, w. a., *ισχυρός* 3, strong.
 θεατής, -οῦ, ὁ, spectator. a. to flatter. *ισχύω*, to be strong, 80
ἰσω, perhaps.
 θεῖον, τό, deity. *ἰχνος*, -ους, τό, track.
 θεῖος 3, godlike. *ἰχθύς*, -ύος, ὁ, fish.
Ἰδ, see *εἶμι*, to go.
 θεῖλγω, to charm, 122. *Ἰάομαι*, Dep. Mid., to heal.
 θέλω, to wish, 107 [§ 125, I.
 6]. *ἰατρική*, ἡ, medicine.
ἰατρός, ὁ, physician.
 θεμέλιον, τό, foundation. *Ἰβηρία*, ἡ, Spain.
 Θεμιστοκλῆς, -έους, ὁ, *Ἰδέα*, ἡ, appearance, 106.
 Themistocles. *Ἰδῶς* 3, own, peculiar.
 θεός, ὁ, God. *Ἰδιότης*, -ου, ὁ, private
 θεραπεύα, ἡ, female ser- man; (2) layman.
 vant. *Ἰδρῶν*, to build, 90 [§ 94, 1].
Ἰδρώς, -ῶτος, ὁ, sweat.
 θεραπεία, ἡ, care. *Ἰερέυς*, -έως, ὁ, priest.
 θεραπεύω, to honor, 22. *Ἰερόν*, τό, victim.
 θεραπεύων, -οντος, ὁ, ser- *Ἰερός* 3, w. g., sacred to.
 vant. *Ἰζω*, see *καθίζω*.
 θέρος, -ους, τό, summer. *Ἰημι*, to send [§ 136].
 θέω, to run [Fut., § 116, *Ἰθύνα*, to set right, 52.
 3; Con., § 97, 1]. The *Ἰκανός* 3, sufficient, able.
 other tenses from *τρέ-* *Ἰκαρός*, ὁ, Icarus.
χω, which see. *Ἰκετεύω*, to supplicate, 88.
 Θῆβαι, αἱ, Thebes. *Ἰκέτης*, -ου, ὁ, suppliant.
 θῆρ, -ός, ὁ, wild beast. *Ἰκνέομαι*, see *ἄφικνέομαι*.
 θηρευτής, -οῦ, ὁ, huntsman. *Ἰλάσκομαι*, to propitiate
 θηρεύω, to hunt, 31. [§ 122, 10].
 θηρίον, τό, wild beast. *Ἰλεως*, -ων, merciful.
 θησαυρός, ὁ, treasure. *Ἰλιάς*, -δος, ἡ, the Iliad, 53.
 Θεσεύς, -έως, ὁ, Theseus. *Ἰμάτιον*, τό, garment.
 θιγγάνω, to touch [§ 121, *Ἰμεῖρω*, to desire.
 10]. *Ἰνα*, that; (2) in order
 θλάω, to bruise [§ 98, (a)]. that.
 θνήσκω, to die [§ 122, 9]. *Ἰνδική*, ἡ, India. [dia.
 θνητός 3, mortal. *Ἰνδοί*, οἱ, inhabitants of In-
 θόρυβος, ὁ, tumult. *Ἴον*, τό, violet.
 θραύω, to break, 100 *Ἰππέυς*, -έως, ὁ, horseman.
 [§ 95, Rem. 1]. *Ἰππεύω*, to ride.
 θρίξ, τριχός, ἡ, hair. *Ἰππος*, ὁ, horse.
 θρόνος, ὁ, throne, 145. *Ἴσος* 3, equal, 49.
 θρώσκω, to leap. *Ἰστημι*, to place, 158 [§ 133].
 θυγάτηρ, -ρος, ἡ, daughter. *Ἰστορέω* τινά τι, to in-
 θυμός, ὁ, mind, 28. quire of.
 θύρα, ἡ, door. *Ἰστοριογράφος*, ὁ, historian.
 θύρσος, ὁ, a thyrsus, 159. *Ἰστός*, ὁ, loom.
 θυσία, ἡ, sacrifice. *Ἰσχνάινω*, to make emacia-
 θύω, to sacrifice [§ 94, 2]. ted [§ 111, Rem. 2].
 θώς, θωός, ὁ, ἡ, jackall.

K.

- Καθαίρω*, to purify, 130.
καθέξομαι, to sit down
 [Ang., § 91, 3; Fut. *κα-*
θεδύομαι]. [10].
καθεύδω, to sleep [§ 125,
κάθημαι, to sit [Ang.,
 § 91, 3].
καθίζω, to set [§ 125, 13].
καθίημι, to let down, 167.
καθίστημι, to establish, 150.
καί, and, even; *καί* — *καί*,
 both — and (et — et), 38.
καινός 3, new.
καίριος, opportune, 112.
καιρός, the right time, 58.
καίω, to burn [§ 116, 2].
κακία, ἡ, vice.
κακόνους 2, ill-disposed.
κακός 3, bad, wicked.
κακότης, ἡ, wickedness, 39.
κακουργέω, w. a., to do
 evil to one.
κακοῦργος, ὁ, evil-doer.
κακός, to treat ill, hurt.
κακῶς, adv., badly.
κάλαμος, ὁ, reed.
καλέω, to call, name [§ 93,
 (b); Opt. Plup. Mid. or
 Pass., § 116, 4].
Καλλίας, -ου, ὁ, Callias.
κάλλος, -ους, τό, beauty.
καλοκάγαθία, ἡ, rectitude,
 145.
καλός 3, beautiful, 27.
καλύπτω, to conceal.
καλῶς, adv., well.
κάμηλος, ὁ, ἡ, camel.
κάμνω, to labor (intrans.),
 130 [§ 119].

- κᾶν, even if, 107.
 κᾶνον, τό, basket.
 κᾶπρος, ὁ, wild boar.
 καρδία, ἡ, heart.
 καρπόμα, to enjoy the fruits of.
 καρπός, ὁ, fruit.
 κάρτα, very.
 καρτερός, to be patient.
 καρτερός 3, strong, 167.
 Κάστωρ, -αρος, ὁ, Castor.
 κατάβασις, ἡ, retreat, 72.
 καταγελῶ, w. g., to laugh at. [sleep, 138.
 καταδαρδάνω, to fall a-
 καταδύω, to go down, 88.
 κατακαίω, to burn down.
 κατακαίω, to bewail.
 κατακλείω, to shut, 90.
 κατακρύπτω, to hide.
 καταλάμπω, shine upon.
 καταλείπω, to leave be-
 hind, 120.
 καταλύω, to loosen, 88.
 κατανέμω, to distribute.
 καταπαύω, to put a stop to.
 καταπετρόω, to stone to death. [122.
 καταπλήττω, to astonish,
 κατασκευάζω, to prepare.
 κατατίθημι, to lay down, 161. [122.
 καταφλέγω, to burn down,
 καταφρονέω, to despise.
 καταφυγή, ἡ, refuge.
 κατεργάζομαι, to accom-
 plish.
 κατέχω, to restrain, 23.
 κατήγορος, ὁ, accuser.
 κάτοπτρον, τό, mirror.
 κάτω, below.
 καύμα, -ατος, τό, heat.
 κάω, see καίω.
 κείμαι, to lie down [§ 141, (a)].
 κελεύω, to order, bid [§ 95].
 Κελτίβηρες, Celtiberians.
- κέντρον, τό, sting, 159.
 κέραμος, ὁ, clay.
 κεράννυμι, to mix [§ 139, (a), 1].
 κερδαίνω, to gain, 130 [§ 111, Aor. II; Perf. κερέρδακα].
 κέρδος, -ους, τό, gain.
 κενθμών, -ώνος, ὁ, lair.
 κεύθω, to conceal.
 κεφαλή, ἡ, head.
 κεχηρημένος, wanting, 120.
 κήπος, ὁ, garden.
 κῆρ, κῆρος, τό, heart.
 κηρός, ὁ, wax.
 κήρυξ, -θκος, ὁ, herald.
 κηρύττω, to make known (by a herald).
 κιθάρα, ἡ, lyre.
 Κιλικία, ἡ, Cilicia.
 κινδυνεύω, to incur dan-
 ger, 88.
 κίνδυνος, ὁ, danger.
 κίς, κίος, ὁ, corn-worm.
 κίστη, ἡ, chest.
 κιττός, ὁ, ivy.
 κίχημι, to lend [§ 135, 1].
 κλάζω, to sound [§ 105, 4; Fut. Perf. κεκλάγξω and -γξομαι].
 κλαίω, to weep, 133 [§ 125, 14].
 κλάω, to break [§ 98, (a)].
 κλείς, ἡ, key [§ 47, 5].
 Κλειώ, -ούς, ἡ, Clio.
 κλείω, to shut, 28 [Pass. with σ, § 95, Rem. 1].
 κλέος, -ους, τό, fame, 48.
 κλέπτης, -ου, ὁ, thief.
 κλέπτω, to steal [Fut. κλέψομαι; second Aor. Pass. ἐκλάπην; Perf. § 102, 5].
 κλίνω, to bend [§ 111, 6].
 κλοπή, ἡ, theft.
 κλόπιμος, thievish, 122.
 Κλωθώ, -ούς, ἡ, Clotho.
- κλώψ, -ωπός, ὁ, thief.
 κνώω, to scrape [Cont. § 97, 3].
 κοῦζω, to squeak [Char. § 105, 2].
 κοιλαίνω, to hollow out [§ 111, Rem. 2].
 κοινός, common, 131; τὸ κοινόν, commonwealth.
 κοινωνία, ἡ, communion, 108.
 κοίρανος, ὁ, ruler.
 κολάζω, to punish.
 κολακεία, ἡ, flattery.
 κολακεύω, w. a., to flatter.
 κόλαξ, -ακος, ὁ, flatterer.
 κολαστής, -οῦ, ὁ, punisher.
 κολούω, to curtail [Pass. with σ, § 95].
 κόλπος, ὁ, bosom, 133.
 κομίζω, to bring.
 κόπτω, to cut, 120.
 κόραξ, -ακος, ὁ, crow.
 κορέννυμι, to satisfy [§ 139, (b), 3].
 Κορίνθιος, ὁ, Corinthian.
 κόρυς, -υθος, ἡ, helmet.
 κοσμέω, to adorn.
 κόσμος, ὁ, ornament, 51.
 κοῦφος 3, light, 39.
 κρᾶζω, to cry out, 122 [§ 105, 2; Fut. κεκράξομαι].
 κράνος, -ους, τό, helmet.
 κρατέω, w. g., to have power over, 107.
 κρατήρ, -ῆρος, mixing bowl.
 κράτος, -ους, τό, strength.
 κραυγή, ἡ, shout, 167.
 κρέας, τό, flesh, 41 [§ 39, Rem.].
 κρέμαμι and κρεμάννυμι, to hang [§ 139, (a), 2].
 κρίνω, to judge, 48 [§ 111, 6]. [sa.
 Κρισταίος, belonging to Cri-
 κριτής, -οῦ, ὁ, judge.

- Κριτίας**, -ου, ὁ, Critias. **Λακεδαιμόνιος**, ὁ, Lacedaemonian.
Κροίσος, ὁ, Croesus. **λαγός**, -ῶ, ὁ, hare.
κρόδειλος, ὁ, crocodile. **λαίλαψ**, -απος, ἡ, storm.
κρόνον, τό, onion. **λαλέω**, to talk.
Κρότων, -ωνος, ὁ, Crotona. **λίλος** 2, talkative.
κρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1]. **λαμβάνω**, to take, 31 [§ 121, 12].
κρύπτος 3, concealed, 130. **λαμπρός** 3, brilliant, 23.
κρύπτω, to conceal, 121. **λανθάνω**, to be concealed from, 89 [§ 121, 13].
κρόω, to croak [§ 105, 2]. **λάρυγξ**, -γγος, ὁ, throat.
κτάομαι, to acquire, 112 [Redup., § 88, Rem. 1; Subj. Perf. and Opt. Plur., § 116, 4]. **λείαινα**, ἡ, lioness.
κτείνω, to kill, usually ἀποκτείνω [Perf. Act., § 111, 5. Instead of ἐκταίμαι and ἐκτάθημι, τέθηκα and ἀπέθανον ὑπό τινος are usual]. **λεαίνω**, to grind, 43.
κτεῖς, -ενός, ὁ, comb. **λείω**, to say, name; λέγομαι [§ 88, Rem. 2]; (2) to collect [§ 88, 4; Aor. Pass. ἐλέχθημι and ἐλέγην].
κτενίζω, to comb. **λειμών**, -ῶνος, ὁ, meadow. **λείπω**, to leave, leave behind [Aor. ἔλιπον; Pf. ἔλειπα, § 102, 4].
κτηῖμα, -ατος, τό, possession. **Λεωνίδας**, -ου, ὁ, Leonidas.
κτησίς, ἡ, possession, 51. **λεπτός** 3, thin.
κτίζω, to found, 31. **λευκαίνα**, to whiten [§ 111, Rem. 2].
κυβερνήτης, ὁ, pilot. **λεύω**, to stone [Pass. with σ, § 95].
κύβος, ὁ, a die, cube. **λέων**, -οντος, ὁ, lion.
Κύδνος, ὁ, Cydnus. **λεώς**, ὁ, people.
κυλίω, to roll [Pass. with σ, § 95]. **ληρός**, ὁ, loquacity.
κύπελλον, τό, goblet. **ληστής**, -οῦ, ὁ, robber.
κυριεύω, to be master of, 88. **λίαν**, very, 122.
κύριος, w. g., having power over. [clops]. **Λιβύη**, ἡ, Libya*
Κύριος, ὁ, Cyrus. **λίθος**, ὁ, stone.
κύνων, κυνός, ὁ, ἡ, dog. **λιμνή**, -ένος, ὁ, harbor.
κωλύω, to hinder. **λίμνη**, ἡ, marsh, 158.
κώμη, ἡ, village. **λιμός**, ὁ, hunger.
κωτῖλλω, to chatter, 172. **λογίζομαι**, to think, 112.
κωτῖλος 3, loquacious. **λόγιος** 3, eloquent, 112.
κωφός 3, dumb. **λόγος**, ὁ, word, 27.
Λοιπός, ὁ, pestilence, 158. **λοιδορέω**, to scold, 109.
Λοιπός 3, remaining. [5]. **λοιμός**, ὁ, pestilence, 158.
Λοῦω, to wash [Cont., § 97, 11]. **λοῦω**, to wash [Cont., § 97, 11].

A.

Λαγώνω, to acquire [§ 121, 11].

λόφος, ὁ, crest.
λοχῶω, w. a., to lie in wait.
λυγρός 3, sad.
Λυδία, ἡ, Lydia.
Λυκούργος, ὁ, Lycurgus.
λυμαίνομαι, w. a., to abuse, maltreat.
λύπη, ἡ, disgrace.
λύπη, to distress.
λυπή, ἡ, sorrow.
λυπηρός 3, sad, 47.
λύρα, ἡ, lyre.
λυρικός 3, lyric.
Λύσανδρος, ὁ, Lysander.
Λυσίας, -ου, ὁ, Lysias.
λυσιτελέω, w. d., to be useful to.
λύχνος, ὁ, lamp, 172.
λύω, to loose, 22 [§ 94, 2].
λυβάομαι, w. a., maltreat.

M.

Μαθητής, -οῦ, ὁ, a pupil, 28.
Μαϊάνδρος, ὁ, Maeander.
μάκαρ, -αρος, happy.
μακαρίζω, to esteem happy.
μακάριος 3, happy, 106.
Μακεδονία, ἡ, Macedonia.
Μακεδονικός, Macedoniaian.
Μακεδόνιος, -όνος, ὁ, a Macedonian.
μακράν, far, 131.
μακρός 3, long.
μαλακίω, to render effeminate, 124.
μαλακός 3, soft.
μαλθακός 3, soft, 172.
μάλιστα, especially, 107.
μᾶλλον, rather, 64.
Μανδάνη, ἡ, Mandana.
μανθάνω, to learn, 24 [§ 121, 14].
Μαντινεία, ἡ, Mantinea.
μάντις, -εως, ὁ, prophet, 88.
μαραίνω, to make wither.
μαρτυρέω, μαρτύρομαι, to bear testimony [§ 124, 4].

- μαρτυρία*, *ή*, testimony. *μεταβάλλω*, to change, 130. *μιμέομαι*, to imitate.
μάρτυς, -*τυρος*, *ό*, witness. *μεταβολή*, *ή*, change. *μιμητής*, -*οῦ*, *ό*, imitator.
μαστιγῶν, to scourge. *μεταδίδωμι*, to give a share of, 159. *Μίνως* (Gen. *Μίνως* and *Μίνω*), *ό*, Minos.
μαστίζω, to whip [Char., § 103, 2]. [38. *μεταλλάττω*, to change. *μινήσκα*, to remind [§ 122, 11].
μάστιξ, -*ιγος*, *ή*, scourge, *μεταξύ*, w. g., between. *μίσγω*, w. g., to mix with
μάχη, *ή*, battle. *μεταπέμπομαι*, to send for. *μισῶν*, to hate.
μάχομαι, to fight, 16 [§ 125, 15]. *μετατίθημι*, to change, 159. *μισθός*, *ό*, reward.
μέγας, -*άλη*, -*α*, great [§ 48]. *μεταφέρω*, to remove, *μισθός*, *ό*, reward.
μέγεθος, -*ους*, *τό*, greatness. *μεταχειρίζομαι*, to take in hand, 65. *μισθός*, *ό*, reward.
μέθη, *ή*, drunkenness. *μετέπειτα*, afterwards. *μνᾶ*, -*ᾶς*, *ή*, mina [§ 26].
μεθήμεν, -*ονος*, negligent, 65. *μετέχω*, to take part in. *μνήμη*, *ή*, memory.
μεθίημι, to let go, 168. *μέτριος* 3, moderate. *μνημονεύω*, to remember.
μεθύω, to be drunk, 136. *μετρίως*, *adv.*, moderately. *μνηστήρ*, -*ήρος*, *ό*, suitor.
Μεθόνη, *ή*, Methone. *μέτρον*, *τό*, measure, 28. *μόλις*, with difficulty.
μειράκιον, *τό*, young boy. *μέχρι*, until. *μοναρχία*, *ή*, monarchy.
μέλας, -*αινα*, -*αυ*, black. *μή*, not, 16; after expressions of fear, 91. *μόνον*, only, 64.
μέλει, it concerns, 24 [§ 125, 17]. *μηδαμῶν*, nowhere; *μ. εἶναι*, to be of no value. *μόνος* 3, alone.
μελέτη, *ή*, care. *Μήδεια*, *ή*, Medea. *μοῖρα*, *ή*, fate, 141.
μέλι, -*ιτος*, *τό*, honey. *μηδείς*, -*εμία*, -*έν*, no one [§ 68, Rem. 1]. *μόριμος* 2, fated.
μέλιττα, *ή*, a bee. *μηδέποτε*, never, 112. *Μοῦσα*, *ή*, a Muse.
μέλλω, to be about to, 88 [§ 125, 16]. *Μήδος*, *ό*, a Mede. *μουσική*, *ή*, music, 87.
μέλομαι, to have a care for [§ 125, 17]. *μήκος*, -*ους*, *τό*, length. *μοχθηρός* 3, miserable, base.
μέλος, -*ους*, *τό*, song, 121. *μήν*, -*νός*, *ό*, month. *μόχθος*, *ό*, toil, distress.
μέλομαι, to blame; w. d., to reproach. *μήνις*, -*ιος* or -*ιδος*, *ή*, anger. [with. *μοχλός*, *ό*, bolt, 28.
μέμψις, -*εως*, *ή*, reproach. *μηνίω*, w. d., to be angry. *μύζω*, to suck [§ 125, 18].
μέν — *δέ*, truly — but, 38. *μήποτε*, never. *μῦθος*, *ό*, word, 40.
Μενέλεως, -*εω*, *ό*, Menelans. *μήπω*, not yet. *μυῖα*, *ή*, fly.
μενεαίνω, w. d., to bear ill-will towards. *μήτε* — *μήτε*, neither — nor. *μυρία* 3, innumerable.
μένω, to remain; w. a., to await; second Perf. *μέμνηται*, to pollute [§ 111, Rem. 2]. *μύρον*, *τό*, perfumery, 148.
μερίζω, to divide. *μῆτρῶν*, -*τρος*, *ή*, mother. *μῦς*, -*ῦδος*, *ή*, mouse.
μέριμνα, *ή*, care. *μηχανάομαι*, Dep. Mid., to contrive. *μύχαιος* 3, inmost, 121.
μέρος, -*ους*, *τό*, part. *μαίω*, to pollute [§ 111, Rem. 2]. *μύω*, to close [formation of tense, § 94, 1].
μεσημβρία, *ή*, mid-day. *μαίω*, to pollute [§ 111, Rem. 2]. *μωρός* 3, foolish, a fool.
μέσος 3, middle. *μίγνυμι*, to mix [§ 140, 4]. *Ν*.
μεσότης, mediocrity, 57. *Μιθριδάτης*, -*ου*, *ό*, Mithridates. *Ναί*, truly.
μεστός 3, w. g., full. *Μίλων*, -*ωνος*, *ό*, Milo. *Νάξιος*, *ό*, Naxian.
Ναύς, *ή*, sailor. *ναυαγία*, *ή*, shipwreck. *ναύω*, to dwell.
ναυαγός, *ό*, shipwrecked. *ναυμαχία*, *ή*, sea-fight. *Νάσιω*, to press together [Char., § 105, 1].
ναυτής, -*οῦ*, *ό*, sailor. *ναυαγία*, *ή*, shipwreck. *ναυαγός*, *ό*, shipwrecked. *ναυμαχία*, *ή*, sea-fight. *ναυτής*, -*οῦ*, *ό*, sailor.

ναυτικός 3, nautical, 161;
 τὸ ναυτικόν, a fleet.
 νεανίας, -ου, ὁ, a youth.
 Νεῖλος, ὁ, Nile.
 νεκρός 3, dead, 175.
 νεκταρ, -αρος, τό, nectar.
 νέκτρος, -ως, ὁ, corpse, 49.
 Νεμέα, ἡ, Nemea.
 νέμω, to divide, 145 [Fut.
 νενῶ and νενήσω; Aor.
 ἐνεμα; Perf. νενέμηκα;
 Aor. Pass. ἐνεμήθην
 and -έθην].
 νέος 3, young, 28.
 νεότης, -ητος, ἡ, youth.
 Νέστωρ, -ορος, ὁ, Nestor.
 νεφέλη, ἡ, cloud, 158.
 νέφος, -ους, τό, cloud.
 νέω, to swim [§ 116, 3].
 νέωσ, -ῶ, ὁ, temple.
 νῆ, yea, truly.
 νῆμα, -ατος, τό, yarn, 136.
 νηπιμία, ἡ, a calm.
 νῆσος, ἡ, island.
 νίξω, to wash.
 νικᾶω, to conquer, 106.
 νικῆ, ἡ, victory.
 νίπτω, to wash.
 νίφει, it snows.
 νοέω, to think. [57.
 νόημα, -ατος, τό, thought,
 νομάς, -άδος, ὁ, ἡ, nomad.
 νομεύς, -έως, ὁ, shepherd,
 44.
 νομή, ἡ, pasture.
 νομίζω, to think, 56.
 νόμος 3, customary.
 νόμος, ὁ, law.
 νόος, ὁ, mind, 29.
 νοσέω, to be sick.
 νόσος, ἡ, disease, 28.
 νότος, ὁ, south-wind.
 Νύμφη, ἡ, a Nymph.
 νῦν, now.
 νύξ, νυκτός, ἡ, night.
 νυτάζω, to nod [Char.,
 § 108, 3].

Ξ

Ξενία, ἡ, hospitality.
 ξένος, ὁ, guest, 122.
 Ξενοφάνης, -ους, ὁ, Xeno-
 phanes. [phon.
 Ξενοφών, -ώντος, ὁ, Xeno-
 ξέω, to scrape [formation
 of tense, § 98, (b)].
 Ξηραίνω, to dry.
 ξίφος, -ους, τό, sword.
 ξύλον, τό, wood.
 Ξυρέω and Ξυρομαι, to shave
 [§ 124, 5].
 Ξύω, to scrape [Pass. with
 σ, § 95].

Ο

Ὀδάζω, to bite [Char.,
 § 105, 2].
 ὀδε, this.
 ὀδός, ἡ, way.
 ὀδοῦς, -όντος, ὁ, tooth.
 ὀδύρομαι, to mourn, 16.
 Ὀδυσσεύς, -έως, ὁ, Ulysses.
 ὀζω, to smell of [§ 125, 19].
 ὀθεν, whence.
 οἰ, whither.
 οἰακίζω, to steer [Aug.,
 § 87, 1].
 οἶδα, I know [§ 143].
 οἰγνυμι, οἶγω, see ἀνοίγω.
 οἰκείος 3, belonging to,
 own, intimate.
 οἰκέτης, -ου, ὁ, servant.
 οἰκέω, to dwell, 112.
 οἰκησις, -εως, ἡ, dwelling.
 οἰκία, ἡ, house. [112.
 οἰκοδομέω, to build a house,
 οἶκος, ὁ, house.
 οἰκουρέω, to guard a house
 [§ 87, 2].
 οἰκτεῖρω, w. a., to pity.
 οἶμαι, see οἴομαι.
 οἰμώζω, to lament [Char.,
 § 105, 2].
 οἰκτρός 3, pitiable, 58.
 οἶνος, ὁ, wine.

οἶνοχος, ὁ, cup-bearer.
 οἴομαι, to think [§ 125, 20].
 οἶος, such as; w. inf., im-
 stead of ὥστε, so that.
 οἶς, οἶος, ὁ, ἡ, sheep. [21].
 οἴρομαι, to depart [§ 133.
 Ὀἶα, see φέρω.
 ὀλιβιος 3, happy.
 ὀλβος, ὁ, riches, 124.
 ὀλιγαρχία, oligarchy, 161.
 ὀλίγοι, few.
 ὀλίγος 3, little, 53.
 ὀλισθάνω, to slip [§ 121, 7].
 ὀλλυμι, to destroy [§ 138, B].
 ὀλοῶ, to howl [Char.,
 § 105, 2].
 ὀλος 3, whole.
 ὀλοφύρομαι, to pity.
 Ὀμηρός, ὁ, Homer.
 ὀμιλέω, w. d., to associate
 with, 131.
 ὀμιλία, ἡ, intercourse with.
 ὀμνυμι, to swear [§ 138, B].
 ὀμνύω, to swear.
 ὀμογάστριος, ὁ, brother.
 ὀμῶλιωτος 2, speaking
 the same language.
 ὀμοίότης, -τητος, likeness.
 ὀμοίως, in like manner, 108.
 ὀμολογέω, to agree with,
 admit.
 ὀμῶργνυμι, to wipe off
 [§ 140, 6].
 ὄνειρος, ὁ, dream.
 ὄνησις, -εως, ἡ, advantage.
 ὄνινημι, to benefit [§ 138,
 4].
 ὄνομα, -ατος, τό, name.
 ὀνομάζω, to name.
 ὄντως, really.
 ὄξύς, -εῖα, -ύ, sharp, sour.
 ὀπάζω, to bestow, 124.
 ὀπη, whither, where.
 ὀπίσω, back, 138.
 ὀπλήζω, to arm.
 ὀπλίτης, -ου, ὁ, heavy-arm-
 ed man.

- ὄπλον, τό, weapon.**
ὅποι, whither.
ὅποιός 3, qualis, of what sort. [as. [§ 121, 8].
ὅποιος 3, quantus, as great
ὅποσοῦν 3, how great, how long, soover.
ὅπου, w. subj., when.
ὅποτε, when, since.
ὅποτερος 3, which of two.
ὅπου, where.
ὍΠΙΩ, see ὄραω.
ὅπως, how, 109.
ὄρασις, -εως, ἡ, sight.
ὄραω, to see [§ 126, 4].
ὄργαίνω, to enrage [§ 111, Rem. 2].
ὄργῆ, ἡ, anger.
ὄργίζομαι, Dep. Pass., to be angry.
ὄρέγω, to stretch, 122.
ὄρεξις, a striving after, 108.
ὄρθός 3, straight, 57. [108.
ὄρθώω, to make straight,
ὄρθριος 3, early.
ὀρίζω, to fix, limit, 124.
ὀρκιον, τό, oath.
ὀρκος, ὁ, oath.
ὀρμάω, to rush, 106.
ὀρμή, ἡ, impulse, 57.
ὀρνιθοθήρας, -α, ὁ, bird-catcher, 24.
ὀρνις, -ιδος, ὁ, ἡ, bird.
ὀρνυμι, to rouse.
ὄρος, -ους, τό, mountain.
ὀρνυξ, -γος, ὁ, quail.
ὀρύττω, to dig [Fut. ὀρύξω; Pf. ὀρύρυχα; Pf. Mid. or Pass. ὀρύρυγμαί, § 89, (a)].
ὀρχηθμός, ὁ, dance.
ὀσιος 3, holy.
ὀσμή, ἡ, smell.
ὄσος, as great as, 67.
ὄσπερ, ἡπερ, ὅπερ, whoever, 108.
ὄστέον, -όν, τό, bone.
- ὅστις, ἡτις, ὅ τι, whoever, 67 [§ 62].**
ὄσφραϊνομαι, w. g., to smell [§ 121, 8].
ὄταν, w. subj., when, 87.
ὄτε, when.
ὄτι, that, because.
ὄυ, not, 17; ὄυ, where.
ὄυδαμῆ, nowhere.
ὄυδέ, neither, 57.
ὄυδεῖς, -εμία, -έν, no one [§ 68, Rem. 1].
ὄυδέποτε, never.
ὄυκ, not, 16.
ὄυκέτι, no longer, 165.
ὄυν, therefore.
ὄυποτε, never, 131.
ὄυρανίδαι, οἱ, gods, inhabitants of Olympus.
ὄυράνιος 3, heavenly.
ὄυς, ὠτός, τό, ear [§ 39].
ὄυσία, possession, 64.
ὄυτε—ὄυτε, neither—nor.
ὄυτω(ς), thus, 87 [§ 7].
ὄυχ, not, 28.
ὄυφείλω, to owe [§ 125, 22].
ὄυφέλλω, to nourish, 53.
ὄυφθαλμός, ὁ, eye.
ὄυφίς, -εως, ὁ, snake.
ὄυφλισκάνω, to owe [§ 121, 9].
ὄυχέω, to bear, endure.
ὄυχλος, ὁ, the common people (plebs).
ὄυψ, ὀπός, ἡ, voice.
ὄυπέ, late.
ὄυψιος 3, late. [47.
ὄυψις, -εως, ἡ, sight, visage,
ὄυσφάγος 2, dainty.
- II.**
Παγίς, -ίδος, ἡ, trap, 49.
πάγκρακος, thoroughly bad.
πάθος, -ους, suffering, 53.
παῖαν, -ἄνος, ὁ, war-song.
παιδεία, ἡ, education, 87.
παιδεύω, to educate, 16.
- παιδίον, τό, little child, 131.**
παίζω, to play, 17 [§ 116, 3].
παῖς, -δός, ὁ, ἡ, child, 39.
παίω, to strike.
πάλαι, formerly, long ago;
οἱ παῖλαι, the ancients.
παλαίω, to wrestle [Pass. w. σ, according to § 93].
παλαιός 3, ancient.
πάλιν, again, 159.
πανταχοῦ, everywhere, in all respects. [kind.
παντοδαπός 3, of every πάντως, wholly, 160.
πάνω, altogether, very.
πάππος, ὁ, grand-father.
παραγγέλλω, to order.
παραδίδωμι, give over to, commit. [edly.
παραδόξως, adv., unexpected-
παραθήκη, ἡ, something entrusted, 122.
παραινέω, w. d., to advise, to exhort.
παρακαλέω, to call to, to exhort. [147.
παρακαταθήκη, ἡ, pledge,
παραλαμβάνω, to receive.
παράνομος 2, contrary to law.
παραπέτομαι, to fly away.
παραπλῶζω, mislead, 122.
παραπλήσιος 3, like.
παρασκευάζω, to prepare, 168.
παρασκευαστικός 3, w. gen., skilled in preparing.
παρατείνω, to stretch out.
παρατίθημι, to place beside, provide.
παρατρέχω, to run by or past. [past.
παραφέρω, to carry by or
πάρεμι, inf. παρῆναι, to be present; πάρεστι(ν), it is lawful, in one's power.

- πάρειμι, inf. *παρίεναι*, to go by, near.
παρέρχομαι, to go by.
παρέχω, to offer, grant, 27; Mid., 58.
παρήμι, to let pass, neglect, 168. [158.]
παρίστημι, to place beside,
παροινέω, to riot [Aug., § 91, 1].
παροξύνω, to encourage.
παρῆρησία, *ἡ*, frankness, 163.
πᾶς, every, all.
πίσσω, to scatter [Char., § 105, 1].
πάσχω, to suffer, 141 [§ 122, 12].
πατήρ, -ρός, *ὁ*, father.
πάτριος 2, belonging to the country.
πατρίς, -ίδος, *ἡ*, native country.
Πάτροκλος, *ὁ*, Patroclus.
πάτρις, -ως, *ὁ*, uncle, 47.
παύω, to cause to cease, 124 [Aor. Pass. *ἐπαύσθην*; Pf. Mid. or Pass. *πέπαυμαι*, to cease; Fut. Perf. *πεπαύσομαι*, will cease].
πέδη, *ἡ*, fetter.
πεδίον, τό, a plain.
πειθῶ, to persuade, 124; Mid., 22 [Aor. *ἔπεισθην*, I obeyed].
πειθῶ, -οῦς, *ἡ*, persuasiveness.
πεινάω, to hunger [Cont., § 97, 3]. [try.]
πειρώομαι, Dep. Pass., to
πέλαγος, -ους, τό, sea.
Πελοποννησιακός, Peloponnesian.
Πελοπόννησος, *ἡ*, Peloponnesus.
Πέλοψ, -οπος, *ὁ*, Pelops.
παιλαστής, *ὁ*, shieldsman.
- πέμπω*, to send [§ 102, 5].
πένης, -ητος, *ὁ*, *ἡ*, poor.
πενητεύω, to be poor.
πενθέω, to grieve.
πενθικῶς ἔχω, w. g., to be sad about something.
ΠΕΝΘΩ, see *πίσχω*.
πενία, *ἡ*, poverty.
πενιχρός 3, poor.
πένομαι, to be poor.
πεπαίνω, to make ripe, 130 [§ 111, Rem. 2].
πεπρωμένη, *ἡ*, fate.
πέπων, -ονος, ripe.
περαίνω, to complete, 131 [§ 111, Rem. 2].
περαῖος 3, beyond.
πέρας, -ατος, τό, end, 147.
περώω, to transport [§ 98, (a)].
περιάγω, to lead round.
περιβάλλω, to throw round.
περίδρομος 2, running round. [cles.]
Περικλῆς, -έους, *ὁ*, Peri-
περιορώω, to overlook, permit, 147.
περίπλοος, -ους, *ὁ*, voyage round. [133.]
περιφρέω, to flow round,
περιστέλλω, to clothe, 130.
περιτίθημι, to put or set round. [121.]
περιτρέπω, to turn round,
περιττός 3, beyond the usual number, more than sufficient.
περιφέρω, to carry about.
Περσεφόνη, *ἡ*, Proserpine.
Πέρσης, -ου, *ὁ*, a Persian.
Περσικός, Persian.
πετάννυμι, to expand [§ 139, (a), 3].
πέτομαι, to fly [§ 125, 23].
πέτρα, *ἡ*, rock.
ΠΕΥΘΟΜΑΙ, see *πυνθάνομαι*.
- πῆ*; whither? where?
πηγή, *ἡ*, fountain.
πήγνυμι, to fix, make firm [§ 140, 8].
πήχυς, -εως, *ὁ*, cubit, 51.
πικρός 3, bitter.
πιέζω, to press.
πίμπλημι, to fill [§ 135, 5].
πίμπρημι, to burn [§ 135, 6].
πίνω, to drink [§ 119, 3].
πίσισκω, to give to drink [§ 122, 13].
πιπράσκω, to sell [§ 122, 14].
πίπτω, to fall [§ 123].
πιστεύω, to trust, 25.
πίστις, -εως, *ἡ*, belief, 133.
πιστός 3, trustworthy, 27.
πίων, -ονος, fat.
πλάζω, to cause to wander [Char., § 105, 4].
πλάσσω, to form [Char., § 105, 1].
πλαστική, *ἡ*, sculpture, 160.
Πλάταια, *ἡ*, Plataea.
πλέθρον, τό, measure of 100 feet.
πλειστός 3, most.
πλέκω, to knit, weave.
πλεονάκις, oftener.
πλεονέκτης, -ου, avaricious.
πλεονεξία, *ἡ*, avarice.
πλευρά, *ἡ*, side.
πλέω, to sail [§ 116, 3; Cont., § 97, 1].
πληγή, *ἡ*, a blow, wound.
πλήθος, -ους, τό, multitude, 72.
πλήν, w. g., except, 145.
πλήρης, -εσ, w. g., full, satisfied with.
πλησιάζω, to approach.
πλησιός 3, near, 109.
πλήττω, to strike, 131 [PF]
- πέπληγα*, I have struck;
 Aor. Pass. *ἐπλήγην*;
πέτρα, *ἡ*, rock.
ΠΕΥΘΟΜΑΙ, see *πυνθάνομαι*.
 but in composition, *ἐπλήγην*, e.g. *ἐξέπληγην*.

- πλῆθος, ἡ, brick.
 πλοῦς = πλοῦς, ὁ, voyage.
 πλούσιος 3, rich.
 πλουτέω, to be or become rich.
 πλουτίζω, to enrich, 64.
 πλούτος, ὁ, riches, 39.
 πλύνω, to wash [§ 111, 6].
 πνέω, to breathe, blow [§ 116, 3; Cont., § 97, 1].
 πόθεν; whence?
 ποθέω, to desire [§ 98, (b)].
 ποιέω, to make, do; εὐ ποιέω, 107.
 ποιητής, -οῦ, ὁ, poet.
 ποικίλος 3, variegated, 40.
 ποιμήν, -ένος, ὁ, shepherd.
 ποῖος; 3, of what kind?
 πολεμέω, w. d., to carry on war.
 πολέμιος 3, hostile, 88.
 πολεμικός 3, warlike.
 πόλεμος, ὁ, war.
 πολιορκέω, to besiege.
 πολιορκία, ἡ, siege.
 πόλις, -εως, ἡ, city, 51.
 πολιτεία, ἡ, the state, civil polity, 90.
 πολιτεύω, to govern the state; Mid., to live as a citizen, to govern the state.
 πολίτης, -ου, ὁ, citizen.
 πολιτικός 3, relating to the state, 163.
 πολλάκις, often.
 πολλαπλάσιος 3, many times more.
 πολλοί, many. [lux.
 Πολυδεύκης, -ους, ὁ, Polydeukian, ἡ, the rule of many.
 πολυλόγος 2, loquacious.
 πολύπονος 2, laborious.
 πολύς, much, 53 [§ 48].
 πολυτέλεια, ἡ, costliness, 136.
 πολυτελής, -ές, costly, 163.
 πολυφιλία, ἡ, multitude of friends.
 πολυχειρία, ἡ, multitude of hands, of workmen.
 πονέω, to toil, 107 [§ 98, (b)].
 πονηρός 3, wicked, 48.
 πόσος, ὁ, toil, 28. [90.
 πορεύω, to lead forward, πορθέω, to destroy.
 κομιστικός 3, w. g., skilled in procuring.
 πορφύρεος (οὔς) 3, purple.
 Ποσειδών, -ῶνος, ὁ, Poseidon, Neptune.
 πόσις, -εως, ἡ, drinking, 51.
 πόσος; 3, how great?
 ποταμός, ὁ, river.
 ποτέ, once, 43.
 πότερος, which of two, 165.
 ποτῶν, τό, drink.
 ποῦς, ποδός, ὁ, foot.
 πράγμα, -ατος, τό, an action, 40.
 πρακτικός 3, capable of accomplishing, obtaining.
 πράξις, -εως, ἡ, an action.
 πρᾶος 3, mild, 53.
 πράττω, to do, act; πράττω, πράττομαι τινα ἀργύριον, to demand of one; w. adv., 89.
 πρέπει, it is becoming, 24.
 πρέσβεις, οἱ, ambassadors.
 πρεσβευτής, -οῦ, ὁ, ambassador, 121.
 πρέσβυς, -εια, -υ, old.
 πρίασθαι, to buy [§ 135, p. 165].
 πρῖν, before; w. inf., 106;
 πρῖν ἄν, w. subj., 88.
 πρῶν, to saw [Pass. with σ, § 95].
 προαιρέσθαι, to prefer.
 πρόβατον, τό, sheep.
 πρόγονος, ὁ, ancestor.
 προδίδωμι, to betray.
 προδότης, -οῦ, ὁ, betrayer.
 προείπω (Aor.), to say before, command.
 προέρχομαι, to go before.
 προθυμία, ἡ, willingness.
 πρόθυμος 2, willing.
 προθύμως, adv., willingly.
 προλείπω, to forsake, 121.
 πρόμαχος, ὁ, fighting in front, champion.
 προνοέω, to consider beforehand, 142.
 πρόνοια, ἡ, foresight, 87.
 πρόοιδα, to know beforehand.
 προσαγορεύω, to call, name.
 προσβάλλω, w. g., to smell of something.
 προσβλέπω, to look at.
 προσδοκάω, to expect, 107.
 ποτῶν, τό, drink.
 πρόσκειμι, inf. προσείναι, to be present, 47.
 πρόσκειμι, inf. προσίεναι, to go to, 168.
 προσελαύνω, to advance towards.
 προσέρχομαι, to come to.
 προσήκει, it is becoming, 24.
 προσήκων, becoming, 133.
 προσημáνω, to reveal, 165.
 πρόσθεν, before; w. g. [§ 24].
 προσθετός 3, artificial, 175.
 προσκυνέω, w. a., to worship, honor.
 πρόσσος, ἡ, approach, 54.
 προσπίπτω, to fall upon, occur, 87.
 προσπνέω, to breathe upon.
 προσποιέω, to add to, 109.
 προστίθημι, to add.
 προσφέρω, to bring to, 30.
 πρότερος 3, before, sooner.
 προτίθημι, to put before, 159.
 προτρέπω, to turn to, 41.
 προφητεύω, to prophesy.

- πρῶταιον, τό, court of justice at Athens.
 πρώτος 3, early.
 πρώτος 3, first.
 πταίρω, to sneeze.
 πταίω, to strike against [Pass with σ, § 95].
 πτερόν, τό, wing.
 πτέρυξ, -γος, ἡ, wing.
 πτίσω, to pound [Char., § 105, 1].
 πτωχός, very poor, 56.
 Πυθαγόρας, -ου, ὁ, Pythagoras. [pact.
 πύλη, ἡ, gate.
 πυνθάνομαι, to inquire [§ 121, 15].
 πῦρ, πυρός, τό, fire.
 πύργος, ὁ, tower.
 πυρώω, to burn.
 πῶ (enclitic), yet.
 πωλέω, to sell.
 πώποτε, ever.
 πῶς; how?
- P.
- Πράδιος 3, easy.
 πράδιως, adv., easily.
 ρέθμα, -ατος, τό, stream.
 ρέω, to flow [§ 116, 3].
 ΡΕΩ, see φημί.
 ρήγνυμι, to tear, break [§ 140, 9].
 ρῆμα, -ατος, τό, word.
 ρήτωρ, -ορος, ὁ, orator.
 ρίγος, -ους, τό, cold.
 ριγώω, to be cold [Cont., § 97, 3, (b)].
 ριπτέω, to throw.
 ρίπτω, to throw.
 ρίς, ρινός, ἡ, nose.
 ρίψ, ριπός, ἡ, reed.
 ροδόδακτυλος 2, rosy-fingered.
 ρόδον, τό, rose.
 ροαί, ἡ, pomegranate.
- ῥόπαλον, τό, a club.
 ῥυθμός, ὁ, rhythm.
 ῥυστάζω, to drag [Char., § 105, 2].
 ῥώννυμι, to strengthen [§ 139, (c), 2].
- Σ. •
- Σαλαμίς, -ίνος, ἡ, Salamis.
 σάλπιγξ, -ιγγος, ἡ, trumpet.
 σαλπίζω, to blow a trumpet [Char., § 105, 4].
 σαλπικτής, -οῦ, ὁ, trumpeter.
 Σάμιος, ὁ, Samian.
 Σαρδανάπαλος, ὁ, Sardapanalus.
 Σάρδεις, -εων, αἱ, Sardis.
 Σάρος, ὁ, the Sarnus.
 σάρξ, σαρκός, ἡ, flesh.
 σάττω, to load.
 σαφής, -ές, clear.
 σαφῶς, clearly.
 σβέννυμι, to quench, 163 [§ 139, (b), 4; second Aor., § 142].
 σέβας, τό, respect, 47.
 σέβομαι, to honor, 31.
 σεισμός, ὁ, earthquake.
 σεῖω, to shake [Pass. with σ, § 95].
 σέλας, -αος, τό, splendor.
 σῆμα, τό, sign, monument.
 σημαίνω, to give a sign.
 σημεῖον, τό, sign.
 σιγάω, to be silent.
 σιγή, ἡ, silence.
 σίδηρος, ὁ, iron.
 σίναπι, -εος, τό, mustard.
 σίτος, ὁ, corn.
 σιωπάω, to be silent.
 σιωπή, ἡ, silence.
 σιωπηλός 3, silent.
 σκύφος, -ους, τό, trench.
 σκεδάω, to scatter, 124.
 σκεδάννυμι, to scatter [§ 139, (a), 4].
- σκέλλω, to dry up [§ 142, 3].
 σκήπτρον, τό, sceptre.
 σκιά, ἡ, shadow.
 σκλήρως 3, dry, 121.
 σκολιός 3, crooked, 23.
 σκοπέω, -έομαι, to behold, consider.
 σκότος, ὁ and τό, darkness.
 σκώπτω, to joke, 59.
 σμῆω, to smear [Cont., § 97, 3; Aor. Pass. ἐσμήθη].
 σοφία, ἡ, wisdom. [46.
 σοφιστής, -οῦ, ὁ, sophist.
 Σοφοκλής, -έους, ὁ, Sophocles.
 σοφός 3, wise.
 σπανίζω, w. g., to be in want.
 σπάνις, -εως, ἡ, need, 51.
 σπανίως, adv., rarely, 160.
 Σπάρτη, ἡ, Sparta.
 Σπαρτιάτης, -ου, ὁ, Spartan.
 Σπαρτιατικός, Spartan.
 σπᾶω, to draw [§ 98, (a)].
 σπείρω, to sow [Pf. ἐσπώρα; Aor. Pass. ἐσπάρην].
 σπένδω, to pour libations; Mid., to make a treaty.
 σπεύδω, to hasten, 17.
 σπουδάζω, to hasten, be zealous, 131.
 σπουδαίος 3, zealous, 34.
 σπουδαίως, adv., zealously, 63.
 σπουδή, ἡ, zeal.
 σταγών, -όνος, ἡ, drop, 52.
 στάδιον, τό, stadium, 131.
 σταθμός, ὁ, a station, 72.
 στάζω, σταλάζω, to trickle [Char., § 105, 2].
 στασιάζω, to revolt, be at variance, 87.
 στάσις, -εως, ἡ, faction, 51.
 στάχυς, -ῦος, ὁ, ear of corn.
 στέγη, ἡ, roof, house.

- στέλλω**, to send [second Aor. Pass., § 102, 2, and § 114].
στενάζω, to sigh [Char., § 105, 2].
στέργω, w. a., to love; w. d., to be contented with.
στερέω τινά τι, to deprive one of something [§ 122, 16]. [of.
στέρομαι, to be deprived
στερίσκω, to deprive of [§ 122, 15].
στέφανος, ó, crown.
στήλη, ή, pillar.
στηρίζω, to make firm [Char., § 105, 2].
στίζω, to prick [Char., § 105, 2].
στολή, ή, robe.
στόμα, -ατος, τό, mouth.
στορέννυμι, στόρνυμι, to spread out [§ 139, (b), 5].
στράτευμα, -ατος, τό, army, 72.
στρατεύω, to make an expedition, 89.
στρατηγός, ó, a general.
στρατιά, ή, army.
στρατιώτης, -ου, ó, soldier.
στρατοπεδεύομαι, to encamp.
στρατόπεδον, τό, encampment, encamped army.
στρατός, ó, army.
στρεβλώω, to torture.
στρέφω, to turn [Aor. Pass. *ἔστρέφην*, *ἔστρέφθην*; Perf. Mid. or Pass., § 102, 6].
στρώννυμι, to spread out [§ 139, (c), 3].
στυγέω, to hate.
Συβαρίτης, -ου, ó, Sybarite.
συγγινώσκω, to think with, agree with; *ἔμαν-*
- τῶ*, to be conscious; *σ.* *τινί*, to pardon.
συγγνώμων, -ου, w. g., pardoning; (2) agreeing with.
συγγράφω, to describe, 72.
συγκυκάλω, to confound, 106.
συγχαίρω, to rejoice with.
συγχέω, to pour together, 133.
συκῆ, ή, fig-tree.
σύκον, τό, fig.
συλλάω τινά τι, to deprive one of something.
συλλαμβάνω, to take with, seize, 107.
Σύλλας, -ου, ó, Sylla.
συλλέγω, to collect.
σύλλογος, ó, assembly.
συμβαίνω, to go with, 136.
συμβουλεύω, to advise.
σύμβουλος, ó, adviser.
συμμαχία, ή, alliance, aid.
σύμμαχος, ó, ally, 106.
σύμπας, all together, 72.
συμπήγνυμι, to join together, 172.
συμπίνω, to drink with.
συμπίπτω, to fall with, 142.
συμπονέω, to work with, 107. [142.
συμφέρω, to carry with,
συμφορά, ή, an event, 138.
συναγωνίζομαι, to contend with.
συναίρομαι, w. g., to take part in.
συναπόλλυμι, to destroy together, 163. [124.
συναρμώζω, to fit together,
σύνδειπνος, ó, table-companion.
σύνδεσμος, ó, band; conjunction. [142.
συνδιατρίβω, to live with,
σύνειμι, inf. *συνείναι*, to be with.
- σύνειμι**, inf. *συνείναι*, w. d., to come or assemble with. [qual.
συνεξομοίω, to make *συνεπιδίδωμι*, to give up, 162.
συνεργός, ó, helper.
σύνεσις, -εως, ή, understanding.
συνετός 3, sensible, 72.
συνήθεια, ή, intercourse, 22.
συνθάπτω, to bury with.
συνθήκη, ή, treaty.
συνίστημι, to put together.
σύνεσις, to spin with, 162.
σύνουδα, to know with;
ἔμαντῶ, to be conscious.
συντάττω, to arrange, 122.
συντρέχω, to run with one.
συντυγχάνω, to meet with, happen.
σῦριγξ, -ιγγος, ή, flute.
σπρίζω (*σπρίττω*), to whittle [Char., § 105, 2].
Σύρος, ó, a Syrian.
σύρω, to draw.
σῦς, σός, ó, ή, boar, sow.
συσκηνέω, to tent with, eat with.
σφάζω, σφάττω, to kill [Char., § 105, 2].
σφαίρα, ή, ball.
σφάλλω, to deceive, 113.
σφοδρά, very, 147.
σφοδρός 3, violent.
σφύζω, to throb [Char., § 105, 2].
σφύρα, ή, hammer.
σχύω, to loose [§ 98, (a)].
σχολαίος 3, lazy.
σώζω, to save, 52 [Perf. Mid. or Pass. *σέσωσμαι*; Aor. Pass. *ἔσώθην*].
Σωκράτης, -ους, 'ó, Socrates.
σώμα, -ατος, τό, the body.
σωτήρ, -ήρος, ó, preserver.

σωτηρία, ἡ, preservation.
 σωφρονέω, to be of sound
 mind, 165.
 σωφροσύνη, ἡ, modesty, 59.
 σόφρων, wise, 36.

T.

Τάλαντον, τό, talent (a
 weight).
 τάλαντος, ὁ, little basket.
 τάλαια, -αια, -αν, wretched.
 Τάνταλος, ὁ, Tantalus.
 τάξις, -εις, ἡ, order, 121.
 ταπεινός 3, low, humble.
 ταπεινῶω, to humble.
 ταράττω, to throw into
 confusion, 122.
 παραχή, ἡ, confusion, 122.
 τάττω, to arrange, 122.
 ταῦρος, ὁ, bull. [40].
 ταυτολογία, ἡ, tautology,
 τάφος, ἡ, grave.
 τάχα, quickly, 131.
 ταχέως, quickly.
 τάχος, -ους, τό, quickness.
 ταῶς, ταῶ, ὁ, peacock.
 τέ — καί, both — and, 44.
 Τεγέα, ἡ, Tegea.
 τεῖνω, to stretch [Pf. τέ-
 τῆκα; Pf. Mid. or Pass.
 § 113].
 τεῖρω, to wear out, tire, 22.
 τεῖχος, -ους, τό, wall.
 τεκμαίρω, to limit.
 τέκνον, τό, child.
 τελευταῖος 3, last.
 τελευτάω, to end, die.
 τελευτή, ἡ, end, death.
 τελέω, to accomplish, 107
 [§ 98, (b)].
 τέλος, -ους, τό, end, 131.
 τέμνω, to cut, divide, 130
 [§ 119].
 τέρας, -ατος, τό, wonder.
 τέρας, to delight, 34.
 τετραῖνω, to bore [§ 111,
 Rom. 2].

τέττιξ, -ιγος, ὁ, grasshop-
 per.
 τεχνάομαι, Dep. Mid., to
 contrive.
 τέχνη, ἡ, art.
 τεχνίτης, -ου, ὁ, artist.
 τήκω, to melt, 133.
 Τηλέμαχος, ὁ, Telemachus.
 τηλικούτος, so large, 67.
 τηλοῦ, far.
 τιάρια, ἡ, turban.
 τίθημι, to place, 159; νό-
 μους τίθεσθαι, to make
 laws [§ 133].
 τιθήνη, ἡ, nurse.
 τίκτω, to beget [Fut. τέ-
 ξομαι; Aor. ἔτεκεν;
 Perf. τέτοκα].
 τιμάω, to honor.
 τιμή, ἡ, honor.
 τίμιος 3, honored, 56.
 τιμωρέω, to help, 168.
 τιμωρία, ἡ, punishment.
 τίνω, to expiate, pay
 [§ 119, 4].
 τιτρώσκω, to wound [§ 122,
 16].
 τλῆναι, to bear [§ 135, 7].
 τοί, indeed, 136.
 τοίνυν, hence, therefore.
 τοῖος 3, of such a nature.
 τοιοῦτος 3, such [§ 60].
 τολμάω, to dare, 106.
 τόξευμα, -ατος, τό, arrow.
 τοξική, ἡ, archery.
 τόξον, τό, bow.
 τόπος, ὁ, place.
 τοσοῦτος 3, so great [§ 60].
 τότε, then.
 τραγικός 3, tragic.
 τράγος, ὁ, goat.
 τραγωδία, ἡ, tragedy.
 τράπεζα, ἡ, table.
 τρέπω, to turn; Mid., to
 turn myself; (2) for
 myself, i. e. to put to
 flight [Aor. ἔτρεφα;

Mid. -άμην; Pass. ἔτρε-
 φθην; ἐτράπον, -όμην.
 ἐτράπην; Pf. Act. τέ-
 τρεφα; Pf. Mid. or Pass.
 ἐτραμμαί, § 102, 5, 6].
 τρέφω, to nourish, 25 [Fut.
 θρέψω; Aor. ἔθρεφα;
 Pf. τέτρεφα, § 105, 2;
 Pf. Mid. or Pass. τέ-
 τραμμαί, ibid., 6; Aor.
 Pass. ἐτράφην (seldom
 ἐτρέφθην)].
 τρέχω, to run [§ 126, 5].
 τρέω, to tremble [§ 98, (b)].
 τρίβω, to rub.
 τριήρης, -ήρους, ἡ, trireme.
 τρίξω, to chirp [Char.,
 § 105, 2].
 τρίπους, -όδος, tripod, 145.
 Τροϊζήν, -ήνος, ἡ, Troe-
 zene.
 τρόπαιον, τό, trophy.
 τρόπος, ὁ, way, manner, 67.
 τροφή, ἡ, luxury, 22.
 τρυφήτης, -ου, ὁ, luxu-
 rious, 24.
 τρώγω, to gnaw [Fut. τρώ-
 ξομαι; Aor. ἔτραγον].
 τυγχάνω, to obtain [§ 121,
 16].
 τύμβος, ὁ, tomb.
 τύπτω, to strike.
 τυραννίς, -ίδος, ἡ, tyranny.
 τύραννος, ὁ, tyrant, 91.
 τύρβη, ἡ, crowd, bustle.
 τυφλώω, to make blind.
 τύχη, ἡ, fortune, 23.

T.

Υάκινθος, ὁ, hyacinth.
 ὑβρίσειν, w. a., to be haugh-
 ty towards one, to mal-
 treat. [51].
 τρέπω, to turn; Mid., to
 turn myself; (2) for
 myself, i. e. to put to
 flight [Aor. ἔτρεφα;

- ὕδωρ, τό, water [§ 47].
 δεῖ, it rains.
 υἱός, ὁ, son.
 ὑπακούειν, w. d., to obey.
 ὑπάρχω, to be at hand, to be, 41.
 ὑπεξίστημι, to remove;
 Mid., to go or come out from.
 ὑπεροπιδνήσκω, w. gen., to die for one.
 ὑπεράχθομαι, to be much grieved.
 ὑπερβάλλω, to throw beyond, exceed.
 ὑπερβασία, ἡ, trespass.
 ὑπερῆφανος, haughty, 110.
 ὑπεροράω, to look over, to despise.
 ὑπέφρων, haughty, 36.
 ὑπερρέω, w. d., to aid, serve.
 ὑπισχνέομαι, to promise [§ 120, 3].
 ὕπνος, ὁ, sleep. [ing.
 ὑπογραφή, ἡ, paint, paint-
 ὑπέσθημα, -ατος, τό, sandal, 108.
 ὑπόθεσις, -εως, ἡ, hypothesis.
 ὑπομένω, w. a., to await, endure.
 ὑποφέρω, to endure.
 ὑποχωρέω, to go back.
 ὕστεραιος, 3, following.
 ὕστατος, 3, later, following.
 ὑφαίνω, to weave [Perf. ἕφαγκα; Perf. Mid. or Pass. ὕφασμαι].
 ὕψος, -ους, τό, height, 48.
 ὑψεύω, to elevate.
- φ.
 ΦΑΓΩ, see ἐσθίω.
 φαίω, to show, 121.
 φανερός, evident, 168.
 φάρμακον, τό, remedy.
- φάσκω, to assert [§ 122, 17].
 φαῦλος, bad, evil.
 φείδομαι, Dep. Mid., w. g., to spare.
 φέναξ, -ακος, ὁ, impostor.
 Φερεκίδης, -ους, ὁ, Pherecydes.
 φέρω, to bear, 23 [§ 126, 6].
 φεύγω, to flee, 17 [§ 116, 3].
 φημί, to say [§ 126, 7; inflection, § 135, 8].
 φθάνω, to anticipate, 136 [§ 119, 5].
 φθείρω, to destroy [§ 111, Pf. Act. ἐφθορα; Pf. Mid. or Pass. ἐφθάρμαι; Fut. Pass. φθάρσομαι and second Aor. Pass. ἐφθάρην, in the sense of to perish].
 φθόνος, ὁ, envy.
 φιάλη, ἡ, drinking-cup.
 φιλόανθρωπος, 2, philanthropic, 43.
 φιλέω, to love.
 φιλία, ἡ, friendship.
 φίλιος, 3, friendly.
 φιλοκερδής, -ές, fond of gain.
 φιλομαθής, -ές, fond of learning.
 φιλόξενος, 2, hospitable.
 φιλοσοφείω, to philosophize.
 φίλος, ὁ, a friend, dear.
 φιλοχρημοσύνη, ἡ, avarice.
 φλύζω, to bubble [Char., § 105, 2].
 φοβέω, to frighten, 109.
 φόβος, ὁ, fear.
 ποινίκεος (οὖς), 3, purple.
 φοιτάω, to go to and fro.
 φονεύς, -έως, ὁ, murderer.
 φονεύω, to murder.
 φόνος, ὁ, murder.
 φορβή, ἡ, pasture, food.
 φορέω, to carry.
 φόρμιγγς, -γγος, ἡ, harp.
- φράζω, to say, tell, 124.
 φρήν, -ενός, ἡ, mind, 36.
 φρονέω, to think, 107.
 φροντίζω, to care for, 27.
 φροντίς, -ίδος, ἡ, concern, 39.
 Φρυγία, ἡ, Phrygia.
 Φρύξ, -έγος, ὁ, a Phrygian.
 φυλακή, ἡ, guard, watch.
 φύλαξ, -κος, ὁ, a guard, 51.
 φυλάττω, to guard, 86;
 Mid., w. a., to guard against something, 122.
 φύσημα, -ατος, τό, breath.
 φύσις, -εως, ἡ, nature.
 φυνεύω, to plant.
 φύω, to bring forth, 20 [§ 142, 10].
 φωνέω, to produce a sound, speak.
 φωνή, ἡ, voice.
 φάω, φάρος, ὁ, thief.
 φῶς, φωτός, τό, light.
- X.
- Χάινω, to yawn, 120.
 χαίρω, to rejoice, 17 [§ 122, 24].
 χαλάω, to loosen [§ 98, (a)]. [22.
 χαλεπός, 3, troublesome,
 χαλεπῶς, adv., with difficulty.
 χαλινός, ὁ, bridle.
 χαλκός, ὁ, brass.
 χάλκεος, 3, brazen.
 χαρίεις, graceful.
 χαρίεντως, gracefully.
 χαρίζομαι, to gratify, 37.
 χάρις, -ιτος, ἡ, favor, 39.
 χάσκω, to yawn [§ 122, 18].
 χειμών, -ώνος, ὁ, winter.
 χεῖρ, -ρός, ἡ, hand [§ 25, Rem. 2].
 χειρόομαι, to subdue, 110.
 χελιδών, -όνος, ἡ, swallow.
 χέω, to pour [§ 116, 3].

χρῶω, to deprive of, 113.	χρίω, to anoint [Pass. ψεύστης, -ου, ὁ, Har. with σ, § 94, 1].	ψεύστης, -ου, ὁ, Har.
χθῆς, yesterday.	χρόνος, ὁ, time.	ψήν, ψηνός, ὁ, wasp.
χθών, -όνος, ἡ, the earth, 133.	χρυσίον, τό, gold.	ψήφισμα, -ατος, τό, decree, 160.
χιτών, -ῶνος, ὁ, coat.	χρυσός, ὁ, gold.	ψυχῆ, ἡ, the soul.
χιών, -όνος, ἡ, snow.	χρῦσεος (οὐς), -έα (ἦ), -εον (οὖν), golden.	ψύχος, -ους, τό, cold.
χοεὺς, χοῶς, ὁ, measure, 44.	χρῶμα, -ατος, τό, skin.	Ω.
χοίρειος 3, of swine.	χρῶννυμι, to color [§ 139, (c)].	ᾠδῆ (ὠδή), ἡ, song.
χολδομαι, to be angry at.	χώρα, ἡ, country, region.	ὠθέω, to push [§ 124, 6].
χόλος, ὁ, anger, 172.	χωρίς, w. g., separately, apart from.	ὠπτός, -εῖα, -ύ, quick.
χορεύω, to dance.	χωρισμός, ὁ, separation.	ὠμος, ὁ, shoulder.
χορός, ὁ, dance.	Φ.	ὠνέομαι, to buy [Aug., § 87, 4. Comp. πρίασθαι].
χῶω, to heap up [Pass. with σ, § 95].	Ψ.	ὠνιος 3, for sale; τὰ ὠνια, wares.
χρῶμαι, to use [§ 96, Rem.; Cont., § 97, 3, (a)].	Ψάω, w.g., to touch [Pass. with σ, § 95].	ὡς, as, when, how, because;
χρῶω, to give an oracle [§ 96, Rem.; Cont., § 97, 3, (a)].	ψάω, to rub [Pass. with σ; Cont., § 97, 3, (a)].	ὡς τάχιστα, as soon as possible; with indefinite numbers;—that; in order that [§ 181].
χρεία, ἡ, need, 22. [2].	ψέγω, to blame.	ὡςπερ, as, just as.
χρή, it is necessary [§ 135, χρῆω, w. g., to be in want]	ψευδής, -ές, false.	ὡστε, so that.
χρημα, -ατος, τό, a thing, property, 41.	ψεύδορκος 2, perjured; τό ψεύδορκον, perjury.	ὠφέλεια, ἡ, advantage.
χρήσιμος, useful, 56.	ψεύδος, -ους, τό, a lie.	ὠφελῶ, w. a., to benefit.
χρηματοσύνη, poverty, 39.	ψεύδω, to deceive, 47; Mid., 89.	ὠφέλιμος 2, useful.
χρηστικός 3, useful, 41.		ὠψ, ὠπός, ἡ, eye, countenance.

II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend principally upon the definitions given in §§ 163—167.

A.	able, to be, δύναμαι, ἰσχύω,	abroad, to travel, ἀπερθεμέω.
Abandon, ἐκλείπω, προλείπω, καταλείπω, ἐπιλείπω, ἀφιημι.	οἶός τε εἰμί, ἔχω.	abolish, λύω.
ability, δύναμις, -εως, ἡ.	abounding in, εὐπορος 2.	absent, ἀπών.
abide by, παραμένω, ἐμμένω.	about, περί, ἀμφί.	absent, to be, ἀπειμι.
	Abradatas, Ἀβραδάτας,	abstain from, ἀπέχομαι.
	-ου, ὁ.	abundance, ἀφθονία, φ.

- accompany, *επομαι*.
 accomplish, *εξεργάζομαι*,
τελέω, *διατ.*, *περαίνω*,
άνύω; to accomplish, as
 a journey, *κατανύω*; =
 to effect, *διαπράττομαι*.
 according to, in accord-
 ance with, *κατά*.
 account of, on, *διά*, *ἐπί*,
ἐνεκα, *ὑπέρ*.
 account, on this, *διά τοῦτο*.
 accuse of, *γράφομαι*, *κατη-*
γορέω, *διώκω*.
 accuser, *κατήγορος*, *δ*.
 accustomed, *ἐθίζω*.
 Acheron, *Ἀχέρων*, *-οντος*,
δ.
 Acherusian, *Ἀχερουσίος*.
 achieve, *εξεργάζομαι*, *δια-*
πράττομαι.
 Achilles, *Ἀχιλλεύς*, *-έως*, *δ*.
 acquainted with, to be,
οἶδα, *ἐπίσταμαι*.
 acquire, *κτάομαι*, *προσ-*
ποιέω, *λαγχάνω*.
 acquisition, *κτήσεις*, *-εως*, *ή*.
 acquit, *ἀπολύειν*.
 Acropolis, *Ἀκρόπολις*,
-εως, *ή*.
 across, passage, *πάροδος*,
ή.
 act, *αν*, *πράξις*, *-εως*, *ή*,
πράγμα, *τό*; = work,
ἔργον, *τό*.
 act, to, *πράττω*, *δράω*.
 action, see act.
 add, *προσποιέω*, *προστί-*
θημι, *ἐπιτίθημι*.
 administer, *διοικέω*, *πολι-*
τεύω; to be an admin-
 istrator, *οἰκέω*; to ad-
 minister the govern-
 ment, *διοικέω τὴν πόλιν*.
 administration, good, *ἐν-*
νομία, *ή*.
 admire, *θαυμάζω*, *ἀγαμαι*,
 108.
 adorn, *κοσμέω*, *ἀγύλλω*,
ἄσκέω.
 adorn with (invest), *ἀμ-*
φιέννυμι *τινά τι*.
 Adranum, *Ἄδρανον*, *τό*.
 adult, *τέλειος* *δ*.
 advance, *προβαίνω*, *ὀρμάω*.
 advantage, *ὠφέλεια*, *ή*, *ἐν-*
ησις, *-εως*, *ή*.
 —, *αν*, *ἀγαθόν*, *τό*; ad-
 vantages, *τὰ ἀγαθά*.
 —, for the, of, *πρός*.
 advantageous, *χρήσιμος* *δ*,
χρηστός *δ*, *ὠφέλιμος*.
 advice, *βουλή*, *ή*, *βουλευέ-*
μα, *τό*.
 advise, *βουλεύω*, *συμβου-*
λεύω *τινί*.
 adviser, *σύμβουλος*, *δ*.
 Aeolus, *Αἰόλος*, *δ*.
 Aeschines, *Ἀισχίνης*, *-ου*, *δ*.
 Aetna, *Αἴτνη*, *ή*.
 Aeson, *Αἰσων*, *-ονος*, *δ*.
 Aethiopian, *αν*, *Αἰθιοψ*,
-ίπος, *δ*.
 affair, *πράγμα*, *τό*; = oc-
 cupation, *πράξις*, *ή*.
 affirm, *φημί*.
 affliction, *πάθος*, *-ους*, *τό*.
 afford, *παρέχω*, *παρέχομαι*.
 afraid, to be, *φοβέομαι*.
 after, *μετά*.
 afterwards, *επειτα*, *μετέ-*
πειτα.
 again, *αὐτίς*, *πάλιν*.
 against, *ἀντί*, *πρός*, *ἐπί*.
 Agamemnon, *Ἀγαμέμνων*,
-ονος, *δ*.
 age, *ἡλικία*, *ή*, 106.
 —, old, *γῆρας*, *-ας*, *τό*.
 Agesilaus, *Ἀγησίλαος*,
-άου, *δ*.
 agreeable, *ἡδύς*, *-εῖα*, *-ῆ*.
 agriculture, *γεωργία*, *ή*.
 aid, to render, *βοηθέω*, *w. d*.
 Ajax, *Αἴας*, *-αντος*, *δ*.
 alarm, to, *καταπλήττω*.
 Alcestis, *Ἀλκηστις*, *-ιος*
 and *-ιδος*, *ή*.
 Alcibiades, *Ἀλκιβιάδης*,
-ου, *δ*.
 Alexander, *Ἀλέξανδρος*, *δ*.
 alike, *ὁμοίως*.
 all, *πᾶς*, *ἅπᾶς*.
 alleviate, *ἐπικουφίζω*; to
 alleviate, as grief, *θερα-*
πεύω.
 alliance, *συνμαχία*, *ή*.
 allow, *εἶω*.
 allowable, to be, *ἔξεστι*.
 ally, *αν*, *σύμμαχος*, *δ*.
 almost, *σχεδόν*, *ὀλίγον*
δεῖν.
 alone, *μόνος*; *adv.*, *μόνον*.
 already, *ἤδη*.
 also, *καί*.
 altar, *βωμός*, *δ*.
 alternately, *ἐν μέρει*.
 although, *κἂν* *οἱ* *καὶ* *ἔάν*,
καίπερ.
 always, *ἀεί*.
 am (to be), *εἰμί*, *γίγνομαι*,
ὑπάρχω, *έχω* *w. adv.*
 Amazon, *Ἀμαζών*, *-όνος*,
ή. [-*ού*], *δ*.
 ambassador, *πρεσβευτής*,
ή.
 ambassadors, *πρέσβεις*, *οἱ*.
 amid, *ἐν*.
 among, *ἐν*, *παρά*.
 amputate, *ὑποτέμνω*.
 Anaxagoras, *Ἀναξαγόρας*,
-ου, *δ*. [οἱ].
 ancestors, *προγεγεννημένοι*,
οἱ.
 ancient, *παλαιός* *δ*.
 and, *καί*.
 anger, *ὀργή*, *ή*, *χόλος*, *δ*.
 angry, to be, *ὀργίζομαι*,
ἐν ὀργῇ *έχω*.
 angry with, to be, *ἄχθο-*
μαι, 88. [τό].
 animal, *ζῶον*, *τό*, *θηρίον*,
ή.
 announce, *ἀγγέλλω*, 88.
 annually, *κατ' ἐνιαυτόν*.
 anoint, *ἀλείφω*, *χρίω*.

- another, ἄλλος.
 ant, μύμηξ, -ηκος, δ.
 Antisthenes, Ἀντισθένης, -ους, δ.
 any one, τις.
 any thing, τι.
 any where, πού; in a sentence with a negative, οὐδαμού.
 anxiety, see care.
 Apollo, Ἀπόλλων, -ωνος, δ.
 appear, φαίνομαι, 138.
 appetite, γαστήρ, -έρος, ἡ.
 appoint, ἀποδείκνυμι; = appoint something to one, ὀρίζω, 124.
 Apollodorus, Ἀπολλόδορος, δ.
 apprehend, συλλαμβάνω.
 approach, to, πλησιάζω, πρόσκειμι.
 approbation, δοκιμασία, ἡ.
 approve of, ἐπαινέω, 89.
 Arabia, Ἀραβία, ἡ.
 Arabians, Ἀραβες, οἱ.
 Araspas, Ἀράσπας, -ου, δ.
 Arcadian, Ἀρκάς, -άδος, δ.
 Archestratus, Ἀρχέστρατος, δ.
 archer, τοξότης, -ου, δ.
 archery, τοξική, ἡ.
 ardor, σπουδή, ἡ, θυμός, δ.
 argument, λόγος, δ.
 Ariæus, Ἀριαῖος, δ.
 arise (= to be), γίγνομαι.
 Aristides, Ἀριστείδης, -ου, δ.
 Aristippus, Ἀρίστιππος, δ.
 Aristogiton, Ἀριστογείτων, -ονος, δ.
 Aristotle, Ἀριστοτέλης, -ους, δ.
 armament, στόλος, δ.
 arms (weapons), ὄπλα, τά.
 army, στρατιά, ἡ, στρατός, δ.
 around, περί, ἄμφι.
- arango, διατάττω, συντάττω, 124, 159.
 arrogant, ὑβριστής, -οῦ, ὑπέρφρων.
 arrow, τόξον, τό.
 Arsamus, Ἄρσαμος, δ.
 art, τέχνη, ἡ.
 Artaxerxes, Ἀρταξέρξης, -ου, δ.
 Artemis, Ἄρτεμις, -ίδος, ἡ.
 artificer, ἐργάτης, -ου, δ, ἐργάτης, -ου, δ.
 artist, τεχνίτης, -ου, δ.
 as, ὡς, ὡςπερ.
 as long as, ἕως.
 as much, ὡσούτος.
 as soon as, ὡς τάχιστα.
 as well as, καί — καί.
 ascend the throne, εἰς βασιλείαν κατασθῆναι.
 ascertain, πυνθάνομαι.
 ashamed, to be, αἰδέομαι, αἰσχύνομαι.
 Asia, Ἀσία, ἡ.
 ask, ἐρωτάω, αἰτέω, 88.
 aspire after, ὀρέγομαι, w. g. διώκειν, w. a.
 assert, φημί.
 assist, παρασθῆναι, συμπονέω, 175; = to defend, ἀμύνω.
 assign to, δίδωμι.
 associate with, ὀμιλέω, σύνειμι.
 assured, to be (think), νομίζω, ἠγέομαι.
 Assyria, Ἀσσυρία, ἡ.
 Assyrian, Ἀσσύριος, δ.
 astonish, καταπλήττω.
 Astyages, Ἀστυάγης, -ους, δ.
 at, παρά.
 Athenian, Ἀθηναῖος, δ.
 Athens, Ἀθῆναι, αἱ.
 Athos, Ἄθος, -ω, δ.
 Atlantis, Ἀτλαντίς, -ίδος, ἡ.
- attack, an, προσβολή, ἡ.
 attack, to, ἐπιτίθεμαι, 161.
 attempt, to, πειράομαι; = do, ποιέω.
 attend to, ἐπιμελόμαι, φροντίζω.
 Attica, Ἀττική, ἡ.
 attractive, εὐχαρίς, -ίτος.
 auditor, ἀπροατής, -οῦ, δ.
 audible, ἀκουστός 3.
 author, αἰτίας, δ. [ἡ.
 authority, royal, βασιλεία, ἀνάσσειν, ἡ.
 avarice, πλεονεξία, ἡ, φιλοχρημοσύνη, ἡ.
 avaricious, πλεονέκτης, -ου.
 avert, ἀλέξω, ἀμύνω, ἀκοτρήσω.
 avoid, φεύγω.
 await, προσδοκάω, ἔπομένω, w. a.
 awake, to be, ἐγρηγορέναι.
 awaken, ἐγείρω, ἀνίστημι; = to afford, παρέχω, ὀπάσσω.
 away, to lead, ἀπάγω.
- B.
- Babylon, Βαβυλών, -ῶνος, ἡ.
 back, ὀπίσω; go back, ἀναχωρέω.
 bad, κακός, πονηρός, φεβλος, 32. [τά.
 bad, the (abstract), κακόν, ball, σφαῖρα, ἡ.
 banish, ἐκβάλλω.
 banter, παίζω.
 barbarian, a, βάρβαρος, & base, ταπεινός, κακός, πονηρός.
 Basias, Βασίας, -ου, & basket, κάνην, τά.
 bathe oneself, λούομαι.
 battle, μάχη, ἡ.
 be, to, εἶμι, γίγνομαι, ἔχω w. adj. or adv.

- be with, *σύνεμι*.
- bear (carry), *φέρω, φέρω, βαστάζω*; = endure, *τλήμι*; = bring forth, produce, *φύω, ἀναφύω, τίκτω*.
- beast (wild), *θηρίον, τό*.
- beat, *κρούω, 100*.
- beautiful, *καλός 3*; beautiful persons, *οἱ καλοί*.
- , the, *καλόν, τό*.
- beautifully, *καλῶς*.
- beauty, *καλόν, τό, κάλλος, -ους, τό*.
- because, *ὅτι, διότι*.
- because of, *διὰ*.
- become, *γίνομαι*.
- becomes, it, *προσῆκει*.
- becoming, *προσῆκων*.
- , it is, *προσῆκει*.
- befitting, *προσῆκων*.
- before, *πρό*.
- (conj.), *πρίν, πρότερον*.
- beforehand, to observe, *προνοέω*.
- beg off, *ἐξαιτέομαι*.
- beget, *τίκτω*.
- begin, *ἀρχομαι*.
- beginning, *ἀρχή, ἡ*.
- behalf of, in, *ὑπέρ*.
- behind, *ὀπίσω*; to leave behind, *καταλείπω*.
- being, to come into, *γίνομαι*.
- believe (trust), *πίθειμαι*; = think, *ἡγέομαι, νομίζω, δοκεῖ* w. d.
- believe in gods, *θεοὺς νομίζω*. [*μαι*].
- believed, to be, *πιστέω, βελύω, γαστήρ, -ερός, ἡ*.
- beloved, to be, see to love.
- benefactor, *εὐεργέτης, -ου, ὁ*.
- benevolence, *εὐεργεσία, ἡ*.
- benefit, to, *ὠφελέω, ὀνύνημι*.
- benefit, *εὐεργεσία, ἡ, χάρις, -ιτος, ἡ*; to confer a, *εὐεργετέω* w. a.
- bereave, *στερέω, ἀποστ. τινά τινος, ἀφαιρέομαι*.
- beside, *πρός* w. d.
- besides, *ἐτι, πλὴν, 145*.
- besiege, *πολιορκέω*.
- best, to be the, *ἀριστεύω*.
- bestow, *δίδωμι, ὀπάζω*.
- betimes, *εὐθύς*.
- betray, *προδίδωμι*.
- betrayed, *προδότης, -ου, ὁ*.
- between, *μεταξύ*.
- beware of, *φυλάττομαι* w. a., *εὐλαβέομαι* τι.
- beyond, *πρὸς, ὑπέρ*.
- beyond desert, *παρ' ἀξίαν*.
- bid, *κελεύω* w. a. and inf.
- bind, *δέω*.
- bird, *ὄρνις, -ιθος, ὁ, ἡ*.
- birth, *γένος, -ους, τό*.
- bite, *δάκνω*.
- black, *μέλας 3*.
- blame, to, *ἐλέγχω, ψέγω*.
- blending, a, *ἀγαθόν, τό, εὐεργεσία, ἡ*.
- blind, *adj., τυφλός 3*.
- , to make, *τυφλόω*.
- blood, *αἷμα, τό*.
- bloom, *ἀκμή, ἡ*.
- bloom, to, *θάλλω*.
- blow, to, *πνέω*.
- blow, a, *πληγή, ἡ*.
- blush, to, *ἐρυθραίνομαι*, w. Aor. and Fut. Pass.
- boar, *κάπρος, ὁ*.
- boastful display of, to make, *ἐπιδείκνυμι*.
- body, the, *σῶμα, τό*.
- , in a (= together), *σύνμας*.
- Boeotia, *Βοιωτία, ἡ*.
- boil, to, *έψω, ζένημι*.
- boldly, *θαρραλέως*.
- boldness (of speech), *παρησία, ἡ*.
- bolt, *μοχλός, ὁ*.
- booty, *λεία, ἡ*.
- bore through, *τρύπω*.
- borders, *μεθόρια, τά*.
- born, to be, *φύμαι, γίνομαι*.
- both, *ἄμφω*.
- both — and, *καί — καί, τῆ — καί*.
- boundary, *πέρας, -ατος, τό, μεθόρια, τά*.
- bow, *τόξον, τό*.
- bow, mixing, *κρατήρ, -ῆρος, ὁ*.
- boy, *παῖς, ὁ*.
- bracelet, *ψελλίον, τό*.
- Brasidas, *Βρασιδᾶς, -ου, ὁ*.
- brass, *χαλκός, ὁ*. [41].
- brave, *ἀνδρείος, γενναῖος*.
- bravely, *ἀνδρείως, γενναίως*. [ἡ].
- bravery, *ἀνδρία, ἡ, ἀρετή*.
- bread, *ἄρτος, ὁ*.
- break, *ρήγνυμι, διαρῆ, κατάρνυμι, 100*.
- up an encampment, *ἀναστῆνυμι, ὀρμάω*.
- in pieces, *διαβρῆνυμι*.
- breathe, *πνέω, ἐμπνέω*.
- bridge, to throw a, over, *ζεύγνυμι* w. a.
- bridle, *χαλινός, ὁ*.
- brilliant, *λαμπρός 3*.
- bring, *άγω, φέρω, κομίζω*.
- forward, as a charge, *κατηγορεύω*.
- on, *ἐπάγω*.
- to, *προσφέρω*.
- up (= educate), *καθιδεύω, τρέφω*.
- brother, *ἀδελφός, ὁ*.
- brute, *βόσκημα, τό*.
- build, *ἰδρύω, κτίζω, 112*.
- bull, *ταυρός, ὁ*.
- burden, *ἄχος, -ους, τό*.
- burdensome, *βαρῆς, χαλεπός, ἀργαλός, 22*.

- burn, *καίω, πύμπρημι*, 171.
 burn down, *κατακαίω, καταφλέγω, ἐμπύμπρημι*.
 bury, *θάπτω*.
 business, *ἔργον, τό, πρᾶγμα, τό*.
 but, *δέ, ἀλλά*.
 but also, *ἀλλὰ καί*.
 by, *ὑπό, δῶ, παρά, πρὸς*.
- C.
- Cadmus, *Κάδμος, ὁ*.
 calamity, *ἀτυχία, ἡ, κακόν, τό*.
 call, to, *καλέω, ἀπαγορεύω, 29*; = name, *ὀνομάζω*.
 call to mind, *μνημονεύω τι*.
 Callixenus, *Καλλίξενος, ὁ*.
 calumny, *διαβολή, ἡ*.
 can (be able), *δύναμαι*.
 capacity, *δύναμις, ἡ*; in a private, *ἰδίᾳ*; in a public, *δημοσίᾳ*.
 Carduchians, *Καρδοῦχοι, οἱ, adj., -ιος*.
 care, *ἐπιμέλεια, ἡ, φροντίς, -ίδος, ἡ, μέριμνα, ἡ, 40*.
 care, to, care for, take care for, *ἐπιμέλομαι, φροντίζω, 27*.
 careful, to be (w. inf.), *φροντίζω w. g.*
 carefully, *ἐπιμελῶς*.
 carousal, *πόσις, -εως, ἡ*.
 carry, *φέρω, βαστάζω*.
 — about, *περιφέρω*.
 — on war, *πολεμέω w. d.*
 — off, *ἀπάγω*.
 Carthage, *Καρχηδών, -όνος, ἡ*.
 cast down, to, *ρίπτω*.
 castle, *ἄκρα, ἡ*.
 Catania, *Κατάνη, ἡ*.
 catch, *θηρεύω, ἀγρυνώ*.
 Caucasus, *Καυκάσος, ὁ*.
 cause (= affairs), *πρᾶγμα, τό*.
 cauterize, *καίω, ἀποκ*.
 cease, *παύομαι, διαλείπω*.
 Cecrops, *Κέκροψ, -οκος, ὁ*.
 Cœlaenae, *Κελαιναί, αἱ*.
 celebrate (= praise), *ἐπαινέω*.
 — in song, *ᾄδω, ἠμνέω*.
 celestial, *οὐράνιος, 2*.
 cell, *οἰκίδιον, τό*.
 censure, *ψέγω, μέμφομαι τι, ἐγκαλέω*.
 centre, *μέσος, 3, μεσότης, -ητος, ἡ*.
 certainly not, or never, *οὐ μή [§ 177, 9]*.
 Chaerecrates, *Χαιρεκράτης, -ους, ὁ*.
 Chaldeans, *Χαλδαῖοι, οἱ*.
 Chalcidian, *Χαλκιθεύς, -έως, ὁ*.
 chance, *τύχη, ἡ*.
 change, to, *μεταλλάττω, μεταβάλλω, 58, 159*.
 character, *τρόπος, ὁ, ἦθος, -ους, τό*.
 character of Deity, *τὰ τοῦ θεοῦ. [w.]*
 charge, to take in, *λαμβάνω*.
 charge, to (= attack), *ἐπιτίθεμαι w. d.*
 chariot, *ἄρμα, τό*.
 charioteer, *ἠνίοχος, ὁ*.
 charm, *τερπόν, τό*.
 Charmides, *Χαρμίδης, -ου, ὁ*.
 cheerfully, *ἡδέως*.
 Chian, *Χίος, ὁ*.
 child, *παῖς, ὁ, ἡ, τέκνον, τό. [-ές]*.
 choice (adj.), *πολυτελής*,
 choose, *αἰρέομαι*; = will, *βουλεύομαι, ἐθέλω, 48*.
 Cilicia, *Κιλικία, ἡ*.
 circumference, *περίμετρος, ἡ*.
 citizen, *πολίτης, ὁ*.
 city, *πόλις, ἡ*.
 clear, to (= free from wild beasts), *ἐξημερῶ; = purify, καθαίρω*.
 Clearchus, *Κλέαρχος, ὁ*.
 cleave to, *ἐχομαι w. g.*
 Cleonymus, *Κλεώνυμος, ὁ*.
 Cleopompus, *Κλεόπομπος, ὁ*.
 Clitus, *Κλείτος, ὁ*.
 close (adj.), *ἐγγύς*.
 —, to, *κλείω*.
 clothes, *ἐσθῆς, -ῆτος, ἡ*.
 cluster (of grapes), *βέτρους, ὁ*.
 cold, *ψύκος, τό, ῥίγος, τό*.
 — (adj.), *ψυχρός, 2*.
 collect, *συλλέγω, συνίστημι*.
 colony, *ἀποικία, ἡ*.
 combatant, *ἀθλητής, ὁ*.
 combat, *μάχη, ἡ*; to engage in single combat, *μονομαχῶ w. d.*
 come, *έρχομαι, ἀφικέομαι*; = I have come, *ἄμῃ*.
 am present, *ἔχω*.
 — in or into, *εἰσέρχομαι, εἰσέρχουμι*.
 come into existence, *γίνεσθαι*.
 — together, *συνέρχομαι*.
 — to a knowledge of, *γινώσκω*.
 command (= office), *ἐρχή, ἡ*.
 command, to, *κελεύω, ἐπιτάττω, προστ.*; of generals, *παραγγέλλω*.
 command, to be at one's, *πάρειμι*.
 commander, *ἐπιτακτή, -ῆρος, ὁ*; = a general, *στρατηγός, ὁ*; to be a commander, *ἄρχω*.
 commend, *ἐπαινέω*.

- common, κοινός 3.
 common origin, συγγενής, -ής.
 companion, εταῖρος, ὁ.
 compare, ὁμοίω τινί τι, εἰκάζω τινί τι.
 comparison with, in, παρά w. a.
 compassion upon, to have, κατελεῖω τινά.
 competent, ἱκανός 3.
 complete, to, διατελέω.
 compulsion, ἀνάγκη, ἡ.
 comrade, εταῖρος, ὁ.
 conceal, ἄπο, κατακρύπτω, κεύθω, 88.
 concealed, κρυπτός 3.
 concerns, it, μέλει.
 concerned, to be, φροντίζω w. g.
 edema, κρίνω; to death, θανάτω.
 confer blessings, εὐ ποιῶ τινά, εὐεργετῶ τινά; great blessings, μεγάλα εὐεργ. τινά.
 confide in, ἐπιτρέπω, πεποιθέναι.
 confidence, to have, in, θαρρέω.
 confine (= shut up), κατακλείω, καθεύρω.
 conformably to, μετά w. g.
 confused noises, θόρυβοι, οί. [w. d.
 congratulate, συνῆδομαι
 conquer, νικῶ, 88.
 conscious, συνειδώς; to be conscious, σύννοια.
 consider, σκοπέω, νοέω, 133; be considered, νομίζομαι.
 moderate (= moderate), μέτριος 3.
 —, to be, σωφρονέω.
 consideration, λογισμός, ὁ.
 constitutionally, νομίμως.
- construction (building), οικοδόμησις, -εως, ἡ.
 consult an oracle, μαντεύομαι.
 consume, ἀναλίσκω.
 contemplate, θεωρέω, σκοπέω.
 contend (fight), μάχομαι; as in music, with descanty, etc., ἐρίζω w. d.
 contentedly, very, ἀνταρκέστατα.
 contention, ἔρις, -ίδος, ἡ.
 contest, μάχη, ἡ, ἔργον, -ῶνος, ὁ.
 continue, διατελέω, διάγω.
 continually, αἰεὶ, συνεχῶς; also by διατελέω, with the Part.
 contrary to, παρά.
 contrive, μηχανάομαι.
 control, κυριεύω w. g., κρατέω w. g.
 conversation, διάλογος, ὁ; = instruction, ὁμιλία, ἡ.
 converse with, διαλέγομαι τινι.
 convict, to, ἐλέγχο, ἐξελ.
 convince, πείθω w. a.
 coöperation, with the, of, συνεργουόντος τινος.
 corn, σίτος, ὁ. [ὁ.
 —, ear of, στάχυς, -ῦος,
 corpse, νέκυσ, -ῦος, ὁ, νεκρός, ὁ.
 correct (adj.), ὀρθός 3.
 correctly, ὀρθῶς.
 corrode, ἐσθίω.
 corrupt, to, διαφθείρω.
 Cotydra, Κοτύδρα, τὰ.
 counsel, βουλή, ἡ.
 country, χώρα, γῆ, ἡ; one's country, πατρίς, -ίδος, ἡ.
 —, of the, belonging to the, πάτριος 3.
 —, native, πατρίς, -ίδος, ἡ.
- courage, ἀρετή, ἡ, θυμός, ὁ.
 courageously, θαρραλέως.
 courier, ἄγγελος, ὁ, ἡμεροδρομος, ὁ.
 course, δρόμος, ὁ; = journey, ὁδός, ἡ.
 court, θύραι, αἱ.
 — of justice, δικαστήριον, τό.
 cow, βοῦς, ἡ.
 creature, ζῶον, τό.
 credit, to, πείθομαι.
 Crete, Κρήτη, ἡ.
 crime (= insolence), ἔβρις, -εως, ἡ.
 Critias, Κριτίας, -ου, ὁ.
 croak, κρώζω.
 crocodile, κροκόδειλος, ὁ.
 Croesus, Κροίσος, ὁ.
 Crotonian, Κροτωνιάτης, -ου, ὁ.
 crown, α, στέφανος, ὁ.
 crush, θραύω.
 cry, α, κραυγή, ἡ.
 cry out, κρίζω, ἀνακ.; to cry out to, βοάω τινί.
 cubit, πήχυς, -εως, ὁ.
 culture (= education), παιδεία, ἡ, παιδευσις, ἡ.
 cultivation, see culture.
 cup, κύπελλον, τό.
 custom, ἔθος, -ους, τό, ἥθος, -ους, τό; it is an established custom, νομίζεται.
 Cyaxares, Κυζάρης, -ους (acc. -ην), ὁ. [ὁ.
 Cyclops, Κύκλωψ, -ωπος,
 Cyrus, Κύρος, ὁ.

D.

- dainty food, εἶψον, τό.
 dance, to, χορεύω, ὀρχέομαι.
 danger, κίνδυνος, ὁ.
 —, to incur, or be in danger of, κινδυνεύω.

- dare, *τολμάω*.
 Darius, *Δαρείος*, *ὁ*.
 dark (= black), *μέλας*.
 darkness, *νύξ*, *νυκτός*, *ἡ*.
 daughter, *θυγάτηρ*, *-τρὸς*, *ἡ*.
 day, *ἡμέρα*, *ἡ*.
 daybreak, *αἷμα ἡμέρα*.
 dead, *ἀποτεθνηκώς*, *νεκρός* 3; to be dead, *τεθνηκέναι*.
 deal, a great deal of, *πολύς*.
 dear, *φίλος* 3.
 death, *θάνατος*, *ὁ*.
 —, to put to, *ἀποκτείνω*.
 deceive, *ἐξαπατάω*, 47, 108, 113.
 decide, *κρίνω*, *διακ.*, *διαγιγνώσκω*.
 — upon, *βουλεύομαι*.
 declare, *ἀποφαίνομαι*, *ἀποδείκνυμι*.
 decree, *α*, *ψήφισμα*, *τό*.
 deed, *πράγμα*, *τό*, *ἔργον*, *τό*.
 deem, *νομίζω*; to be deemed worthy, *ἀξιοῦμαι*.
 deep, *βαθύς*.
 defeat, *ἡττα*, *ἡ*.
 defence (by speech), *ἀπολογία*, *ἡ*.
 defend, *φυλάττω*; to defend oneself by speaking, *ἀπολογέομαι*; by force, or fortress, *ἀμύνομαι*.
 defendant, *ἀπολογούμενος*.
 deformed (= disgraceful), *αἰσχρός* 3.
 degenerate, to, *μεταβολὴν ἐπὶ τὸ κακὸν λαμβάνω*.
 deity, *θεῖον*, *τό*, *δαίμονιον*, *τό*, *θεός*, *ὁ*.
 delay, to, *μέλλω*.
 deliberate, to, *βουλεβομαι*.
 delight, to, *εὐφραίνω*, *τέρπω*.
 delight in, *τέρπομαι*, *ἀγαλλομαι*.
 deliver, *σῶζω*, *ἀπαλλάττω*; = to free from, *ἐλευθερόω*.
 — up, *παράδιδωμι*.
 delivered, to be (= to be saved), *σῶζομαι*.
 deliverance (= safety), *σωτηρία*, *ἡ*; = freedom from, *ἀπόλυσις*, *ἡ*.
 Delos, *Δῆλος*, *ἡ*.
 demand, to (= ask), *αἰτέω*.
 demean oneself to one, *προσφέρομαι* τινι; kindly to, *φιλοφρόνως* *ἐχω* w. d.
 Demeter (Ceres), *Δημήτηρ*, *-τρὸς*, *ἡ*.
 Demosthenes, *Δημοσθένης*, *-ους*, *ὁ*.
 deny, *ἀρνεομαι*.
 depart, *ἕπιμι*, *ἀπαλλάττομαι*, *ἀπέρχομαι*.
 departed (= dead), *ἀποτεθνηκώς*.
 dependent, to be (= be ruled), *ἄρχομαι*, *κράτεομαι*.
 deplore, *κλαίω*.
 deposit, *τίθημι*; in something, *ἐν τινι*.
 deposited, a thing, *παρακαταθήκη*, *ἡ*.
 deprive, *στερέω*, *ἀφαιρέομαι*, 113.
 derive (= enjoy, e. g. advantages), *ἀπολαύω*; derive gain, *κερδαίνω*.
 descendant, *ἐκγονος*, *ὁ*, *ἡ*.
 descended from, *ἐκγονος*, *ὁ*, *ἡ*.
 describe, *συγγράφω*.
 desert, beyond one's, *παρ' ἄξίαν*.
 desert, to, *καταλείπω*, *ἀποφεύγω*.
 deserter, *φυγῆς*, *-ἄδος*, *ὁ*.
 deserve, *ἀξίος* *εἶμι*.
 deserving, *ἀξίος*.
 —, to think, *ἀξίω*.
 desire, *α*, *ἐπιθυμία*, *ἡ*, *δρῆξις*, *-εως*, *ἡ*.
 desire, to, *ἐπιθυμέω*; = wish, *βούλομαι*; = pray, *εὔχομαι*.
 desirable, *αἰρετός*.
 desirous, to be (= wish), *ἐθέλω*.
 despair, to, *ἀπογιγνώσκω*, *ἀνθνέω*; of oneself, *ἀπογιγνώσκω* *ἐμαυτόν*.
 despise, *ἀτιμῶζω*, *καταφρονέω*.
 despised, to be, *καταφρονέομαι*.
 destiny, *μοῖρα*, *ἡ*.
 destroy, *φθείρω*, *διαφ.*, *καταλύω*, *ἄλλυμι*; = overthrow, *ἀνατρέπω*.
 determine (= resolve), *γιγνώσκω*.
 determined, it is, *δοκεῖ*.
 devote oneself to (= turn), *τρέπομαι*.
 Diana, *Ἀρτεμῖς*, *-ίδος*, *ἡ*.
 die, to, *θνήσκω*, *ἀποθ.*, *τελευτάω*.
 — for, *ὑπεραποθνήσκω*.
 differ from, *διαφέρω* w. g.
 different, *διάφορος* 2; to run in different directions, *διαδιδράσκω*.
 — from, to be, *διαφέρω*.
 difficult, *βαρύς*, *-εῖα*, *-ύ*, *δύσκολος* 2.
 dignity (gravity), *βάρος*, *-ους*, *τό*.
 dig through, *διорύττω*, *διασκάπτω*.
 diligence, *σπουδή*, *ἡ*.
 diligent, *σπουδαῖος* 3.
 dilligently, *σπουδαίως*.
 Diodorus, *Διόδωρος*, *ὁ*.
 Diogenes, *Διογένης*, *-ους*, *ὁ*

- Diphridas**, Διφρίδας, -α, ὁ. distinguished for, ἐπίση- dwelling, οἰκία, ἡ, οἶκος, ὁ, οἰκημα, τὰ.
direct, to, ἰθύνω; = to-
wards something, κα-
τευθύνω; oneself, τρέ-
πομαι; = to manage,
εἰκέω.
- disappear**, ἀφανίζομαι, w.
Aor. Pass.
- disclose**, ἐκκαλύπτω.
- discourse**, λόγος, ὁ.
- discourse**, to, διαλέγομαι.
- discover** (= show), φαίνω.
- discreet**, φρόνιμος ὁ, συνε-
τός ὁ.
- disease**, νόσος, ἡ.
- disgrace**, λύπη, ἡ.
- disgraceful**, αἰσχρός ὁ.
- disgracefully**, αἰσχροῦς.
- dishonest**, πονηρός ὁ.
- dishonor**, ἀτιμία, ἡ.
- dishonorable**, αἰσχρός ὁ,
ἀεικής, -ές.
- disorder**, ταραχή, ἡ; to
throw into disorder, τε-
ράττω.
- dispel**, λύνω.
- dispirited**, to be, ἀθυμέω.
- display**, ἀποφαίνομαι, ἀπο-
δείκνυμι.
- displease**, ἀπαρέσκω τινί.
- displeased with**, to be, ἄχ-
θομαι.
- dispose** (= arrange), τεχ-
νάομαι.
- disposed**, kindly, εὐνοῦς ὁ.
- disposition** (= feeling),
γνώμη, ἡ, φρένες, αἰ.
- dissension**, διχοστασία, ἡ.
- dissipate** (= scatter), σκε-
δάω.
- dissolute**, ἀκράτης, -ές.
- dissolve**, καταλύω, διαλύω.
- distance**, at a, from, πρό-
σωθεν.
- distant**, to be, from, ἀπέχω.
- distinguish oneself**, be dis-
tinguished for, διαφέρω.
- disturb**, ταραττώ, συγχέω.
- disturbance**, ταραχή, ἡ.
- divide**, μερίζω, νέμω, κα-
τανέμω.
- divine**, θεῖος ὁ.
- divination**, μαντική, ἡ.
- do**, πράττω, ποιέω, δράω.
- do good** to, εὐποιέω τινά,
εὐεργετέω τινά; do
wrong, ἀδικέω, κακῶς
ποιέω.
- dog**, κύων, κυνός, ὁ, ἡ.
- domestic**, ὁ οἶκος.
- dominion**, ἀρχή, ἡ, ἡγεμο-
νία, ἡ.
- door**, θύρα, ἡ, πύλη, ἡ.
- double-speaking**, διχομο-
θος ὁ.
- doubtful**, to be (= fear-
ful), φοβέομαι.
- Draco**, Δράκων, -οντος, ὁ.
- draw**, σύρω.
- draw up** (of an army),
τάττω; (laws), συγ-
γράφω.
- dress**, στολή, ἡ, ἱμάτιον,
τό.
- dress in**, ἀμφιέννυμι.
- dried up**, ἐσκληρώς, -νία,
-ός.
- drink**, to, πίνω.
— out or up, ἐκπίνω.
- drive**, ἐλαύνω.
— away, ἀπελαύνω,
ἀπωθέω. [θέω.]
— in, εἰσελαύνω, εἰς-
— out, ἐξελαύνω.
- drunkenness**, μέθη, ἡ.
- during**, κατά, ἐν.
- duty**, δέον, τό, 167.
- duty or part of any one**,
it is, εἰμί w. g.
- dwell**, οἰκέω, ναίω; = to
be, εἰμί; = be in, πρόσ-
ειμι; = lie, κεῖμαι.
- Each**, ἕκαστος.
each other, ἀλλήλων.
cager to learn, φιλομο-
θής, -ές. [2.]
— for honor, φιλότιμος
- eagle**, ἀετός, ὁ.
- ear**, οὖς, ὠτός, τό.
- earn**, to (= work out),
ἐξεργάζομαι.
- earth**, the, γῆ, ἡ, χθών,
χθονός, ἡ.
- earthen**, κεράμιος ὁ.
- earthquake**, σεισμός, ὁ.
- ease**, ἡσυχία, ἡ.
- easily**, ῥαδίως.
- east**, ἑως, ἡ, ἡ.
- easy**, ῥάδιος ὁ.
- eat**, ἐσθίω.
- echo**, ἠχώ, -οῦς, ἡ. [4.]
- edge**, ἔσχατος [§ 148, Rem.
- educate**, παιδεύω, διδάσκω.
- education**, παιδεία, ἡ, δε-
δασκαλία, ἡ.
- educated**, πεπαιδευμένος.
- effect**, to (= accomplish),
ἐξεργάζομαι.
- effeminate**, to render, μα-
λακίζω.
- efforts** (= by themselves),
καθ' ἑαυτοῦς.
- Egypt**, Αἴγυπτος, ἡ
- Egyptian**, Αἰγύπτιος, ὁ.
- either** — or, ἡ — ἡ.
- elder**, see old.
- elegance** (= gracefulness),
χάρις, -ιτος, ἡ.
- elevate**, ὑψόω.
- eloquent**, λόγιος ὁ.
- else**, everything, ἄλλος,
λοιπός ὁ.
- embassy**, πρεσβεία, ἡ.
- embrace**, ἀσπάσομαι.
- employ**, χρᾶομαι w. ἄ.

- employed in, to be zealously, σπουδάζω.
 empty itself (of a river), ἐμβάλλω, ἐξίμι.
 emulation, φιλοτιμία, ἡ.
 encampment, στρατόπεδον, τό.
 —, to break up an, ἀναζεύγνυμι. [w. d.]
 encounter, to, ὑποστῆναι
 encourage, παρακαλέω, παραμυθόμαι.
 end, τέλος, -ους, τό; end, e. g. of war, κατάλυσις, -εως, ἡ.
 end of life, τελευτῇ τοῦ βίου.
 endeavor, to, πειράομαι, Dep. Pass.
 endure, φέρω, ὑποφέρω, ὑπομένω.
 enduring, very, καρτερικός 3.
 enemy, πολέμος, ὁ, ἐχθρός, ὁ.
 energy, δύναμις, -εως, ἡ.
 enfeeble, τείρω, κατὰ γνυμι.
 engage with (of an army), συμμίγνυμι.
 — in a naval battle, ναυμαχέω; in single combat, μονομαχέω.
 enjoin upon, ἐντέλλω.
 enjoy (= taste), ἀπολαύω w. g., γεύομαι w. g.; allow one to enjoy (participate in) something, μεταδίδωμι τινί τινος.
 enlarge, πλατύνω.
 enlist, συγγράφω; intrans., στρατεύομαι.
 enrich, πλουτίζω.
 enslave, δουλόω.
 enslaved, to be, δουλεύω.
 enter, εἰσβάλλω; = to take a course or way, τρέπομαι ὁδόν.
 entreat, ἱκετεύω.
 entreaty, δέησις, -εως, ἡ; to gain release by, ἐξαιτέομαι.
 entrust to, ἐπιτρέπω.
 enumerate, καταριθμέω.
 envy, φθόνος, ὁ.
 —, to, φθονέω; envy one something, or on account of something, φθονέω τινί τινος.
 Epaminondas, Ἐπαμινώνδας, -ου, ὁ.
 Ephesus, Ἐφεσος, ἡ.
 epic poetry, ποιήσις τῶν ἔπων, or τὰ ἔπη.
 equal, ἴσος 3.
 —, to make, ἐξισώω.
 equivalent, to be, ἀντάξιός εἰμι.
 ere, πρίν.
 erect, to, ὀρθόω, ἐξορθόω; as a statue, ἀνατίθημι, ἀνίστημι. [δ.]
 Eretrian, Ἐρετριεύς, -έως, ἡ.
 err, ἀμαρτάνω.
 escape, to, ἀποφεύγω w. a. especially, μάλιστα.
 establish, καθίστημι.
 established custom, it is, νομίζεται.
 esteem, to, τιμάω, θεραπέω; = value much, ποιέομαι περὶ πολλοῦ; = consider, think, νομίζω.
 — happy, μακαρίζω, ζηλώω.
 esteemed, τίμιος 3.
 estimable, ἄξιος 3. [δ.]
 Euphrates, Εὐφράτης, -ου, ἡ.
 Europe, Εὐρώπη, ἡ.
 Euryalus, Εὐρύαλος, ὁ.
 Eurysthenes, Εὐρυσθένης, -ους, ὁ.
 Eurystheus, Εὐρυσθεύς, -έως, ὁ.
 Euxinus Pontus, Εὐξείνους Πόντος.
 even, καί.
 — if, καὶ ἐάν.
 — now, καὶ νῦν.
 — though, καὶ ἐάν.
 evening, δείλη, ἡ.
 event, συμφορά, ἡ.
 every (= always), ἀεί.
 every, πᾶς; = *quiesque*, ἕκαστος.
 everything, πᾶν.
 everywhere, πανταχοῦ.
 evident, ὀφθίμος 3, φανερός 3.
 evidence, τεκμήριον, τό.
 evil, κακός 3, πονηρός 3, φαῦλος.
 evil, an, κακόν, τό, κακία, ἡ.
 evil-doer, κακοῦργος, ὁ.
 exact from, to, ἀπαιτέω τί τινα, πράττω τί τινα.
 exalt, ὑψόω.
 examine, ἐξετάζω, ἐλέγγω.
 examination, ἐλεγχος, τό; = deliberation, κρίσις, -εως, ἡ.
 excellence, καλοκάγαθία, ἡ, ἀρετή, ἡ.
 excellent, ἀγαθός.
 except, πλὴν.
 excess (= luxury), τρυφή, ἡ; excess in anything, ἀσέλγεια, ἡ.
 exchange, to, μεταλλάττω; = to exchange one thing for another, ἀντικαταλλάττομαι τί τινος.
 excite, ἐγειρω.
 exclude, ἀπελαύνω.
 execute (= accomplish), ἐπιτελέω, διανύω.
 exercise, to, γυμνάζω, δοκέω; = make trial of, πειράομαι.
 exercise, ἄσκησις, -εως, ἡ.

exhort, προτρέπω, παρακαλέω. [γίγνομαι.	fasten, κλείω.	fix (= determine), ὀρίζω ;
existence, to come into, ἐπιπίπτω ;	fat, πίων, -ονος.	= to make firm, πηγυμυ.
expect (= hope), ἐλπίζω ;	fate, μοῖρα, ἡ ; = fortune, τύχη, ἡ.	flagon, χοετός, ὁ [41].
= look for, ὑποπτεύω, προσδοκάω.	fated, it is, ἐιμαρται w. d.	flatter, κολακεύω.
expedition, to make an, στρατεύω.	father, πατήρ, -ρός, ὁ.	flatterer, κόλαξ, -άκος, ὁ.
experience, ἐμπειρία, ἡ.	fault, ἁμαρτία, ἡ.	flattery, κολακεία, ἡ.
exploit, πρᾶγμα, τό.	favor, χάρις, -ιτος, ἡ.	flay, δέρω.
exposed to, see stratagems.	—, a, εὐεργεσία, ἡ.	flee, φεύγω.
express, to, φράζω, ἐκφαίνω, ἀποφαίνω, 160.	— on, to confer a, do to, εὐ ποιέω w. a., εὐεργετέω w. a. [σχω.	— away, ἀποφεύγω w. a.
extent, ἀριθμός, ὁ, πληθός, -ους, τό.	—, to receive a, εὐ πά-	flesh, κρέας, -έως, τό, σάρξ, -ρκός, ἡ.
extol, εἰς ὕψος ἐξαιρέω.	fear, φόβος, ὁ, 54.	fling, βίπτω.
extraordinarily, δεινῶς, 100	—, to, φοβέομαι, δέδοικα.	flock (= herd), ἀγέλη, ἡ.
eye, ὀφθαλμός, ὁ.	fearful, δεινός 3 ; to be, φοβέομαι.	flourish, to, θάλλω.
	feet, πόδες, οἱ. [χος, ὁ.	flow, to, ρέω.
	fellow-combatant, σύμμα-	— by, παραρρέω.
	fetter, a, πέδη, ἡ.	flower, a, ἄνθος, -ους, τό, ἀνθεμον, τό.
	few, ὀλίγοι, -αι, -α.	flute, αὐλός, ὁ, σὺριγξ, -ιγγος, ἡ.
	field, ἀγρός, ὁ, γυία, ἡ.	fly away, ἀναπέτομαι, ἐκπ.
	fight, to, μάχομαι.	follow, ἐπομαι w. d., ἀκολουθέω w. d.
	fill, πίμπλημι, ἐμπίπλημι.	folly (madness), ιανία, ἡ.
	filled with, μεστός 3, πληρής, -ες.	fond of learning, φιλομαθής, -ές.
	find, εὐρίσκω, 141.	fond of war, φιλοπόλεμος 2
	fine (= beautiful), καλός 3.	food, βρώμα, τό, βορά, ἡ.
	fine, a, χρήματα, τά, ζημία, ἡ ; to punish by a, ζημιῶ.	fool, μῶρος, ὁ.
	fire, πύκη, ἡ.	foolish, μῶρος 3.
	fire, πῦρ, πυρός, τό.	foot of, at the, ὑπό. [γάρ.
	—, to set on, ἐμπίπρημι.	for, πρό, ὑπέρ, ἐπί ; (conj.),
	firm, βέβαιος 3 ; stand firm, ὑπομένω.	forbid, ἀπαγορεύω.
	firmness, καρτερία, ἡ.	force, military, δύναμις, -εως, ἡ.
	first, πρῶτος 3 ; adv. πρῶτον, πρῶτα, τά.	— (violence), βία, ἡ.
	first, at, ἐν αρχῇ.	—, to employ, βιάζομαι.
	fish, a, ἰχθύς, -ῦος, ὁ.	forefathers, προγονενημένοι, οἱ.
	fit (proper), ἐπιτήδειος, ἰκανός 3.	forehead, μέτωπον, τό.
	fit, in a, of madness, μαινόμενος, δαιμονῶν.	foreign, ἀλλότριος 3.
	fitted (= of such a nature), τοιοῦτος.	foreign to (= besides), πλὴν w. g., χωρίς w. g., ἔξω w. g.
		foreigner, ξένος, ὁ.
		foresee, προοράω.

F.

Face, πρόσωπον, τό, ὄψις, -εως, ἡ.

fail, ἐκλείπω, προλ., καταλ., ἐπιλ.

fair (= beautiful), καλός 3.

faithful, πιστός 3.

fall, to, πίπτω.

— away, ἀπο-, περιβρέω.

— back (= retreat), ἀποχωρέω.

— upon, ἐμπίπτω.

— into (of a river), εἰς-βάλλω, ἐμβάλλω.

falsely, to swear, ἐπιιορκέω.

fame, ἐκκλεῖα, ἡ, κλέος, -έους, τό ; = report, δόξα, ἡ.

famine, λιμός, ὁ.

famous, ἐκκληής, -ές, φανερός 3.

far (of distance), μακράν, τηλοῦ ; with Com. πολύ.

far, so far from, ἀντί.

fare, to, πράττω, w. adv., e. g. εὖ, to fare well.

fast, to hold, ἔχομαι w. g.

- forever, *αἰ*; to be forever (= abide in), *εἰμί, διατρίβω*. [w. g.]
 forget, *λανθάνομαι, ἐπιλ.*
 former (= old), *παλαιός* 3.
 forthwith, *τὴν ταχίστην, ὡς τάχιστα.*
 fortify, *τειχιζῶ.*
 fortune, *τύχη, ἡ.*
 —, good, *εὐτυχία, ἡ.*
 fortunate, *εὐδαίμων, -ονος, εὐτυχής, -ές.*
 —, to be, *εὐτυχεῖω, εὐδαιμονέω.*
 forward, to bring as a charge, *κατηγορέω.*
 found, to, *κτίζω, ἰδρῶ.*
 foundation, *κρηπίς, -ιδος, ἡ; metaphor., θεμέλιον, τό.*
 fountain, *πηγή, ἡ.*
 frankness, *παρρησία, ἡ.*
 free, *ἐλεύθερος.*
 —, to, *λύω, ἐλευθερώω.*
 — from, *ἀπολύω.*
 freedom, *ἐλευθερία, ἡ; of the state, αὐτονομία, ἡ. — of speech, παρρησία, ἡ.*
 freemen, *ἐλεύθεροι, οἱ.*
 friend, *φίλος, ὁ, ἑραστής, -οῦ, ὁ.*
 friendship, *φιλία, ἡ.*
 frivolity, *βαδουργία, ἡ.*
 frog, *βάτραχος, ὁ.*
 from, *ἀπό, ἐκ, παρά.*
 fruit, *καρπός, ὁ.*
 fruits, first, *ἀπαρχαί, αἱ.*
 fugitive, *φυγάς, -άδος, ὁ.*
 fulfil, *τελέω.*
 full, *μεστός* 3, *πλήρης, -ες.*
 full power, *ἐξουσία, ἡ.*
 furnish, *ἐπαρκέω.*
 future, the, *τὸ μέλλον.*
- G.
- Gain, *κέρδος, -ους, τό, κτήσις, -εως, ἡ.*
- gain, to (= acquire), *κτάομαι; = get gain, κερδαίνω; to gain release, ἐξαιτέομαι.*
 gallant and noble, *καλῶς και ἀγαθός; γενναίος* 3.
 gape, *κέχηνα, 130.*
 garden, *κήπος, ὁ.*
 garland, *στέφανος, ὁ.*
 garment, *ἱμάτιον, τό, στολή, ἡ.*
 gate, *πύλη, ἡ, θύρα, ἡ.*
 general (common), *κοινός* 3.
 general, a, *στρατηγός, ὁ.*
 generation of men, *γενεά, ἡ.*
 generously, *ἀφθόγως.*
 get out of the way of, *ἐκωδοῦ.*
 giant, *γίγας, -αντος, ὁ.*
 gift, *δῶρον, τό.*
 give, *δίδωμι, τίθημι.*
 — a sign or signal, *σημαίνω.*
 — one a share of anything, *μεταδίδωμι τινί τινος.*
 — a response, *χρῶω.*
 — back, *ἀποδίδωμι.*
 — way, *ἐνδίδωμι.*
 gladly, very (= by all means), *πάντως.*
 go, *βαίνω, πορεύομαι, πρῶς, εἰμι, 89.*
 — about, *περιβαίνω, ἐρῶ.*
 — back, *ἀναχωρέω.*
 — away, *ἄπειμι; ἀπέρχομαι, ἀποβαίνω, οἰχομαι.*
 — down (as the sun), *καταβύομαι.*
 — forward, *προιέναι.*
 — into, *εἰσειμι; as a contest, etc., ἐνδύω.*
 —, over (as to another party), *ἀπέρχομαι, ἀποβαίνω.*
 — through, *διέρχομαι.*
 — round, *περιεἰμι.*
 goal, *τέρμα, -ατος, τό.*
 goat, *αἰς, -γός, ὁ, ἡ.*
 goblet, *κύπελλον, τό.*
 God, a god, *θεός, ὁ.*
 goddess, *θεά, ἡ.* [τῷ.]
 gold, *χρυσός, ὁ, χρυσίον, golden, χρυστεός, -οῦς* 3.
 gone, to be, *οἰχομαι.*
 good, *ἀγαθός, καλός; οἱ ἀγαθοί, the good; τὸ ἀγαθόν, the good (abstract).*
 good will, *εὐνοια, ἡ.*
 govern, *κρατέω* w. g., *ἄρχω* w. g.
 government, *πολιτεία, ἡ; = a governed province, ἀρχή, ἡ.*
 governor's residence, *ἀρχεῖον, τό.*
 gracefully, *χαρίζεις, ἐπιχαρίζεις, -ιτος.*
 gracefully, *χαριέντως, ἐπιχαρίτως.*
 Graces, *χάριτες, αἱ.*
 gracious, *ὤλεως* [‡ 30].
 grain, *σίτος, ὁ.*
 grant, to, *δίδωμι, παρέχω.*
 gratify, *χαρίζομαι.*
 gratitude, *εὐχαριστία, ἡ, χάρις, -ιτος, ἡ.*
 gravity, *βάρος, -ους, τό.*
 great, *μέγας.*
 greatly, *μεγάλως, δευδῶς.*
 great deal, *πολύς.* [τῷ.]
 greatness, *μέγεθος, -ους, Grecian, Ἑλληνικός.*
 Greece, *Ἑλλάς, -άδος, ἡ.*
 Greek, a, *Ἕλλην, -ηνος, ὁ.*
 grief, *λύπη, ἡ.*
 grievous, *χαλεπός* 3.
 grind, *λεαίνω.* [‡.]
 ground, the, *χθών, -ονός,*

gross, μέγας.	haughty, ὑπέρφρων, ὑπερήφανος 2.	historian, ἱστοριογράφος, δ.
growing old, not, ἀγηρως, -ων.	have, ἔχω, κέκτημαι.	hold (have), ἔχω; hold fast, ἔχομαι w. g.; take hold of (= touch, engage in, effect), ἀπτεμαι w. g.
grow up, ἀξάνομαι, with Pass. Aor.	head, κεφαλή, ἡ.	hold before, προβάλλω.
guard, the, φυλακή, ἡ.	heal, λίσσομαι, ἀκέομαι.	hold out (= sustain the attack), ὑποστήναι.
guard, to, φυλάττω, διαφ.	health, ὑγίεια, ἡ.	holy, ἱερός 3.
—, against, to be on one's guard, φυλάττομαι.	hear, ἀκούω, ἀκροάομαι w. g.	home, οἶκος, δ.
guardian, φύλαξ, -κος, δ.	heart, καρδία, ἡ, κῆρ, κῆρος, τό; = feeling or disposition, ψύχη, ἡ.	Homer, Ὅμηρος, δ.
guide, a, ἡγεμών, -όνος, δ, ἡνίοχος, δ.	heat, θάλλπος, -ους, τό.	honor, to, τιμάω.
—, to, ἰθύνω, κατευθύνω, ἡγέομαι.	heaven, οὐρανός, δ.	honor, τιμή, ἡ.
guilty (= wrong doer), ἀδικῶν.	Hector, Ἑκτωρ, -ορος, δ.	honor-loving, φιλότιμος 2.
Gyges, Γύγης, -ου, δ.	heed, to take, εὐλαβέομαι τι.	honorable, εὐδοξος 2, καλός 3, φανερός 3.
gymnasium, παλαίστρα, ἡ.	height, ὕψος, -ους, τό; = summit, ἄκρα, ἡ.	honored, τίμιος 3.
H.		
Hades, δῆης, -ου, δ.	Helen, Ἑλένη, ἡ.	hoof, ὄπλη, ἡ.
hair, θρίξ, τριχός, ἡ.	Hellas, Ἑλλάς, -ἄδος, ἡ.	hook, ἄγκιστρον, τό.
haicyon, ἀλκύνω, -όνος, ἡ.	Helle, Ἑλλη, ἡ.	hope, ἐλπίς, -ίδος, ἡ.
hand, χεῖρ, χειρός, ἡ.	Hellenes, Ἑλληνες, οἱ.	hope, to, ἐλπίζω, ἔλπομαι.
happens, it, συμβαίνει, τυγχάνει, συμπίπτει.	Hellespont, Ἑλλήσποντος, δ.	horn, κέρας, τό [§ 39].
happiness, εὐδαιμονία, ἡ.	help of, with the, σύν.	horse, ἵππος, δ.
happy, εὐδαίμων.	Hera (Juno), Ἥρα, ἡ.	host, ξένος, δ. [3.
—, to be, εὐδαιμονέω, εὐτυχεῶ.	herald, κήρυξ, -εκος, δ.	hostile, πολέμιος 3, ἐχθρός
—, to esteem, μακαρίζω.	Hercules, Ἡρακλῆς, -έους, δ.	house, οἶκος, δ, οἰκία, ἡ.
harbor, λιμὴν, -ένος, δ.	herd, ἀγέλη, ἡ.	household, οἶκος, δ.
hard (difficult), χαλεπός 3.	herdsman, νομῆς, -έως, δ, ποιμὴν, -ένος, δ.	how? πῶς; in an indirect question, πῶς;
hardship, πόνος, δ.	Hermes (Mercury), Ἑρμῆς, -οῦ, δ.	how much, ὅσος 3.
hare, λαγώς, -ῶ, δ.	hero, ἥρως, -ωος, δ.	human, ἀνθρώπινος 3;
Harmodius, Ἄρμόδιος, δ.	hide, κρύπτω, ἀποκ. [2.	human race, τὸ γένος ἀνθρώπων.
harmony, ὁμόνοια, ἡ.	high-souled, μεγαλόψυχος	humane, φιλάνθρωπος 2
harp, φόρμιξ, -ιγγος, ἡ.	highly, very, καὶ πάννυ.	hunger, λιμός, δ.
harp-playing, κιθαρῳδία, ἡ.	highly, to esteem more, περὶ μείζονος ποίεομαι;	—, to be hungry, πεινάω.
haste, σπουδή, ἡ.	to reverence or prize highly, περὶ πολλοῦ ποίεομαι,	hunt, to, θηρεύω.
hasten, σπεύδω.	hill, γήλοφος, δ.	hunter (huntsman), θηρευτής, -οῦ, δ.
hastily, to flee, οἰχομαι φεύγων [§ 175, 3].	hinder, εἰργω. [δ.	hurtful, βλαβερός 3.
hate, to, μισέω, ἐχθαίρω.	hired laborer, θῆς, θητός,	husband, ἀνὴρ, ἀνδρός, δ.
hated, to be, ἀπεχθάνομαι.	Hipparchus, Ἱππάρχος, δ.	
hateful, μισητός 3.	his own (business, possessions), τὰ ἑαυτοῦ.	I.
haughtiness, ἔβρις, -εως, ἡ.		If, εἰ, ἐάν, ἦν, ἂν.

- illness, νόσος, ἡ.
 ill, κακά, τὰ.
 illustrious, λαμπρός 3.
 imitate, μιμέομαι; = emulate, ζηλώω w. a.
 immediately, εὐθύς, παραχρῆμα.
 immoderate, ἀκράτης, -ές.
 immortal, ἀθάνατος 2.
 impel, προτρέπω.
 impiety, ἀσέβεια, ἡ.
 implant, ἐμφυτεύω.
 implanted, ἐμφύτος 2.
 impose upon (enjoin), προστάτω, ἐντέλλω w. d.
 impossible, ἀδύνατος 2.
 impostor, φένας, -ακος, ὁ.
 imprudent, ἄνοος [§ 20, Rem.].
 impure, ἀκάθαρτος 2.
 in, ἐν.
 in order to, by Fut. Part., or a final conjunction, as ἵνα, ὥς.
 inactivity, ἀπραγμοσύνη, ἡ, ἀργία, ἡ, ἄρστώνη, ἡ.
 incite, προτρέπω.
 increase, to, αὐξάνομαι.
 incur danger, κινδυνεύω.
 indeed, μὲν; indeed—but, μὲν—δέ.
 indictment, γραφή, ἡ.
 indolent, to be, ἄκνέω.
 industrious, σπουδαῖος 3.
 inferiors, ταπεινότεροι, οἱ.
 inglorious, ἄδοξος 2.
 inhabit, οἰκέω.
 inimical, ἐχθρός 3.
 injure, κακῶς ποιέω, βλάπτω w. a., ἀδικέω w. a.
 injurious, βλαβερός 3.
 injury, βλάβη, ἡ, ζημία, ἡ.
 injustice, ἀδικία, ἡ.
 innate, ἐμφύτος 2.
 innocent, οὐκ ἀδικῶν.
 innumerable, ἀναρίθμητος 2.
- insane, to be, μαινόμεαι, δαιμονίως.
 inscribe, γράφω.
 instead of, ἀντί, ἑπέρ.
 instil, ἐντίθημι.
 instruct, παιδεύω, διδάσκω.
 instruction, παιδεία, ἡ, διδασκαλία, ἡ, ὁμιλία, ἡ.
 insufficient, to be, ἐνδεῶς ἔχω.
 intellect, γνώμη, ἡ. [ἡ.
 intelligence, σύνεσις, -εως.
 intelligent, συνετός 3, φρόνιμος 3.
 intemperate, ἀκράτης, -ές.
 intend to, μέλλω; also by Fut. Part.
 inter, θάπτω.
 intercourse with, ὁμιλία w. d., ἡ, κοινωνία, ἡ.
 —, to have, with, ὀμιλέω w. d.
 intestines, τὰ ἐντός.
 intimate (of friends), ὀμιλείς, (of friends), ὀμιλείς.
 into, εἰς.
 intoxication, μέθη, ἡ.
 intrust (commit), ἐπιτρέπω.
 invent, εὐρίσκω.
 invention, εὑρεσις, -εως, ἡ.
 inventor, εὐρέτης, -ου, ὁ.
 invest a city, περικαθίζομαι πόλιν.
 invest with (= clothe), ἀμφιέννυμι τινά τι.
 invincible, ἄμαχος 2.
 Ionia, Ἰωνία, ἡ.
 irrational, ἄφρων, ἄνοος 2.
 island, νῆσος, ἡ.
 issue, τέλος, τό, κατάλυσις, -εως, ἡ.
 ivory, ἐλέφας, -αντος, ὁ.
- J.
 Javelin, ἀκων, -οντος, ὁ, ἀκόντιον, τό.
- jest, to, παίζω, σπῆκτω.
 journey, ὁδός, ὁ, ὁδός, ἡ.
 joy, χαρά, ἡ.
 judge, a, κριτής, -ου, ὁ, δικαστής, -ου, ὁ.
 —, to, κρίνω, διακρίνω.
 judgment, to render, διακρίνω; in the, εἰς πρός w. g.
 Jupiter, Ζεὺς, ὁ.
 just, δίκαιος.
 justice, δικαιοσύνη, ἡ, δίκη, ἡ; court εἰς δικαστήριον, τό.
 justly, δίκαιως.
- K.
 Keep, ἔχω; keep off, ἀπέξομαι, ἀμύνομαι.
 — oneself from, ἀπέχεομαι w. g.
 — watch, τηρέω.
 key, κλείς, κλειδός, ἡ.
 kid, ἐρίφος, ὁ.
 kill, ἀποκτείνω; = murder, φονεύω.
 kind, εὐνοος, -ουν.
 kindly, to demean oneself, φιλοφρονέω ἔχω.
 kindly-disposed, εὐνοος, -ουν.
 kindness, εὐεργεσία, ἡ; = favor, χάρις, -ιτης, ἡ.
 kindred, οἰκείος, ὁ.
 king, βασιλεύς, -εως, ὁ, ἄναξ, -ακτος, ὁ.
 kingly nature, βασιλευδῆθος.
 know, γινώσκω, ἐπίσταμαι, οἶδα.
 know truly, ἐπίσταμαι.
 knowledge of to come to a, γινώσκω.
 known, well-known, φανερός 3, δήλος 3.
 —, to make, δηλώνω.

- L.**
- Labor**, πόνος, ὄ. —, lover of, φιλόπονος 2. —, to, (= work), ἐργάζομαι; with toil, κούω; with the accompanying idea of being weary, κάμνω. [δ.]
- laborer**, hired, θῆς, θητός.
- laborious**, πολύπονος 2.
- Lacedaemonian**, Λακεδαιμόνιος, ὄ.
- lack**, ἀπανάξω, δέω.
- lake**, λίμνη, ἡ.
- land** (region), χώρα, ἡ; by or upon land, κατὰ γῆν; native, πατρίς, -ίδος, ἡ.
- large sum**, κολῶς.
- Larissa**, Λάρισσα, ἡ.
- lasting**, ἐμπεδός 2.
- late**, ὄψιος, adv. ὄψε; later, ὕστερον.
- latter**, οὗτος.
- law**, νόμος, ὄ; by law, κατὰ νόμον or νομίμως; observant of, νόμιμος 3.
- lawgiver**, νομοθέτης, -ου, ὄ.
- lawlessness**, ἀνομία, ἡ.
- lay** (place), τίθημι; lay by or up, κατατίθημι. — waste, διαφθείρω, τέμνω.
- lay**, to be, βλακεύω.
- lead**, to, ἄγω, ἡγέομαι. — away, ἀπάγω. — round, περιάγω.
- leader**, ἡγεμών, -όνας, ὄ.
- leaf**, φύλλον, τό.
- lean**, ἐκκληκώς.
- learn**, μαθησάμενος; = ascertain, ἐπίσκειν, πυνθάνομαι.
- learning**, fond of, φιλομαθής, -ές.
- leave**, ἐκλείπω, καταλείπω. — behind, καταλείπω.
- leave off**, παύομαι. — unrewarded, ἐύω εἶναι ἀχάριστον.
- leisure**, σχολή, ἡ. —, to be at, to have, σχολάζω.
- length**, μήκος, -ους, τό; = number, measure, ἀριθμός, ὄ.
- lenity**, πραότης, -ητος, ἡ.
- Leonidas**, Λεωνίδας, -ου, ὄ.
- Lesbos**, Λέσβος, ἡ.
- lesson**, μάθημα, -ατος, τό.
- lest**, after a word denoting fear, μή; = that not, by ἵνα, ὅπως or ὡς μή.
- let** (permit), ἔω.
- letter**, an alphabetical, γράμμα, -ατος, τό.
- letters**, γράμματα, τό.
- liar**, ψεύστης, -ου, ὄ.
- liberate**, ἐλευθερώω.
- licentiously**, ἀκολάστως.
- lie**, a, ψεύθος, -ους, τό. —, to, ψεύδομαι. — (be situated), κείμεναι. — in wait for, ἐνεδρεύω.
- life**, βίος, ὄ, ζωή, ἡ.
- light**, φῶς, φωτός, τό; = a light or lamp, λύχνος, ὄ.
- lightning**, ἀστραπή, ἡ.
- like**, ὅμοιος 3, ἴσος 3, παραπλήσιος; = such as, ὅλος.
- likeness**, ὁμοιότης, -ητος, ἡ.
- lineage**, γένος, -ους, τό.
- listen to**, ἀκροάομαι w. g.; = to obey, κείθομαι, ἐπακούω.
- literature**, γράμματα, τό.
- little**, ὀλίγος 3; adv. μικρόν; less, μείον.
- live**, βίω, ζῶω, βιοτεύω. — with, συγγίγνομαι w. d., συνδιατρέβω w. d.
- long**, μακρός; = much, πολὺς. [τω.]
- look after** (guard), φυλάττω.
- look at**, βλέπω, προσβλέπω, ἀντιβ.
- loquacious**, πολυλόγος 2, κωτῖλος 3.
- lord**, κύριος, ὄ, δεσπότης, -ου, ὄ. [βάλλω.]
- lose**, to, ἀπώλλυμι, ἀπο-
- loss**, to be at a, ἀπορέω.
- Love**, ἔρωτες, οἰ.
- loves**, ἔρωσ, -ατος, ὄ. — of pleasure, φιληθονία, ἡ. —, to, φιλέω, στέργω; = ardently, ἐράω.
- lover**, ἐραστής, -ου, ὄ. — of labor, φιλόπονος 2. [2]
- of wisdom, φιλόσοφος
- Lybia**, Λιβύη, ἡ.
- Lycian**, Λύκιος.
- Lycurgus**, Λυκούργος, ὄ.
- Lydian**, Λύδιος.
- lyre**, λύρα, ἡ, κιθάρα, ἡ.
- Lysias**, Λυσίας, -ου, ὄ.

M.

- Macedonia**, Μακεδονία, ἡ.
- Macedonian**, a, Μακεδόν, -όνος, ὄ.
- mad**, to be, μαινομαι.
- madness**, in a fit of, μαινόμενος, δαιμονίων.
- magistrate**, δικαστής, -ου, ὄ.
- magistrates**, ἀρχαί, αἱ.
- magnificent**, μεγαλοπρεπής, -ές.
- magnificently**, πολυτελῶς.
- maiden**, κόρη, ἡ.
- maintain** (affirm), φημί.
- majestic**, μέγας.
- make**, ποιέω; cause to make or be made, make for oneself, ποίεομαι; make one something,

- ἀποδείκνυμι; = place, *συντηγχάνω* w. d., *προσ-*
 τίθημι; = take place, *πίπτω* w. d.
 γίγνομαι. [τεύω. meeting, α, *συνουσία*, ή.
 make an expedition, στρα- Megarian, *Μεγαρεύς*, -έως,
 make use of, *χράσσομαι* τινι. ό.
 man, *άνθρωπος*, ό, *άνήρ*, *Μελίτις*, *Μέλητος*, ό.
 άνδρός, ό. melt, *τήγω*, 133.
 —, old, *γέρων*, -οντος, ό. memorial, *ύπόμνημα*, τό,
 man-seller, *άνδραποδιστής*, *μνήμα*, τό.
 -ού, ό. memory, *μνήμη*, ή.
 manage, *διοικέω*, πολι- Memphis, *Μέμφις*, -ιος and
 τεύω; = arrange, δια- *-ίδος*, ή. (ό.
 τίθημι. Menelaus, *Μενέλεως*, -ew,
 manifest, *φανερός* 3, *δηλος* Menon, *Μένων*, -ωνος, ό.
 3, *σαφής*, -ές. mention, *λόγος*, ό, *μύθος*, ό.
 —, to (show), *δηλώω*. mentioning, worth, *άξιό-*
 manner, *τρόπος*, ό; = *λογος* 2.
 custom, *ήθος*, τό, *έθος*, *mercenaries*, *ξένοι*, οί.
 τό. merciful, *ίλεως*.
 —, in like, *όμοίως*. mere, *μόνος*; adv., *μόνον*.
 mantle, *ίμάτιον*, τό. message, *άγγελία*, ή.
 many, *πολύς*. messenger, *άγγελος*, ό, ή;
 march, α, *σταθμός*, ό. = ambassador, *πρεσ-*
 —, to, *στρατεύομαι*, *προ-* *βευτής*, -ού, ό; plural,
ρεύομαι. *πρεσβεις*.
 —, to begin α, (march Messenian, *Μεσσηνίος*, ό.
 off), *έκστρατεύομαι*. middle, middle of, *μέσος* 3.
 mark (evidence), *τεκμή-* midnight, *μέσαι νύκτες*.
 ριον, τό. might, *δύναμις*, -εως, ή.
 martyr, *γαμέω* [§ 124, 1]. mild, *πράος*, -εία, -ον,
 mass, red-hot, *διάπυρος* 2. ήπιος.
 master, *κύριος*, ό, *δεσπό-* military years, *στρατεύσι-*
 τής, -ον, ό. *μα έτη*.
 matter (work), *έργον*, τό. milk, *γάλα*, -ακτος, τό.
 maturity, *άκμή*, ή. Milo, *Μίλων*, -ωνος, ό.
 meadow, *λειμών*, -ώνος, ό. mina, *μνᾶ*, ή.
 mean (base), *κακός* 3, *αι-* mind, *νοός*, ό, *φρένες*, αι.
συχρός. —, to call to, *μνημο-*
 means, by no, *ούδαμώς*, *νέω* τι. [μα.
ήκιστα. mindful of, to be, *μέμνη-*
 Mede, α, *Μήδος*, ό. mingle with, *μίσγω*, *κε-*
 Medea, *Μήδεια*, ή. *ράννυμι*.
 Media, *Μηδία*, ή. Minoan, *Μίνως* (Gen. *Μί-*
 Median, *Μηδικός*. *νωος* and *Μίνω*), ό.
 medical, *ιατρικός*. Minotaur, *Μινώταυρος*, ό.
 meet, to, *άπαντάω*; = mirror, *κύτοπτρον*, τό.
 fall in with, *έντηγχάνω* *misfortune*, α, *άτυχία*, ή,

much, πολλός.
 multitude, πλῆθος, -ους,
 τή, οί πολλοί.
 murder, to, φονεύω.
 Muses, Μοῦσαι, αί.
 muse-leader, μουσηγέτης,
 -ου, ό.
 music, μουσική, ή.
 must, δεί, χρή.
 Mysus, Μυσός, ό. [ος, ό.
 Mytilenean, Μυτιληναί-

N.

Naked, γυμνός 2.
 name, όνομα, τό.
 —, to, όνομάζω, καλέω,
 άπο-, προσγορεύω.
 nation, έθνος, -ους, τό.
 native land or country,
 πατρίς, -ίδος, ή.
 nature, φύσις, -εως, ή;
 kingly, βασιλικόν ήθος.
 naval, to engage in a bat-
 tle, ναυμαχέω.
 Nazian, Νάζιος, ό.
 near, παρά; adj., πλησίος
 2; adv., εγγύς.
 necessary, αναγκαίος 2.
 —, to be, δεί, χρή w.
 acc. and inf.
 necessity, ανάγκη, ή.
 neck, όέρη, ή.
 necklace, στρεπτός, ό.
 need, to, δέομαι w. g.,
 χρή w. g.
 neediness, σπάνις, -εως, ή.
 neglect, to, άμελέω w. g.;
 = to esteem lightly,
 άλιγωρέω; = overlook,
 περιωρέω; = pass by,
 πάρεμι. [ή.
 neighbor, γείτων, -ονος, ό.
 neither, ούδέ; neither —
 nor, ούτε — ούτε, μήτε
 — μήτε.
 Neptune (Poseidon), Πο-
 σειδών, -ώνος, ό.

Nestor, Νέστωρ, -ορος, ό.
 net, a, νεφέλη, ή.
 never, ούποτε, ούδέποτε,
 μήποτε, μηδέποτε, 112.
 nevertheless, όμως.
 news, άγγελία, ή. [ό.
 Nicocles, Νικοκλής, -έτους,
 night, νύξ, νυκτός, ή.
 Nile, Νείλος, ό.
 Nisus, Νισός, ό.
 no, no one, none, ούδείς,
 μηδείς; by no means,
 ούδαμώς, ήκιστα; no
 longer, ούκέτι (μηκέτι).
 noble, έσθλός 2, γενναίος
 2, εύγενής, -ές; = hon-
 or-loving, φιλότιμος 2.
 nobleness of mind, γεν-
 ναίότης, -ητος, ή.
 nobly, γενναίως. [ol.
 noises, confused, θόρυβοι,
 worth, άρτος, ή, βοήθης,
 -ά, ό.
 north-wind, βορρᾶς, -ά, ό.
 nose, ρίς, ρινός, ή.
 not, ού (ούκ, ούχ); with
 the Imp., μή; not only,
 ού μόνον; not less, ού-
 δέν ήττον; not even,
 ούδέ (μηδέ).
 nothing, ούδέν (μηδέν).
 nourish, τρέφω.
 Numa, Νουμάς, -ά, ό.
 number, αριθμός, ό.
 nurture, to, τρέφω; =
 educate, παιδεύω.

O.

O that, ειθε w. opt.
 oath, όρκος, ό.
 —, false, επίορκον, τό.
 obedient, κατήκοος 2 w. d.
 obey, κείθομαι w. d., έπα-
 κόω w. d.
 object to (bring as a charge
 against), εκκαλέω τί
 τινι.

obliged, to be (necessary),
 δεί w. acc. and inf.,
 αναγκαίος είμι.
 oblivion, λήθη, ή.
 obscure, άφανής, -ές. [2.
 observant of law, νόμιμος
 observe (perceive), αισθό-
 νομαι w. g. or a.
 observe beforehand, προ-
 νοέω.
 obtain, λαμβάνω, τυγχάνω
 w. g.
 occasion (cause), αίτιος 2.
 —, to (bring), άγω.
 odious, αισχρός.
 —, to be, άπεχθάνομαι.
 OEnoe, Οινόη, ή.
 offend, άμάρτανω.
 offer (afford), παρέχω; as
 a gift to a divinity, άνε-
 τίθημι; = offer sacrifi-
 ce, θύω.
 offering, to bring an, θυ-
 σίαν ποιόμαι. [ή.
 office (in the State), άρχή,
 often, κολλάτικς.
 often as, as, (than), όπόταν
 [see § 183, b)].
 oil, έλαιον, τό.
 old, πρέσβυς, -εια, -v, γε-
 ραιός 2; never growing
 old, άγηρος.
 — age, γήρας, τό. [ά.
 — man, γέρων, -οντος,
 Olympus, Όλυμπος, ό.
 omit, παραλείπω.
 once, άπαξ; = before,
 πρότερον; = at a cer-
 tain time, ποτέ.
 one, any one, some one,
 τις; when contrasted
 with the other, by εις
 μέν or έτερος.
 one another, αή, άλλήλων.
 only, μόνον.
 open, to be, άνέψαγα.
 opinion, αν, γνώμη, ή.

- opinion, to be of, νομίζω, parent, γονεῖς, -έως, ὁ.
 ἡγέομαι. Paris, Πάρις, -ίδος, ὁ.
 —, from the, νομίσαντες. park, παράδεισος, ὁ.
 opposite, ἐναντίος 3, ἑτε- part, α, μέρος, -ους, τό.
 ρος 3. —, to, μερίζω; take part
 in, μετέχω w. g.
 oppressive, χαλεπός 3. participate in, μετέχω.
 oracle, χρησμός, ὁ. parties, both, ἀμφοῖν λόγος.
 —, to consult an, μαν- pass (= go), πορεύομαι.
 τεύομαι. — by, παραβαίνω.
 order, κόσμος, ὁ; = a line, —, to (of life), διάγω;
 τάξις, -εως, ἡ. time in public, ἐν τῷ
 order that, in, ἴνα, ὡς. φανερῷ εἶναι.
 —, good, εὐκοσμία, ἡ. passage across, πάροδος, ἡ.
 —, to (= to arrange), πάττω, διατ.; = com-
 mand, κελεύω w. acc. passion, πάθος, -ους, τό;
 and inf., ἐντέλλω. = evil desire, ἐπιθυ-
 mia, ἡ.
 origin, common, συγγε- past (what is past), παρε-
 νής, -ές. ληλυθώς, -υῖα, -ός.
 ornament, κόσμος, ὁ. path, δόδος, ἡ.
 Orthia, Ὀρθία, ἡ. pay, μισθός, ὁ. [δωμ.
 Osiris, Ὀσιρις, -ίδος, ὁ. —, to, ἀποτίνω, ἀποδί-
 Ossa, Ὀσσα, ἡ. peace, εἰρήνη. —, to make, εἰρήνην
 other, the (= alter), ἑτε- ποίεομαι.
 ρος 3; = alius, ἄλλος. peacock, ταῶς, -ῶ, ὁ.
 otherwise (= another), peep up or out, ἀνακύπτω.
 ἄλλος. Peleus, Πηλεύς, -έως, ὁ.
 ought, δεῖ, χρή, ὠφελε. Pelops, Πέλοψ, -οπος, ὁ.
 out of, ἐκ. Peloponnesian, Πελοπον-
 over, ὑπέρ. νησιακός.
 overhanging (over), ὑπέρ. Peloponnesus, Πελοπόν-
 overturn, ἀνατρέπω, περιτ. νησος, ἡ.
 owe, ὀφείλω. peltastæ, πελτασταί, οἱ.
 own, ἴδιος 3; his own, τὰ penetrate into, εἰσπίπτω
 ἑαυτοῦ. εἰς τι.
 ox, βοῦς, βοός, ὁ. people, δῆμος, ὁ; = na-
 tion, ἔθνος, τό; = mul-
 P. titude, πλῆθος, τό.
 Pain, ἄλγος, -ους, τό; = perceive, αἰσθάνομαι, γιγ-
 grief, λύπη, ἡ; = se- νόσκω.
 vere, δόνη, ἡ. perform, ἐργάζομαι, δια-
 painting, ζωγραφία, ἡ. πράττομαι, ἄνω; =
 palace, ζυγὰ, βασίλεια, τὰ display, ἀποδείκνυμι;
 pale, ἀχρὸς 3. = take place, γίγνομαι.
 parasang, παρασάγγης, perfume, μύρον, τό.
 -ου, ὁ. perhaps, ἴσως.
 pardon, to, συγγιγνώσκω. Pericles, Περικλῆς, -έους, ὁ.
 peril, κίνδυνος, ὁ.
 period (time), χρόνος, ὁ.
 perish, ἀπόλλυμαι. permit, εἶω, δίδωμι; it is
 permitted, ἐξεστί.
 Persian, Πέρσης, -ου, ὁ. person (appearance), εἰ-
 dos, -ους, τό; = body, σῶμα, τό.
 persuade, πείθω w. a. persuasiveness, πειθῶ,
 -οῦς, ἡ.
 perverted, σκολιός 3. Phaeacians, Φαίακες, οἱ.
 Phanes, Φάνης, -ητος, ὁ. Philip, Φίλιππος, ὁ.
 philosopher, φιλόσοφος, ὁ. philosophize, φιλοσοφῶ.
 philosophy, φιλοσοφία, ἡ. Phoenicians, Φοίνικες, οἱ,
 adj., Φοινίκιος. Phorcys, Φόρκυς, -ους, ὁ.
 Phryxan, Φρύξος, ὁ. Phrygians, Φρύγες, οἱ.
 physician, ἰατρός, ὁ. pieces, to tear in, διαφ-
 ρήννυμι. piety, εὐσεβεία, ἡ.
 pillar, στήλη, ἡ. pine, ἐλάτη, ἡ.
 pious, εὐσεβής, -ές. pity, ἐλεαίρω, οἰκτείρω;
 to have, on, κατελεῶ
 τινά. [ἀντί.
 place, τόπος, ὁ; in, οἱ,
 —, to, τίθημι. plague, to, τείρω.
 plaintiff, κατήγορος, ὁ. plane-tree, πλάτανος, ἡ.
 plant, to, ἐμφυτεύω. Plataeans, Πλαταιεῖς, -έων,
 οἱ. Plataea, Πλάταια, ἡ.
 Plato, Πλάτων, -ωνος, ὁ. play, to, παίζω; play as
 παίζω.

- plea, λόγος, ὁ.
 pleasant, ἡδύς, -εια, -ύ.
 pleasantly, ἡδέως.
 please, ἀρέσκω w. d.
 pleasure, ἡδονή, ἡ.
 plot, α, ἐπιβουλή, ἡ.
 — against, το, ἐπιβου-
 λέω w. d.
 plunge, δίπτω.
 Pluto, Πλούτων, -ωνος, ὁ.
 poet, ποιητής, -οῦ, ὁ.
 poetry, epic, ποιήσεις ἐπῶν,
 τὰ ἐπη.
 political, πολιτικός 3.
 pollute, μαινώ.
 Polyclētus, Πολύκλειτος, ὁ.
 Pontus Euxinus, Πόντος
 Ἐβξεινος, ὁ.
 poor, πένης, -ητος, πενι-
 χρός 3; = mean, φλύλογ.
 —, to be, πένομαι, πε-
 νητέω.
 poorly (badly), κακῶς.
 Poseidon (Neptune), Πο-
 σειδῶν, -ῶνος, ὁ.
 possess, ἔχω, κέκτημαι;
 oneself of, κρατέω w. g.
 possession, κτήμα, τό, κτη-
 σις, ἡ, οὐσία, ἡ.
 possible, δυνατός 3; as
 quickly as, ὡς τάχιστα.
 —, to be, ἔξεστι.
 poverty, πενία, ἡ.
 power, δύναμις, -εως, ἡ;
 = influence, ἐξουσία, ἡ;
 to be in the, of, γίγνω-
 μαι ἐπί τινι.
 —, it is in one's (pos-
 sible), ἔξεστι.
 practice, ἀσκησις, ἡ.
 practise, το, μελετάω, ἀσ-
 κέω, γυμνάζω; the last
 two, usually of athletic
 exercises.
 praise, ἔπαινος, ὁ.
 —, to, ἐπαινέω.
 prater, ἀδόλεσχης, -ου, ὁ.
 prating, ἀδόλεσχία, ἡ.
 pray, εὔχομαι; = entreat,
 ἱκετεύω.
 prayer, εὔχή, ἡ.
 precaution, πρόνοια, ἡ.
 prefer, αἰρέομαι.
 preparation, μελέτη, ἡ.
 prepare oneself, παρασ-
 κενάζομαι; for some-
 thing, εἰς τι.
 present, παρών, ἐνεστώς,
 -υία, -ῶς. [ρέχω.
 — (submit, afford), πα-
 —, to be, πάρεμι, ἤκω.
 preserve, σώζω.
 president, προστατής, -οῦ, ὁ.
 press into, εἰσπίπτω εἰς τι.
 — on, ἐγκειμαι.
 pretence, πρόφασις, -εως, ἡ.
 pretend, προσποιέομαι,
 φάσκω.
 prevail (exist), εἰμί; (of
 a usage), κείμαι.
 prevent, εἰργω, ἀπέχω.
 pride, φρονήματα, τὰ; =
 arrogance, ἔβρις, -εως, ἡ.
 — oneself, το, γαυρό-
 μαι, ἀγάλλομαι ἐπί τινι.
 priest, ἱερεῦς, -έως, ὁ.
 prison, δεσμωτήριον, τό.
 prisoner, αἰχμάλωτος, ὁ.
 private capacity, ἰδίᾳ.
 prize, ἀθλον, τό.
 — highly, το, ποίεομαι
 περὶ πολλοῦ.
 proceed, βαίνω, προβαίνω.
 proclamation, to make,
 ἐκφαίνω.
 procure (= find for), εὐ-
 ρίσκω.
 prodigy, τέρας, -ατος, τό.
 profess, ἐπαγγέλλομαι.
 proffer, παρέχω, ἐπαρκέω.
 proficiency, to make, in,
 προκόπτω, ἐπιδίδωμι
 πρὸς or ἐπί τι.
 profit, to, ὠφελέω; what
 does it profit? τί συμ-
 φέρει. [ficiency.
 progress, to make, see pro-
 prohibit, ἀπαγορεύω, ἀπει-
 πείν.
 prominent, to be, above,
 προέχω.
 promise, to, ὑπισχέομαι,
 ἐπαγγέλλομαι. [ἡ.
 promptitude, δξύτης, -ητος,
 properly, ἀξιολόγως.
 property, χρήματα, τὰ, οὐ-
 σία, ἡ.
 Proserpine, Περσεφόνη, ἡ.
 prosper, to, εὖ φέρομαι.
 prosperity, εὐτυχία, ἡ.
 prosperous, to be, εὐτυ-
 χέω, εὐδαιμονέω.
 proud of, to be, σεμνύνο-
 μαι ἐπί τινι, ἀγάλλομαι
 ἐπί τινι.
 provide for, προστίθημι.
 — for oneself in addi-
 tion to, προσπορίζομαι.
 provident, to be, προνοέο-
 μαι w. g.
 provided that, εἰ, ἐάν.
 provisions, ἐπιτήδεια, τὰ.
 prudence, σωφροσύνη, ἡ.
 prudent, φρόνιμος 3; =
 moderate, μέτριος 3.
 public, δημόσιος 3; =
 common, κοῖνος 3; in
 a public capacity, δη-
 μοσία; to pass time in
 public, ἐν τῷ φανερῷ
 εἶναι.
 public square, ἀγορά, ἡ.
 punish, κολάζω, ἀποτίνο-
 μαι; to punish by a
 fine, ζημιόω.
 punishment, τιμωρία, ἡ;
 as a fine, ζημία, ἡ. [μαι.
 purchase, ὠνέομαι, πρία-
 pupil, μαθητής, -οῦ, ὁ.
 purple, πορφύρεος 3, φοι-
 νίκεος 3 (see § 29).

- purpose, for any, εἰς τι.
 pursue, διώκω, ἀκολουθεῖω.
 put the hand to, ἐπιχειρῶ w. d.
 put on, ἀμφιέννυμι, ἀμπέχομαι.
 put to death, ἀποκτείνω; = murder, φονεύω.
 Pythius, Πύθριος, ὁ.
 Pythia, Πυθία, ἡ.
- Q**
- Quail, α, ὄρνις, -ῆγος, ὁ.
 queen, βασίλισσα, ἡ.
 quick, ὠκύς, -εῖα, -ῆ. [ψα.
 quickly, ταχέως, τάχα, αλ—
 as possible, ὡς τάχιστα.
 quiet (adj.), ἡσυχος β.
- R**
- Race, γένος, -ους, τό; hu-
 man, ἀνθρώπων γένος.
 rail at, σκώπτω.
 rain, ὄμβρος, ὁ.
 ram, κριός, ὁ.
 rank, α, τάξις, -εως, ἡ.
 rapacious, ἄρπαξ, -αγος.
 rapidly, ταχέως, τάχα.
 rather, μᾶλλον.
 rational, σώφρων, -ονος.
 ravage, θηώω.
 raven, κόραξ, -ἄκος, ὁ.
 reach, ἐφικνέομαι w. g.
 ready, to be (willing), ἑθέλω.
 readiness, προθυμία, ἡ.
 reality, in, ἀληθῶς.
 reason, λόγος, ὁ; with
 reason, δικαίως.
 receive, δέχομαι, λαμβάνω.
 recently, ἄρτι, ἐναγχος.
 recompense (favor), χάρις, -ῖτος, ἡ.
 record together, συγγράφω.
 rectify, εὐθύνω.
 Red sea, Ἐρυθρὰ θάλαττα.
- reed, α, κάλαμος, ὁ, ῥίψ, ῥίπος, ἡ.
 reflect, διανοέομαι, λογίζομαι.
 reflection, λογισμός, ὁ.
 refuge, καταφύγη, ἡ.
 regal, βασιλείος.
 regulate (= prepare), κατασκευάζω.
 reign over, βασιλεύω.
 rejoice, χαίρω w. d., ἔδομαι.
 release, ἀπολύω.
 rely upon (trust), πιστεύω.
 remain, μένω, διαμ.; concealed, διαλαθάνω.
 remember, μέμνημαι w. g.
 remembrance, μνήμη, ἡ.
 remote, most, ἔσχατος β.
 render effeminate, μαλακίζω; service to (be a slave to), δουλεύω w. d.; aid to, βοηθῶ w. d.
 renown, ἐκκλεία, ἡ, δόξα, ἡ, κλέος, -ους, τά.
 repay, ἀποδίδωμι, ἀμείβομαι τινά τιμι; something is repaid, τι ἀπολαμβάνεται.
 rebel, ἀπωθεῖω.
 repent, μεταμέλομαι, or impers. μεταμέλει τινί τινοσ.
 report, α, λόγος, ὁ.
 reproach, το, ψέγω, ἐλέγχω.
 reputable, εὐδοξος β.
 reputation, εὐκλεία, ἡ, δόξα, ἡ.
 —, good, εὐδοξία, ἡ.
 request, το, αἰτέω, δέομαι w. g. [εἶχη, ἡ.
 —, α, δέησις, -εως, ἡ.
 requite a favor, ἀποδίδωμι χάριν.
 rescue, σώζω.
 residence, governor's, ἀρχεῖον, τό.
 resolutely, προθυμῶς.
- resolution, α (doctrine), βούλευμα, τό, ψήφισμα, τό.
 resolve, γιγνώσκω, δοκεῖ τιμι.
 respect, αἰδώς, -ους, ἡ; to have, for, αἰδέομαι τιμι; with respect to, περί.
 respectable, ἀξιόλογος β.
 response, to give α, χροῖν; α, χρασμός, ὁ.
 rest, the, ἄλλος; = restlessness, λοιπός β.
 restore, ἀποδίδωμι.
 restore, hard to, ἀνεπανόρθωτος β.
 restrain, ἐργω, ἔπιχω.
 retire, ἀναχωρῶ. [ἡ.
 retreat, α, κατὰβάσις, -εως, —, το, ἀναχωρῶ.
 return, ἀναχωρῶ.
 reveal, ἐκκαλύπτω; itself, δηλόομαι.
 revenges oneself on, or upon, τιμωρόομαι w. α, ἀμύνομαι w. α.
 revenue, πρόσοδος, ἡ.
 reverence, αἰδώς, -ους, ἡ. —, το, αἰδέομαι, σέβομαι; highly, περί πολυῶ ποίτομαι.
 revile, λοιδορέω w. α.
 revolt, to cause to, ἀφίστημι; Mid., to revolt.
 reward, ἀθλον, τό, γέρας, -ως, τό. [τος, ὁ.
 Rhamninitus, Ραμψινο-
 rich, πλούσιος β, εὐπαρος β; be or become rich, πλουτέω. [τα, τό.
 riches, πλοῦτος, ὁ, χρημα-
 ride by, παρελαύνω.
 right (just), δίκαιος β; = dexter, δεξιός β.
 ring, δακτύλιος, ὁ.
 ripe, πέπων.
 rise up, ἀνίσταμαι.
 river, ποτάμιος, ὁ.

- road, ὁδός, ἡ.
 rob, ἀρπάζω; = deprive
 of, ὑφαίρομαι.
 robber, ληστής, -οῦ, ὁ.
 robe, στολή, ἡ, ἱμάτιον, τό.
 rock, πέτρα, ἡ.
 Romans, Ῥωμαῖοι, οἱ.
 room, ἀνώγειον, -ω, τό.
 root, ῥίζα, ἡ.
 rope, κάλωσ, -ω, ὁ.
 rose, ῥόδον, τό.
 rough, σκληρός 3.
 royal, βασιλῆος; royal
 dominion, βασιλεία, ἡ;
 royal palace, βασιλεία,
 τό.
 rugged, τραχός 3.
 ruin, to, ἀπόλλυμι.
 —, to go to, at the same
 time, συναπόλλυμι.
 rule, rule over, to, ἄρχω,
 βασιλεύω.
 ruler, ἄρχων, -οντος, ὁ.
 run, τρέχω; run to, προσ-
 τρέχω.
 — away, διδράσκω, ἀπο-
 διδράσκω w. α.
 — past, παρατρέχω.
 — in different direc-
 tions, διαδιδράσκω.
 rush, to, ὀρμάω.
- S.
- Sacred to, ιερός 3 w. g.
 sacrifice, θυσία, ἡ; to sac-
 rifice or offer, θύω; to
 bring, θυσίαν ποιόμαι.
 sadness, λύπη, ἡ.
 safe, ἀσφαλής, -ές.
 safely, ἀσφαλῶς.
 safety, σωτηρία, ἡ.
 sail, πλέω.
 — away, ἀποπλέω.
 sake of, for the, ἕνεκα, περι.
 Salamis, Σαλαμίς, -ίνος, ἡ.
 same, the, ὁ αὐτός.
 Samian, Σάμιος, ὁ.
- Sardis, Σάρδεϊς, -εων, αἱ.
 Sarpédon, Σαρπηδών,
 -όνος, ὁ.
 satisfaction, δίκη, ἡ; to
 give, δίδωμι.
 say, λέγω, φημί, εἰπεῖν.
 scarcely, μικρὸν; scarcely
 escape, μικρὸν ἐκφεύγω.
 scatter, σκεδάζω, σκεδάν-
 νυμι, διασπείρω.
 sceptre, σκήπτρον, τό.
 school, see Thales.
 science, ἐπιστήμη, ἡ.
 sciences, γράμματα, τό.
 scourge, ἰο, μαστιγίω.
 scout, α, σκοπός, ὁ.
 scythe-bearing, δρεπανη-
 φόρος 2.
 Scythia, Σκυθία, ἡ.
 sea, θάλαττα, ἡ; by sea,
 κατὰ θάλατταν.
 sea-coast, παραθαλαττία, ἡ.
 sea-bird, θαλαττία ὄρνις.
 sea-fight, ναυμακία, ἡ.
 season, against (unsea-
 sonably), παρὰ καιρὸν.
 secret, κρυπτός 3.
 secretly, κρύφα, see § 175.3.
 secure, ἀσφαλής, -ές; =
 firm, βέβαιος 3.
 securely, ἀσφαλῶς.
 sedentary trade, βανανσι-
 κὴ τέχνη. [μαι.]
 see, βλέπω, ὁράω, δέρο-
 — to it, σκοπέω.
 seek, seek for, ζητέω.
 seem, δοκέω, φαίνομαι.
 seen, not to be, ἀθέατος 2.
 seize, συλλαμβάνω; seize
 quickly, ἀναρπάζω.
 self, αὐτός. [ἡ.]
 self-command, ἐγκράτεια,
 self-control, ἐγκράτεια, ἡ.
 self-taught, αὐτοδίδακτος 2.
 Selinus, Σελινοῦς, -οῦν-
 τος, ὁ. [μαι.]
 sell, πιπράσκω, ἀποδίδω-
- Semiramis, Σεμίραμις,
 -ίδος, ἡ.
 send, πέμπω, στέλλω, ἀποσ-
 — back, ἀποπέμπω.
 — forth or out, ἐκπέμπω.
 senseless, ἀσύνετος 2.
 sensible, συνετός 3; to be,
 σωφρονέω.
 sentence (judicial), κρίσις,
 -εως, ἡ, δίκη, ἡ.
 separate, to, διίστημι, κρί-
 νω; (intrans.), δίχα γίγ-
 νομαι, διακρίνομαι.
 seriously, to speak, σπου-
 δάζω.
 serve (= be a slave), δου-
 λέω w. d.; = render
 service, ὑπηρετέω w. d.;
 = become, γίγνομαι.
 service (benefit), θερα-
 πεία, ἡ.
 —, to render, to, δου-
 λέω w. d., χαρίζομαι
 w. d.
 servitude, δουλεία, ἡ.
 set (place), καθίζω.
 set off (of a journey), πο-
 ρεύομαι. [μαι.]
 set upon (place), ἐπιτίθη-
 sever, διίστημι.
 shake, σείω.
 shame, αἰδώς, -οῦς, ἡ.
 shameful, αἰσχρός, αἰκής,
 -ές.
 shave, ξυρέω.
 sheep, πρόβατον, τό, οἶς,
 οἶός, ὁ, ἡ.
 shelter, στέγω.
 shepherd, ποιμήν, -ετος, ὁ,
 νομῆς, -εως, ὁ.
 shield, ἀσπίς, -ίδος, ἡ;
 small, ἐλάττω, ἡ.
 shieldsman, παλταστής,
 -οῦ, ὁ.
 ship, ναῦς, νεώς, ἡ.
 shoe, ἐπόδημα, τό.
 short, βραχύς, -εῖα, -ύ.

- shortly, *ἐν βραχεί*,
 shoulder, *ὤμος*, *ὀ*.
 shouting, a (calling to),
παρακλέουσι, -εις, *ή*.
 show, to, *δείκνυμι, ἀποδείκ-*
νυμι, φαίνομαι, ἀποφαίνομαι,
φανερὸν ποιῶ, δηλῶ;
 = offer, *παρέχω*. [inf.]
 shrink from, *κατακνέω* w.
 shun, *φεύγω* w. a.
 shut, *κλείω, κατακλείω*.
 — in or up, *κατακλείω,*
καθείρω.
 Sicily, *Σικελία*, *ή*.
 sick, *ἀσθενής*, -ές.
 sick, to be, *νοσῶ, ἀσθενῶ*.
 side, by the, of, *παρά*.
 Sidon, *Σιδῶν*, -ῶνος, *ή*.
 Sidonian, *Σιδῶνιος*.
 sight, at sight of, Part. of
ὄραω.
 signal, to give a, *σημαίνω*.
 silent, to be, *σιωπῶ, σι-*
γῶω.
 silver, *ἀργῆρος*, *ὀ*.
 simple, *ἀπλός*, 2d.
 sin, to, *ἀμαρτάνω*.
 since (because), *ὄτε, ἐπει;*
 see also § 178, 1.
 sing, to, *ᾄδω*.
 single (= any), in a nega-
 tive sentence, *οὐδεὶς;*
 § 177, 6.
 single combat, to engage
 in, *μονομαχέω*.
 sink into or under, *κατε-*
δύω; sink away (fall),
πίπτω.
 Sinope, *Σινώπη*, *ή*.
 sister, *ἀδελφή*, *ή*.
 sit on, *ἐπιβάνω* w. a.
 slave, *δούλος*, *ὀ*.
 —, to be a, *δουλεύω*.
 slave-labor, *δουλείον ἐρ-*
γον.
 slavery, *δουλεία*, *ή*.
 slay, *ἀποκτείνω, φονεύω*.
 sleep, *υπνος*, *ὀ*.
 —, to, *εβδῶ, καθεύδω,*
δαρθάνω.
 small, *μικρός* 3, *ὀλίγος* 2.
 smell, to, *ὀσφραίνομαι*.
 — of anything, *ὄζω*.
 Smerdis, *Σμέρδης*, -ιος, *ὀ*.
 snare, *παγίς*, -ίδος, *ή*; lay
 snares for, *ἐνεδρεύω*.
 snow, *χιών*, -έως, *ή*.
 snow-storm, *νιφετός*, *ὀ*.
 so, *οὕτως*; = this, *τοῦτο*.
 so far from, *ἀντί*.
 so that, *ὥστε* [§ 186].
 soar upward, *ἀναπέτομαι*.
 sober-minded, *σώφρων,*
-ονος. [ὀ].
 Socrates, *Σωκράτης*, -ους,
 soldier, a, *στρατιώτης*, -ου,
ὀ.
 solitude, *ἐρημία*, *ή*.
 some, *τιοι;* some one,
τις; something, *τι*.
 sometimes, *τινῶτε, ποτέ*.
 son, *υἱός*, *ὀ*. [τά].
 song, *ὥδή*, *ή*, *μέλος*, -ους,
 soon, *τάχα*.
 sooner, *πρότερον*; = ra-
 ther, *μᾶλλον*.
 sophist, *σοφιστής*, -οῦ, *ὀ*.
 Sophocles, *Σοφοκλῆς*, -βου,
ὀ.
 sorrow, *λύπη*, *ή*.
 soul, *ψυχή*, *ή*.
 sound, to the, of, sea
 § 167, 7.
 sound-mindedness, *σω-*
φροσύνη, *ή*.
 source, *πηγή*, *ή*.
 south, *μεσημβρία*, *ή*. [ὀ].
 sovereign, *ἄρχων*, -αντος,
 sovereignty, *ἀρχή*, *ή*.
 sow, to, *σπειρω*.
 spacious, sufficiently (=
 sufficient), *λεανός* 3.
 sparing, to be, *φειδόμεαι*
 w. g.
 Sparta, *Σπάρτη*, *ή*.
 Spartan, a, *Σπαρτιάτης*,
 -ου, *ὀ*.
 speak, *λέγω, φθέγγομαι;*
 speak seriously, *σπου-*
δῶζω.
 spear, *δάρω*, τό [§ 39].
 spectator, *θεατής*, -οῦ, *ὀ*.
 speech, *λόγος*, *ὀ*, *μῦθος*, *ὀ*;
 freedom or boldness of,
παρρησία, *ή*.
 speedily, *τάχα, ταχέως*.
 Sphinx, *Σφίγξ*, -γγος, *ή*.
 spirit, *νοῦς*, *νοῦ*, *ὀ*, *φρῆν*,
-ηνος, *ή*.
 splendid, *λαμπρός* 3, *πο-*
λυτελής, -ές. [ὀ].
 sportsman, *θρηνητής*, -οῦ,
 spread, *διασπείρω*.
 spring, belonging to the,
ἐαρινός 3.
 spring from (= be, or
 originate from), *εἰμί,*
γίγνομαι.
 square, public, *ἀγορά*, *ή*.
 stadium, *στάδιον*, *τά*.
 stag, *ἐλάφος*, *ὀ*, *ή*.
 stage, *σκηνή*, *ή*.
 stand, to, *στῆναι, ἰστάναι*.
 — firm, *ὑπομένω*.
 state, a, *πολιτεία*, *ή*, *πό-*
λις, -εις, *ή*.
 —, relating to the, *πο-*
λιτικός 3.
 station, to, *τίσθαι*. [ή].
 statuary, *ἀνδριαντοποιία*.
 statue, *ἀνδριάς*, -άντος, *ὀ*.
 steadfast, *ἰσθηκώς*, -οῦα, -ός.
 steal, *κλέπτω*; steal away,
ἀρπάζω.
 steersman, *κυβερνήτης*,
 -ου, *ὀ*.
 Stesichorian, *Στησιχόριος*.
 Stesichorus, *Στησιχόρος*, *ὀ*
 still (yet), *ἔτι*.
 stillness, *ἡσυχία*, *ή*.
 stir (move), to, *κινῶ*.

stolen, κλοπικός 3.
 stone (made of stone), λίθινος 3.
 — to, καταπετρόω.
 stranger, ξένος, 6.
 stratagems, to be exposed to, ἐπιβουλευόμεαι.
 street, ὁδός, ἡ.
 strength, βίωμα, ἡ, ἀλκῆ, ἡ.
 stripes, κληγαί, αἱ.
 strive (= endeavor), κειράμαι; = seek, ζητέω.
 — for or after, ὀρέγομαι w. g., διώκω w. a.
 strong, ισχυρός 3; = firm, βέβαιος 3, ἀσφαλής, -ές.
 study, to, μανθάνω.
 stupid, ἄσινετος 2, τετυφωμένος 3.
 subject to, ὑποχός 2.
 subject to, χειρόμαι w. a., δουλώ w. a.; subject to oneself, καταστρέφομαι.
 subjugate, χειρόμαι, δουλώω.
 submissive, ταπεινός 3.
 submit (present, afford), παρέχω.
 — to (serve), δουλεύω.
 subsistence, τροφή, ἡ.
 subvert, ἀνατρέπω.
 success, εὐτυχία, ἡ; = riches, πλοῦτος, 6, δόλος, 6.
 succeed, to, παραστήναι, συμπόνεω w. d.
 such, τοιοῦτος 3 [§ 60].
 such as, οἷος [§ 182, 7].
 suffer, πάσχω; = permit, περιοράω w. Part.
 suffering, πόνος, 6.
 sufficient, ἱκανός 3; to be, ἱκανῶς ἔχω.
 sufficiently, ἱκανῶς.
 suitably to (conformably), κατά.
 sum, large (much), πολλός.

summer, θέρος, -ους, τό.
 sumptuousness, πολυτέλεια, ἡ.
 sun, ἥλιος, 6.
 superior, οἱ κρείττονες.
 supping, while, Part. of δείπνω w. μεταξύ.
 suppose, ἡγέομαι, νομίζω.
 supremacy, ἡγεμονία, ἡ.
 sure, ἀσφαλής, -ές, ἐμπέδος 2.
 surely, ἀτρέκως; by ὁμή (see § 177, 9).
 surpass, νικάω τινά, ὑπερβύλλομαι τινά. [οἱ].
 surrounding (around), περυσίαν, Σούσιος, 6.
 swear, ὀμνῶμι.
 — falsely, ἐπιορκέω.
 sweat, ἰδρῶς, -ῶτος, 6.
 sweet, ἡδύς, γλυκύς, -εἶα, -έ. [δύς].
 swift, ταχύς, -εἶα, -έ, ὠκύς.
 swiftly, τάχα.
 swim, νέω.
 sympathize, ἐλεαίρω.
 sympathy, be moved to, ἐλεαίρω.
 Syracuse, Συράκουσαι, αἱ.
 Syracusan, Συρακούσιος, 6.
 Syrian, Σύριος, 6.

T.

Take (receive), λαμβάνω; = capture, αἰρέω.
 — care, ἐπιμέλομαι.
 — from, ἀφαιρέομαι τινά τι. [τι].
 — heed to, εὐλαβέομαι.
 — hold of, ἄπτομαι w. g.
 — in charge, λαμβάνω.
 — place (be done), γίνομαι.
 taken, to be, ἀλίσκομαι.
 talk, to, λαλέω, κωτίλλω.
 tame out, ἐξημερώω.
 taste, to, γεύομαι w. g.

teach, διδάσκω τινά τι.
 teacher, διδασκάλος, 6.
 tear, a, δάκρυον, τό.
 tear, to, ῥήγνυμι.
 — in pieces, διαρρήγνυμι. [6].
 Telamon, Τελαμών, -ῶνος, tell, λέγω, φράζω.
 Tempe, Τέμπη, -ῶν, τό.
 temperate, ἐγκρατής, -ές.
 temple, ναός, -εἶα, 6.
 temple-robber, ἱεροσάλευς, 6.
 tend (feed), βόσκω.
 tent, σκηνή, ἡ.
 terrible, δεινός 3.
 terrify, καταπλήττω, ἐκπ.
 testimony, μάρτυρία, ἡ.
 Tencer, Τενκρός, 6.
 Thales, Θαλής, 6 (G. Θαλέω, D. -ῆ, A. -ῆν),
 Thales and his school, οἱ ἄμφι Θαλήν.
 Thamyris, Θάμυρις, -ισσά and -ίδος, ἡ.
 than, ἡ; also by the relation of the Gen. after a comparative.
 thank, to, χάριν εἰδέναι.
 that, in order, ὅς, ὅπως.
 theatre, θεάτρον, τό.
 Theban, Θηβαίος, 6.
 Thebes, Θῆβαι, αἱ.
 theft, κλοπή, ἡ.
 Themistocles, Θεμιστοκλῆς, -έους, 6. [τος, 6].
 Theophrastus, Θεόφραστος, therefore, οὖν.
 therewith, μετὰ τούτου.
 Thermodon, Θερμῶδον, -ωντος, 6.
 Thermopylae, Θερμοπύλαι, αἱ.
 Thesprotia, Θεσπρωτία, ἡ.
 Thessalian, Θεσσαλός, 6.
 thief, κλέπτης, -ου, 3, κλώψ, -ωπός, 6.
 thievish, κλοπικός 3.

- thing, *χρῆμα*, τό, κτήμα, τό.
 think, *ἡγέομαι*, *νομίζω*,
δοκέω.
 — about, *φροντίζω* w. a.
 thirst, *δίψος*, -ους, τό.
 —, to, or be thirsty,
διψάω.
 thirsty, *αἰδός*.
 thoroughly, to understand,
διαγιγνώσκω.
 though, *καὶ ἄν*; also by a
 Part, see § 176, 1.
 thought, *νόημα*, τό.
 thoughtful, *φρόνιμος* 3.
 Thracian, *Θρᾶξ*, -ᾶκος, ὁ.
 throne, *θρόνος*, ὁ.
 —, to ascend, *εἰς βασι-*
λείαν καταστήναι.
 through, *διά*.
 throughout, *ἀνά*; = whol-
 ly, *πάντως*.
 throw, *ρίπτω*.
 — a bridge over, *ἀνα-*
ξέγγυμμι.
 — down, *καθίημι*.
 — into disorder, *ταράτ-*
τω.
 — out (as words) *ρίπτω*.
 thus, *οὕτως*.
 thwart, *ἐναντιόομαι* w. d.
 Tigranes, *Τιγρᾶνης*, -ου, ὁ.
 tile, *πλίνθος*, ἡ.
 till, *ἕως*, *μέχρι*.
 time, *χρόνος*, ὁ; right,
καιρός, ὁ; life-time,
αἰών, -ῶνος, ὁ; at the
 same time, *ἅμα*; to pass
 time in public, *ἐν τῷ*
φανερῷ εἶναι.
 Tissaphernes, *Τισσαφέρ-*
νης, -ους, ὁ.
 to-day, *τῆμερον*.
 together with, *ἅμα* w. d.
 toil, to, *μοχθεῖω*.
 to-morrow, *αὔριον*.
 tongue, *γλῶττα*, ἡ.
 too (also), *καί*; denoting
- intensity, *ἄγαν*, or by
 truth, *ἀλήθεια*, ἡ.
 the comp. deg.
 tooth, *ὀδούς*, -όντος, ὁ.
 top, *ἄκρος* 3 [§148, Rem.9].
 touch, to, *ἅπτομαι* w. g.,
θιγγάνω w. g.
 towards, *πρός*.
 town, *πόλις*, -εως, ἡ.
 trade, a, *τέχνη*, ἡ.
 tradition, *λόγος*, ὁ.
 traduce, *διαβάλλω*.
 tragedy, *τραγῳδία*, ἡ.
 train (exercise), to, *ἰσκέω*.
 transition, *μεταβολή*, ἡ
 (see degenerate).
 travel, to, *πορεύομαι*.
 — abroad, *ἀποδημέω*.
 travelling-money, *ἐφόδιον*,
 τό.
 treason, *προδοσία*, ἡ.
 treasure, *θησαυρός*, ὁ.
 treasures, *χρήματα*, τὰ.
 treaty, *συνθήκη*, ἡ.
 tree, *δένδρον*, τό.
 triad, *τριάς*, -ᾶδος, ἡ.
 trial, to make, of, *πειράο-*
μαι w. g.
 tribute, *φόροι*, οἱ.
 trivial, *φαῦλος*. [ἡ.
 Troezen, *Τροιζήν*, -ῆνος,
 trophy, *τρόπαιον*, τό.
 trouble, *πόνος*, ὁ.
 — oneself about, *φρον-*
τίζω w. g.
 troubled, to be, *λυπέομαι*.
 troublesome, *χαλεπός* 3.
λυπηρός 3, *ἀργαλέος* 3.
 Troy, *Τροία*, ἡ.
 true, *ἀληθής*, -ές, *ἀληθι-*
νός 3; = faithful, *πισ-*
τός 8.
 truly (really), *ἀληθῶς*; to
 know truly, *ἐπίσταμαι*.
 trumpet, *σάλπιγξ*, -ιγγος, ἡ.
 trumpeter, *σαλπιγκτής*,
 -οῦ, ὁ. [τεύω.
 trust, to, *πέιθομαι*, *πισ-*
- , to speak the, *ἀλό-*
θεῖω.
 turn, to, *στρέφω* (trans.);
 touch, to, *ἅπτομαι* w. g.,
τρέπομαι. [τημι.
 — away, *τρέπω*, *ἀφίσ-*
 — to, *προτρέπω*.
 tusk, *ὀδούς*, -όντος, ὁ.
 twice, *δίς*.
 tyrant, *τύραννος*, ὁ.
 Tyrtæus, *Τυρταίος*, ὁ.
- U.
 Ulcer, *έλκος*, -ους, ὁ.
 Ulysses, *Ὀδυσσεύς*, -έως, ὁ
 unacquainted with, *ἄπει-*
ρος 2 w. g.
 unadvisedly, *εἰκῆ*. [2
 unchanged, *ἀμετάβλητος*
 uncle (by the father's side),
πάτριος, -ως, ὁ.
 under, *ὑπό*. [φέρω.
 undergo, *ὑπομένω* τι, *ὑπο-*
νέμω, *ὑποβάλλω*, to be, *ὑπαι-*
 understand, *ἐπίσταμαι*,
οἶδα. [νόσκω.
 —, thoroughly, *διαγε-*
 understanding, *νοῦς*, ὁ,
φρένες, αἱ.
 undertaking, *ἔργον*, τό.
 undone, *ἄπρακτος* 2.
 uneasy, to render, *ταράττω*
 uneducated, *ἀπαιδευτος* 2
 unexpected, *παράδοξος* 2,
ἀνέλπιστος 2.
 unfortunate, *ἀτύχης*, -ές.
 —, to be, *δυστυχέω*.
 ungrateful, *ἀχάριστος* 2.
 unhappy, *ἀτύχης*, -ές.
 unharmed, *ἀπήμων*, -ονος.
 unintelligent, *ἄνοος*, *ἀσώ-*
νυτος 2.
 united, to be, *ὁμονοέω*.
 unjust, *ἀδίκος* 2.
 unknown, *ἀφάνης*, -ές.
 unrewarded, *ἀχάριστος* 2

unseemly, *αλοχρός, ἀεικής, -ές.*

until, *μέχρι, πρίν.*

unvarying, *διηνεκής, -ές.*

up, *ἀνά*; lay up, *κατατίθημι.*

upon, *ἐπί.* [*μαι.*]

upward, to soar, *ἀναπέτομας, νόμος, ὁ.*

use, to, *χρᾶσμαι.*

—, to be of, *συμφέρω.*

—, to make, of, *χρᾶσμαι τινι.*

useful, *χρήσιμος 2, ὠφέλιμος 2.*

—, to be, *ὠφέλιω.*

using, *χρήσις, -εως, ἡ.*

utter, to, *λέγω*; = emit as a sound, *πρόϊημι.*

V.

Valuable, *πολυτελής, -ές, τίμιος 3.*

value more, or more highly, *περὶ μείζονος ποιούμεαι.*

vehement, *δεινός 3.*

venture, to, *τολμάω.*

verdant, to be, *θάλλω.*

versed in, *ἀγαθός, ἔμπειρος 2.*

very, *λίαν, σφόδρα*; also by the Comp. or Sup. of the adjective.

vessel, *πλοίου, τό.*

vice, *κακία, ἡ, κακότης, -ητος, ἡ.*

victory, *νίκη, ἡ.*

village, *κώμη, ἡ.*

vine, *ἀμπελος, ἡ.*

violate (as a treaty), *λύω.*

violence, *βία, ἡ.*

violent, *βίαιος 3, σφοδρός 3*; = severe, *λοχρόρος 3.*

violently, *σφόδρα, λίαν, λοχρῶς.*

virtue, *ἀρετή, ἡ.*

virtuous, *ἀγαθός 3, σπουδαίος 3.*

visible, *ὁρατός 3.*

voluntarily, *ἐκουσίως.*

voluptuous, *τροφητής, -οῦ.*

W.

Wage war with, *πολεμέω w. d.*

wait, *περιμένω.*

walk, to, *βαίνω.*

wander about, *περιπλανάομαι.*

want, to, *δέω, δέομαι w. g.*

—, be in, *σπανίζω w. g.,*

χρῆξω w. g.

war, *πόλεμος, ὁ.*

—, to carry on, *πολεμέω.*

warlike, *πολεμικός 2.*

warning, *σωφρονισμός, ὁ.*

warrior, *στρατιώτης, -ον, ὁ.*

war-song, *παιάν, -ᾶνος, ὁ.*

wash, *νίπτω, πλύνω.*

wasp, *ψήν, ψηνός, ὁ.*

watch, to keep, *τηρέω.*

water, *ὕδωρ, ὕδατος, τό.*

way (road, journey), *ὁδός, ἡ*; = manner, *τρόπος, ὁ.*

wax, *κηρός, ὁ.*

weak, *ἀσθενής, -ές.*

weaken, to, *τείρω, ἀμαυρῶ.*

weal, *σωτηρία, ἡ.*

wealth, *πλοῦτος, ὁ, χρήματα, τά.*

wear (have), *έχω.*

— out, *τείρω.*

weary, to be, *κάμνω.*

weep, to, *κλαίω.*

welfare, *σωτηρία, ἡ.*

well, *καλῶς, εὖ*; do well to, *εὖ πράττω, εὖ ποιέω, εὐεργετέω*; to be well, *εὖ έχω.*

well-disposed, *εὐνοος.*

well-known, *δῆλος 3, φανερός 3.*

well-ordered, *εὐτακτος 2.*

west, *εσπερος, ὁ.*

what? *τίς, τί.*

whatever, *ὅστις, ὅσπερ*

when, *ὄτε, ἐπει.*

whence, *ἐξ οὗ.*

whenever, *ὅταν.* [*πῆ,*

where, *οὗ, ὅπου*; where?

wherever, *οὗ, ὅπου w. opt.* whether, *πότερον.*

while, expressed by the Part. [*§ 176, 1].*

whip, *μίστιξ, -ιτος, ἡ.*

whither? *πῆ*; [*τίς.*

who, which, *ὅς*; interrog.,

whoever, *ὅστις, ὅσπερ.*

whole, *πᾶς, σύμπας, ὅλος 3.*

wicked, *κακός 3, πονηρός 2.*

wife, *γυνή, γυναικός, ἡ,*

γαμετή, ἡ.

wild beast, *θηρίον, τό.*

willing, *ἐκόν, -ούσα, -όν.*

—, to be, *βούλομαι, ἐθέλω.*

willingly, *ἠδέως.*

wind, *ἄνεμος, ὁ.*

wine, *οἶνος, ὁ.*

wing, *πετρὸν, τό, πτέρυξ, ἡ*; = manner, *ῥόπος, ὁ.* [*τό.*

— (of an army), *κέρας,*

winter, *χειμών, -ῶνος, ὁ.*

wisdom, *σοφία, ἡ, σωφροσύνη, ἡ.*

wise, *σοφός 3.*

wisely, *σοφῶς*; = well, *εὖ.*

wish, to, *βούλομαι, ἐθέλω.*

with, *σύν, μετά w. g.*

within, *ἐντός w. g.*

without, *ἀνευ w. g.*

witness, *μάρτυς, -ύρος, ὁ, ἡ.*

wolf, *λύκος, ὁ.*

woman, *γυνή, γυναικός, ἡ.*

—, old, *γραῦς, γραῖς, ἡ.*

wonder, to, *θαυμάζω.*

wonderful, *θαυμαστός 2.*

wont, to be, *ἐθίζω.*

word, *λόγος, ὁ, ἔπος, -ους, τό, ῥῆμα, τό.*

work, <i>εργον, τό.</i>	wrong, to do, <i>ἀδίκαι, κα-</i>	young, <i>νέος 3.</i>
— for, to, <i>δουλεύω.</i>	<i>κῶς ποιῶ.</i>	young man, <i>νεανίας, -ου,</i>
— out, <i>ἐξεργάζομαι.</i>		<i>ὁ, νέος, ὁ.</i>
— with, <i>συμπούω.</i>	X	youth, <i>νεότης, -ητος, ἡ,</i>
world, <i>κόσμος, ὁ.</i>	Xenophon, <i>Ξενοφών, -ῶν-</i>	<i>ἡβη, ἡ. [ὁ]</i>
worship, to, <i>προσκυνέω,</i>	<i>τος, ὁ.</i>	—, <i>νεανίας, -ου, ὁ, νέος,</i>
<i>αἰδέομαι.</i>	Xerxes, <i>Ξέρξης, -ου, ὁ.</i>	
worst, to, <i>χειρόμαι.</i>		Z
worthy, <i>ἀξίος 3; to think</i>	Y	Zealous, <i>σπουδαῖος 3.</i>
worthy, <i>ἀξίω.</i>	Yarn, <i>νήμα, τό.</i>	zealously, <i>σπουδαίως; to</i>
worthless, <i>ἀνάξιος.</i>	year, <i>ἔτος, -ους, τό, ἐνιαυ-</i>	be zealously employed,
wound, to, <i>τιτρώσκω; =</i>	<i>τός, ὁ.</i>	<i>σπουδαίω.</i>
strike, <i>πλήττω.</i>	yet, <i>ἔτι, πῶ.</i>	Zeno, <i>Ζήνων, -ωνος, ὁ.</i>
write, <i>γράφω.</i>	yet even now, <i>ἔτι καὶ νῦν.</i>	Zeus, <i>Ζεὺς, ὁ [§ 47, 3]</i>
wrong-doer, <i>ἀδικῶν.</i>	yield, <i>εἰσω.</i>	Zeuxis, <i>Ζεῦξις, -ιδος, ὁ.</i>

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